رياض الصالحين

RYADUSSALIHEEN

اللون الأحمر: قول الله عز وجل.
(Words of Allah)

اللون الأزرق: حديث النبي s
(Words of the Prophet)

اللون الأخضر: قول الصحابي.
(Words of the Companion)

اللون الأسود: قول الراوي عن الصحابي وكذلك قول المؤلف أو تعليقه وتخريجه.
(Words of the Narrator from the Companion or the Author)

اللون البنفسجي: تنبيه واستدراك على أحاديث صححها المؤلف وهي ضعيفة.
(Weekness of the Narration)

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I. The Book of Miscellany

Chapter 1
Sincerity and Significance of Intentions and all Actions, Apparent and Hidden

Allah, the Exalted, says:
"And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salat (Iqamat-as-Salat) and give Zakat, and that is the right religion." (98:5)
"It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him." (22:37)
"Say (O Muhammad (PBUH)): Whether you hide what is in your breasts or reveal it, Allah knows it". (3:29)

وعَنْ أميرِ الْمُؤْمِنِينَ أبي حفْصٍ عُمرَ بنِ الْخَطَّابِ بْنِ نُفَيْلِ بْنِ عَبْدِ الْعُزَّى بن رياح بْنِ عبدِ اللَّهِ بْن قُرْطِ بْنِ رزاح بْنِ عَدِيِّ بْنِ كَعْبِ بْنِ لُؤَيِّ بنِ غالبٍ القُرَشِيِّ العدويِّ . رضي الله عنه ، قال : سمعْتُ رسُولَ الله صلّى الله عَلَيْهِ وسَلَّم يقُولُ « إنَّما الأعمالُ بالنِّيَّات ، وإنَّمَا لِكُلِّ امرِئٍ مَا نَوَى ، فمنْ كانَتْ هجْرَتُهُ إلَى الله ورَسُولِهِ فهجرتُه إلى الله ورسُولِهِ ، ومنْ كاَنْت هجْرَتُه لدُنْيَا يُصيبُها ، أَو امرَأَةٍ يَنْكحُها فهْجْرَتُهُ إلى ما هَاجَر إلَيْهِ » متَّفَقٌ على صحَّتِه. رواهُ إماما المُحَدِّثِين: أبُو عَبْدِ الله مُحَمَّدُ بنُ إسْمَاعيل بْن إبْراهِيمَ بْن الْمُغيرة بْن برْدزْبَهْ الْجُعْفِيُّ الْبُخَارِيُّ، وَأَبُو الحُسَيْنِى مُسْلمُ بْنُ الْحَجَّاجِ بن مُسلمٍ الْقُشَيْرِيُّ النَّيْسَابُورِيُّ رَضَيَ الله عَنْهُمَا في صَحيحيهما اللَّذَيْنِ هما أَصَحُّ الْكُتُبِ الْمُصَنَّفَةِ .

1. Narrated 'Umar bin Al-Khattab (May Allah be pleased with him), reported: Messenger of Allah (PBUH) said, "The deeds are considered by the intentions, and a person will get the reward according to his intention. So whoever emigrated for Allah and His Messenger, his emigration will be for Allah and His Messenger; and whoever emigrated for worldly benefits or for a woman to marry, his emigration would be for what he emigrated for".
[Al-Bukhari and Muslim].
Commentary: According to some Ahadith, the reason for this Hadith is that a person sent a proposal of marriage to a woman named Umm Qais, which she turned down saying that he should have to emigrate to Al-Madinah for it. Accordingly, he did it for this specific purpose, and the two were married there. On account of this event, the man came to be known among the Companions as Muhajir Umm Qais.
On the basis of this Hadith, 'Ulama' are of the unanimous opinion that the real basis of one's actions is Niyyah (intention) and everyone will be requited according to his Niyyah. It is true that Niyyah is founded in one's heart, that is to say, one has first to make up one's mind for what he intends to do and he should not express it verbally. In fact, the latter is a Bid`ah (innovation in religion) because no proof of it is found in Shariah.
The point which becomes evident from this Hadith is that Ikhlas (sincerity) is a must for every action. In other words, in every righteous deed, one should seek only the Pleasure of Allah; otherwise, it will not be accepted by Allah.

2وعَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائشَةَ رَضيَ الله عنها قالت: قال رسول الله صلّى الله عَلَيْهِ وسلَّم: «يَغْزُو جَيْشٌ الْكَعْبَةَ فَإِذَا كَانُوا بِبيْداءَ مِنَ الأَرْضِ يُخْسَفُ بأَوَّلِهِم وَآخِرِهِمْ». قَالَتْ : قُلْتُ يَا رَسُولَ اللَّهِ ، كَيْفَ يُخْسَفُ بَأَوَّلِهِم وَآخِرِهِمْ وَفِيهِمْ أَسْوَاقُهُمْ وَمَنْ لَيْسَ مِنهُمْ ،؟ قَالَ : «يُخْسَفُ بأَوَّلِهِم وَآخِرِهِمْ ، ثُمَّ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ » مُتَّفَقٌ عَلَيْهِ : هذا لَفْظُ الْبُخَارِيِّ .

2. Narrated 'A`ishah (May Allah be pleased with her) reported: Messenger of Allah (PBUH) said, "An army will raid the Ka`bah and when it reaches a desert land, all of them will be swallowed up by the earth." She asked; "O Messenger of Allah! Why all of them?" He answered, "All of them will be swallowed by the earth but they will be raised for Judgement according to their intentions."
[Al-Bukhari and Muslim].
Commentary: Everyone will be rewarded or punished according to his aim and intention. This Hadith also proves that the company of depraved persons is extremely dangerous. Whose army would it be, which has been referred to in the Hadith, and when will it invade Ka`bah, is a matter known to Allah Alone. Such prophecies are a part of the Unseen world. Since they come in the category of the miracles of the Prophet (PBUH), it is necessary to believe in their veracity and occurrence. Believing in such prophesies is also essential because they were revealed by Allah).

وعَنْ عَائِشَةَ رَضِيَ الله عنْهَا قالَت قالَ النَّبيُّ صلّى اللهُ عَلَيْهِ وسلَّم : «لا هِجْرَةَ بَعْدَ الْفَتْحِ، وَلَكنْ جِهَادٌ وَنِيَّةٌ ، وَإِذَا اسْتُنْفِرتُمْ فَانْفِرُوا» مُتَّفَقٌ عَلَيْهِ .
وَمَعْنَاهُ : لا هِجْرَةَ مِنْ مَكَّةَ لأَنَّهَا صَارَتْ دَارَ إِسْلامٍ .

3. A`ishah (May Allah be pleased with her) narrated that the Prophet (PBUH) said, "There is no emigration after the conquest (of Makkah) but only Jihad [(striving and fighting in the cause of Allah) will continue] and good intention.* So if you are summoned to fight, go forth."
[Al-Bukhari and Muslim].
*. Intention according to An-Nawawi: It means that goodness which ceased to continue by the cessation of emigration can still be obtained by Jihad and by intending accomplishing good deeds.
Commentary. When a country or a region is regarded as Dar-ul-Islam (land of Islam), it is not necessary to migrate from it to some other place. It is, however, obligatory to emigrate from such regions which are Dar-ul-Kufr (land of infidels) and where it is difficult to adhere to Islamic injunctions. It is also evident from this Hadith that when it is not necessary to migrate from one Islamic country to another then it is also not permitted by the Shari`ah to leave an Islamic country to settle permanently in Dar-ul-Kufr only for the reason that the latter has plenty of wealth and social welfare. Unfortunately, Muslims today are afflicted with this disease. The transfer of their capital and talent to Dar-ul-Kufr is indeed very disturbing because on one side these two factors are lending support to the economy of Bilad-ul-Kufr (countries of infidels) and on the other, obscenity and indecency that are common in such countries, are becoming increasingly common among the Muslims too.
Another highly important reason for the prohibition of migration of Muslims to Dar-ul-Kufr is that it goes against the spirit as well as their readiness for Jihad fi sabilillah (striving and fighting in the way of Allah). This spirit and readiness must be kept always alive so that the Muslims may respond at once to the call of Jihad whenever the need for it arises anywhere.
وعَنْ أبي عَبْدِ اللَّهِ جابِرِ بْنِ عَبْدِ اللَّهِ الأنْصَارِيِّ رضِيَ اللهُ عنْهُمَا قالَ :كُنَّا مَع النَّبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم في غَزَاة فقَالَ : «إنَّ بالْمَدِينَةِ لَرِجَالاً مَا سِرْتُمْ مَسِيراً ، ولا قَطَعْتُمْ وَادِياً إلاَّ كَانُوا مَعكُم حَبَسَهُمُ الْمَرَضُ» وَفِي روايَةِ : «إلاَّ شَرَكُوكُمْ في الأَجْرِ» رَواهُ مُسْلِمٌ .
ورواهُ البُخَارِيُّ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ :رَجَعْنَا مِنْ غَزْوَةِ تَبُوك مَعَ النَّبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم فقَالَ: «إنَّ أقْوَاماَ خلْفَنَا بالمدِينةِ مَا سَلَكْنَا شِعْباً ولاَ وَادِياً إلاَّ وَهُمْ مَعَنَا ، حَبَسَهُمْ الْعُذْرُ».

4. Jabir bin Abdullah Al-Ansari (May Allah be pleasedwith them) reported: We accompanied the Prophet (PBUH) in an expedition when he said, "There are some men in Al-Madinah who are with you wherever you march and whichever valley you cross. They have not joined you in person because of their illness." In another version he said: "They share the reward with you."
[Muslim].
It is narrated by Bukhari from Anas bin Malik (May Allah be pleased with him): We were coming back from the battle of Tabuk with the Prophet (PBUH) when he remarked, "There are people whom we left behind in Al-Madinah who accompanied us in spirit in every pass and valley we crossed. They remained behind for a valid excuse."
Commentary: What we learn from this Hadith is that if the intention and spirit of Jihad are present in the heart of a Muslim but physically he is unable to take part in it for valid reasons, he will get the reward of Jihad without even his actual participation in it.
5وعَنْ أبي يَزِيدَ مَعْنِ بْنِ يَزِيدَ بْنِ الأَخْنَسِ رضي الله عَنْهمْ، وَهُوَ وَأَبُوهُ وَجَدّهُ صَحَابِيُّونَ، قَالَ: كَانَ أَبي يَزِيدُ أَخْرَجَ دَنَانِيرَ يَتَصَدَّقُ بهَا فوَضَعَهَا عِنْدَ رَجُلِ في الْمَسْجِدِ فَجِئْتُ فَأَخَذْتُهَا فأَتَيْتُهُ بهَا . فقَالَ : وَاللَّهِ مَا إِيَّاكَ أَرَدْتُ ، فَخَاصمْتُهُ إِلَى رسول اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم فقَالَ: «لَكَ مَا نويْتَ يَا يَزِيدُ ، وَلَكَ مَا أخذْتَ يَا مَعْنُ »
رواه البخاريُّ .

5. Ma`n bin Yazid bin Akhnas (May Allah be pleased with them) (he, his father and his grandfather, all were Companions) reported: My father set aside some dinars for charity and gave them to a man in the mosque. I went to that man and took back those dinars. He said: "I had not intended you to be given." So we went to Messenger of Allah (PBUH), and put forth the matter before him. He said to my father, "Yazid, you have been rewarded for what you intended." And he said to me, "Ma`n, you are entitled to what you have taken."
[Al-Bukhari].
Commentary:
1. This Hadith leads us to the conclusion that if Sadaqah (charity), goes to a needy son of a Muslim, there is no need to take it back from him for the reason that the father had intended to give it to a deserving person. The former gets the reward for it on account of his Niyyah (intention). This however, will be reckoned as Nafli Sadaqah (voluntary charity) because the obligatory Zakat (Sadaqah) cannot be given to the donor's own dependents.
2. It is permissible in Shari`ah to make someone a Wakil (attorney or agent) for Sadaqah.
3. It does not amount to disobedience on the part of a son to take his father to a competent authority or scholar to know the legal position on any issue, in the same way, as mutual discussion and debate on matters of Shari`ah does not amount to insolence. (Fath Al-Bari, chapter on Zakat).

6وَعَنْ أبي إسْحَاقَ سعْدِ بْنِ أبي وَقَّاصٍ مَالك بن أُهَيْبِ بْنِ عَبْدِ مَنَافِ بْنِ زُهرةَ بْنِ كِلابِ بْنِ مُرَّةَ بْنِ كعْبِ بن لُؤىٍّ الْقُرشِيِّ الزُّهَرِيِّ رضِي اللَّهُ عَنْهُ، أحدِ الْعَشرة الْمَشْهودِ لَهمْ بالْجَنَّة ، رضِي اللَّهُ عَنْهُم قال: « جَاءَنِي رسولُ اللهِ صَلّى اللهُ عَلَيْهِ وسلَّم يَعُودُني عَامَ حَجَّة الْوَداع مِنْ وَجعٍ اشْتَدَّ بي فقُلْتُ : يا رسُول اللَّهِ إنِّي قدْ بلَغَ بي مِن الْوجعِ مَا ترى ، وَأنَا ذُو مَالٍ ولاَ يَرِثُني إلاَّ ابْنَةٌ لِي ، أفأتَصدَّق بثُلُثَىْ مالِي؟ قَال: لا ، قُلْتُ : فالشَّطْرُ يَارسُولَ اللهِ ؟ فقالَ : لا، قُلْتُ فالثُّلُثُ يا رسول اللَّه؟ قال: الثُّلثُ والثُّلُثُ كثِيرٌ أَوْ كَبِيرٌ إنَّكَ إنْ تَذَرَ وَرَثتك أغنِياءَ خَيْرٌ مِن أنْ تذرهُمْ عالَةً يَتكفَّفُونَ النَّاس ، وَإنَّكَ لَنْ تُنفِقَ نَفقَةً تبْتغِي بهَا وجْهَ اللهِ إلاَّ أُجرْتَ عَلَيْهَا حَتَّى ما تَجْعلُ في في امْرَأتكَ قال: فقلْتُ: يَا رَسُولَ اللهِ أُخَلَّفَ بَعْدَ أصْحَابي؟ قال: إنَّك لن تُخَلَّفَ فتعمَلَ عَملاً تَبْتَغِي بهِ وَجْهَ اللهِ إلاَّ ازْددْتَ بهِ دَرجةً ورِفعةً ولعلَّك أنْ تُخلَّفَ حَتَى ينْتفعَ بكَ أقوامٌ وَيُضرَّ بك آخرُونَ. اللَّهُمَّ أمْضِ لأِصْحابي هجْرتَهُم، ولاَ تردَّهُمْ عَلَى أعْقابِهِم، لَكن الْبائسُ سعْدُ بْنُ خـوْلَةَ « يرْثَى لَهُ رسولُ اللهِ صَلّى اللهُ عَلَيْهِ وسلَّم» أن مَاتَ بمكَّةَ » متفقٌ عليه .

6. Abu Ishaq Sa`d bin Abu Waqqas (May Allah be pleased with him) (one of the ten who had been given the glad tidings of entry into Jannah) narrated: Messenger of Allah (PBUH) visited me in my illness which became severe in the year of Hajjat-ul-Wada` (Farewell Pilgrimage). I said, "O Messenger of Allah, you can see the pain which I am suffering and I am a man of means and there is none to inherit from me except one daughter. Should I give two-thirds of my property in charity?" He (PBUH) said, "No". I asked him, "Then half?" He said, "No". Then I asked, "Can I give away one-third". He said, "Give away one-third, and that is still too much. It is better to leave your heirs well-off than to leave them poor, begging people. You will not expend a thing in charity for the sake of Allah, but you will be rewarded for it; even the morsel of food which you feed your wife". I said, "O Messenger of Allah, would I survive my companions?" He said, "If you survive others and accomplish a thing for the sake of Allah, you would gain higher ranking and standing. You will survive them ... your survival will be beneficial to people (the Muslim) and harmful to others (the enemies of Islam). You will survive others till the people will derive benefit from you, and others would be harmed by you." Messenger of Allah (PBUH) further said, "O Allah, complete for my Companions their emigration and do not cause them to retract." Sa`d bin Khaulah was unfortunate. Messenger of Allah (PBUH) lamented his death as he died in Makkah.
[Al-Bukhari and Muslim].
Commentary: In spite of all their love for it, the Companions of the Prophet (PBUH) did not like to die in a city from which they emigrated for the sake of Allah. For this reason Sa`d (May Allah be pleased with him) was afraid of dying in Makkah. The Prophet (PBUH) prayed for the accomplishment of Sa`d's emigration and expressed regret over the misfortune of Sa`d bin Khaulah. The latter died in Makkah.
Conclusion:
1. The Hadith lays down that in the course of a disease which seems to prove fatal, one cannot give more than one-third of the property in charity.
2. It is also emphasized that one gets reward even for what he spends on his wife and children.
3. One can report to others his ailment or to seek treatment and ask them to supplicate from him.
4. In the matter of Sadaqah (charity), which one gives to seek the Pleasure of Allah, his closest relatives. should always have priority and preference over others.

7وَعَنْ أبي هُريْرة عَبْدِ الرَّحْمن بْنِ صخْرٍ رضي اللهُ عَنْهُ قال : قالَ رَسُولُ اللهِ صَلّى اللهُ عَلَيْهِ وسلَّم: «إنَّ اللهَ لا يَنْظُرُ إلى أجْسامِكُم ، ولا إلى صُوَرِكُمْ ، ولَكِنْ يَنْظُرُ إلَى قُلُوبِكُمْ وَأعمالِكُمْ » رواه مسلم .

7. Abu Hurairah (May Allah be pleased with him) narrated: Messenger of Allah (PBUH) said, "Allah does not look at your figures, nor at your attire but He looks at your hearts and accomplishments".
[Muslim].
Commentary: This Hadith highlights the importance of sincerity and good intention. It is, therefore, essential that every noble action should be based on these two virtues; and heart should be free from all such things that destroy noble deeds. Hypocrisy, ostentation, greed for wealth, riches and other wordly things fall in the category of such evils. Since the true condition of heart is known to Allah alone, the true position of one's actions will be known on the Day of Resurrection when one will be requited for them by Alah. In this world, one will be treated according to his apparent condition while his insight will be left to Allah.

8وعَنْ أبي مُوسَى عبْدِ اللَّهِ بْنِ قيْسٍ الأشْعرِيِّ رضِي اللهُ عنه قالَ: سُئِلَ رسول اللهِ صَلّى اللهُ عَلَيْهِ وسلَّم عَنِ الرَّجُلِ يُقاتِلُ شَجَاعَةً ، ويُقاتِلُ حَمِيَّةً ويقاتِلُ رياءً ، أيُّ ذلِك في سَبِيلِ اللَّهِ؟ فقالَ رسول اللهِ صَلّى اللهُ عَلَيْهِ وسلَّم : « مَنْ قاتَلَ لِتَكُون كلِمةُ اللَّهِ هِي الْعُلْيَا فهُوَ في سَبيلِ اللَّهِ » مُتَّفَقٌ عليه

8. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported that Messenger of Allah (PBUH) was asked about who fights in the battlefield out of valour, or out of zeal, or out of hypocrisy, which of this is considered as fighting in the cause of Allah? He said: "He who fights in order that the Word of Allah remains the supreme, is considered as fighting in the cause of Allah".
[Al-Bukhari and Muslim].
Commentary: Since one's action will be evaluated in terms of intention, so he alone would be a Mujahid (warrior in the cause of Deen) who fights to glorify the Name of Allah.

وعن أبي بَكْرَة نُفيْع بْنِ الْحارِثِ الثَّقَفِي رَضِيَ الله عنه أنَّ النَّبِيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال: «إذَا الْتقَى الْمُسْلِمَانِ بسيْفيْهِمَا فالْقاتِلُ والمقْتُولُ في النَّارِ» قُلْتُ : يَا رَسُول اللَّهِ ، هَذَا الْقَاتِلُ فمَا بَالُ الْمقْتُولِ ؟ قَال: «إنَّهُ كَانَ حَرِيصاً عَلَى قَتْلِ صَاحِبِهِ» متفقٌ عليه .

9. Abu Bakrah Ath-Thaqafi (May Allah be pleased with him) reported: The Prophet (PBUH) said: "When two Muslims are engaged in a combat against each other with their sword's and one is killed, both are doomed to Hell". I said, "O Messenger of Allah! As to the one who kills, it is understandable, but why the slain one?" He (PBUH) replied: "He was eager to kill his opponent".
[Al-Bukhari and Muslim].
Commentary: This Hadith leads to the conclusion that one would be punished for such sinful intention for which he has made a firm determination, and for the commitment of which he has adopted necessary measures, even if he does not succeed in committing it because of certain obstruction. Thus determination is different from a suggestion of the devil. The latter is excusable while one is accountable for his determination. However, what is mentioned in the Hadith will happen when Muslims fight among themselves for worldly honour and prejudices, and no religious issue would be the cause of their conflict, because in the latter case, it is possible that both might be depending on their own Ijtihad (exercise of opinion) for which they may be excused.

10وَعَنْ أبي هُرَيْرَةَ رَضِيَ الله عنه قال: قال رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم : «صَلاَةُ الرَّجُلِ في جماعةٍ تزيدُ عَلَى صَلاَتِهِ في سُوقِهِ وَبَيْتِهِ بِضْعاً وعِشْرِينَ دَرجَةً ، وذَلِكَ أنَّ أحَدَهُمْ إذا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ، ثُمَّ أتَى الْمَسْجِدِ لا يُرِيدُ إلاَّ الصَّلاَةَ ، لا يَنْهَزُهُ إلاَّ الصَّلاَةُ ، لَمْ يَخطُ خُطْوَةً إلاَّ رُفِعَ لَهُ بها دَرجة ، وَحُطَّ عَنْهُ بِهَا خَطِيئَةً حتَّى يَدْخلَ الْمَسْجِدَ ، فإذَا دخل الْمَسْجِدَ كانَ في الصَّلاَةِ مَا كَانَتِ الصَّلاةُ هِيَ التي تحبِسُهُ ، وَالْمَلاَئِكَةَ يُصَلُّونَ عَلَى أحَدِكُمْ ما دام في مَجْلِسِهِ الَّذي صَلَّى فِيهِ ، يقُولُونَ : اللَّهُمَّ ارْحَمْهُ ، اللَّهُمَّ اغْفِرْ لَهُ ، اللَّهُمَّ تُبْ عَلَيْهِ ، مالَمْ يُؤْذِ فِيهِ ، مَا لَمْ يُحْدِثْ فِيهِ » متفقٌ عليه ،وهَذَا لَفْظُ مُسْلِمٍ . وَقَوْلُهُ صَلّى اللهُ عَلَيْهِ وسَلَّم : «يَنْهَزُهُ » هُوَ بفتح الْيَاءِ وَالْهاءِ وَبالزَّاي : أي يُخْرِجُهُ ويُنْهِضُهُ .

10. Abu Hurairah (May Allah be pleased with him) reported that: The Messenger of Allah (PBUH) said: "The reward for Salat performed by a person in congregation is more than 20 times greater than that of the Salat performed in one's house or shop. When one performs Wudu' perfectly and then proceeds to the mosque with the sole intention of performing Salat, then for every step he takes towards the mosque, he is upgraded one degree in reward and one of his sins is eliminated until he enters the mosque, and when he enters the mosque, he is considered as performing Salat as long as it is the Salat which prevents him (from leaving the mosque); and the angels keep on supplicating Allah for him as long as he remains in his place of prayer. They say: 'O Allah! have mercy on him; O Allah! forgive his sins; O Allah! accept his repentance'. This will carry on as long as he does not pass wind".
[Al-Bukhari and Muslim].
Commentary: This Hadith shows that although it is permissible to perform Salat individually in market places and houses, but its collective performance in the mosque is 25, 26, or 27 times more meritorious, as mentioned in other Ahadith.

11وَعَنْ أبي الْعَبَّاسِ عَبْدِ اللَّهِ بْنِ عبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ الله عنهما، عَنْ رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم ، فِيما يَرْوِى عَنْ ربِّهِ ، تَبَارَكَ وَتَعَالَى قالَ : «إنَّ الله كتَبَ الْحسناتِ والسَّيِّئاتِ ثُمَّ بَيِّنَ ذلك : فمَنْ هَمَّ بحَسَنَةٍ فلَمْ يعْمَلْهَا كتبَهَا اللَّهُ عِنْدَهُ تَبارَكَ وَتَعالَى عِنْدَهُ حسنة كامِلَة وإنْ همَّ بِهَا فَعمِلَهَا كَتَبَهَا اللَّهُ عَشْرَ حَسَنَاتٍ إلَى سَبْعِمَائَةِ ضِعْفٍ إلَى أضْعَافٍ كثيرةٍ ، وإنْ هَمَّ بسيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كامِلَةً ، وَإنْ هَمَّ بِها فعَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً» متفقٌ عليه .

11. `Abdullah bin `Abbas (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said that Allah, the Glorious, said: "Verily, Allah (SWT) has ordered that the good and the bad deeds be written down. Then He explained it clearly how (to write): He who intends to do a good deed but he does not do it, then Allah records it for him as a full good deed, but if he carries out his intention, then Allah the Exalted, writes it down for him as from ten

to seven hundred folds, and even more. But if he intends to do an evil act and has not done it, then Allah writes it down with Him as a full good deed, but if he intends it and has done it, Allah writes it down as one bad deed".
[Al-Bukhari and Muslim].
Commentary: What the Prophet (PBUH) relates to Allah is called Hadith Qudsi (Sacred Tradition). Such Hadith is revealed to the Prophet (PBUH) by means of Ilham (inspiration). This Hadith mentions the magnitude of Divine blessings which He bestows upon His faithful slaves on the Day of Resurrection.

12وعن أبي عَبْدِ الرَّحْمَن عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخطَّابِ، رضي الله عنهما قال: سَمِعْتُ رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم يقُولُ: «انْطَلَقَ ثَلاثَةُ نفر مِمَّنْ كَانَ قَبْلَكُمْ حتَّى آوَاهُمُ الْمبيتُ إِلَى غارٍ فَدَخَلُوهُ، فانْحدَرَتْ صَخْرةٌ مِنَ الْجبلِ فَسَدَّتْ عَلَيْهِمْ الْغارَ، فَقالُوا : إِنَّهُ لا يُنْجِيكُمْ مِنْ الصَّخْرَةِ إِلاَّ أَنْ تَدْعُوا الله تعالى بصالح أَعْمَالكُمْ .
قال رجلٌ مِنهُمْ : اللَّهُمَّ كَانَ لِي أَبوانِ شَيْخَانِ كَبِيرانِ ، وكُنْتُ لاَ أَغْبِقُ قبْلهُما أَهْلاً وَلا مالاً فنأَى بِي طَلَبُ الشَّجرِ يَوْماً فلَمْ أُرِحْ عَلَيْهِمَا حتَّى نَامَا فَحلَبْت لَهُمَا غبُوقهما فَوَجَدْتُهُمَا نَائِميْنِ ، فَكَرِهْت أَنْ أُوقظَهُمَا وَأَنْ أَغْبِقَ قَبْلَهُمَا أَهْلاً أَوْ مالاً، فَلَبِثْتُ وَالْقَدَحُ عَلَى يَدِى أَنْتَظِرُ اسْتِيقَاظَهُما حتَّى بَرَقَ الْفَجْرُ وَالصِّبْيَةُ يَتَضَاغَوْنَ عِنْدَ قَدَمى فَاسْتَيْقظَا فشَربا غبُوقهُمَا . اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَفَرِّجْ عَنَّا مَا نَحْنُ فِيهِ مِنْ هَذِهِ الصَّخْرَةِ ، فانْفَرَجَتْ شَيْئاً لا يَسْتَطِيعُونَ الْخُرُوجَ مِنْهُ .
قال الآخر : اللَّهُمَّ إِنَّهُ كَانتْ لِيَ ابْنَةُ عمٍّ كانتْ أَحَبَّ النَّاسِ إِلَيَّ » وفي رواية : « كُنْتُ أُحِبُّهَا كَأَشد مَا يُحبُّ الرِّجَالُ النِّسَاءِ ، فَأَرَدْتُهَا عَلَى نَفْسهَا فَامْتَنَعَتْ مِنِّى حَتَّى أَلَمَّتْ بِهَا سَنَةٌ مِنَ السِّنِينَ فَجَاءَتْنِى فَأَعْطَيْتُهَا عِشْرِينَ وَمِائَةَ دِينَارٍ عَلَى أَنْ تُخَلِّىَ بَيْنِى وَبَيْنَ نَفْسِهَا فَفَعَلَت ، حَتَّى إِذَا قَدَرْتُ عَلَيْهَا » وفي رواية : « فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْهَا ، قَالتْ : اتَّقِ الله ولا تَفُضَّ الْخَاتَمَ إِلاَّ بِحَقِّهِ ، فانْصَرَفْتُ عَنْهَا وَهِىَ أَحَبُّ النَّاسِ إِلَيَّ وَتَرَكْتُ الذَّهَبَ الَّذِي أَعْطَيْتُهَا ، اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فافْرُجْ عَنَّا مَا نَحْنُ فِيهِ ، فانفرَجَتِ الصَّخْرَةُ غَيْرَ أَنَّهُمْ لا يَسْتَطِيعُونَ الْخُرُوجَ مِنْهَا .
وقَالَ الثَّالِثُ : اللَّهُمَّ إِنِّي اسْتَأْجَرْتُ أُجَرَاءَ وَأَعْطَيْتُهُمْ أَجْرَهُمْ غَيْرَ رَجُلٍ وَاحِدٍ تَرَكَ الَّذِي لَّه وذهب فثمَّرت أجره حتى كثرت منه الأموال فجائنى بعد حين فقال يا عبد الله أَدِّ إِلَيَّ أَجْرِي ، فَقُلْتُ : كُلُّ مَا تَرَى منْ أَجْرِكَ : مِنَ الإِبلِ وَالْبَقرِ وَالْغَنَمِ وَالرَّقِيقِ فقال: يا عَبْدَ اللَّهِ لا تَسْتهْزِيْ بي ، فَقُلْتُ : لاَ أَسْتَهْزِيُ بك، فَأَخَذَهُ كُلَّهُ فاسْتَاقَهُ فَلَمْ يَتْرُكْ مِنْه شَيْئاً ، اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فافْرُجْ عَنَّا مَا نَحْنُ فِيهِ ، فَانْفَرَجَتِ الصَّخْرَةُ فخَرَجُوا يَمْشُونَ » متفقٌ عليه.

12. `Abdullah bin `Umar bin Al-Khattab (May Allah be pleased with them) narrated that: He heard Messenger of Allah (PBUH) as saying: "Three men, amongst those who came before you, set out until night came and they reached a cave, so they entered it. A rock fell down from the mountain and blocked the entrance of the cave. They said: `Nothing will save you from this unless you supplicate to Allah by virtue of a righteous deed you have done.' Thereupon, one of them said: `O Allah! I had parents who were old, and I used to offer them milk before any of my children or slaves. One day, I went far away in search of grazing and could not come back until they had slept. When I milked as usual and brought the drink I found them both asleep. I hated to disturb them and also disliked to give milk to my children before them. My children were crying out of hunger at my feet but I awaited with the bowl in my hand for them to wake up. When they awoke at dawn, they drank milk. O Allah! If I did so to seek Your Pleasure, then deliver us from the distress caused by the rock'. The rock moved slightly but they were unable to escape. The next said: `O Allah! I had a cousin whom I loved more than any one else (in another version he said: as a man can love a woman). I wanted to have sexual intercourse with her but she refused. Hard pressed in a year of famine, she approached me. I gave her one hundred and twenty dinars on condition that she would yield herself to me. She agreed and when we got together (for sexual intercourse), she said: Fear Allah and do not break the seal unlawfully. I moved away from her in spite of the fact that I loved her most passionately; and I let her keep the money I had given her. O Allah! If I did that to seek Your Pleasure, then, remove the distress in which we are.' The rock moved aside a bit further but they were still unable to get out. The third one said: `O Allah! I hired some labourers and paid them their wages except one of them departed without taking his due. I invested his money in business and the business prospered greatly. After a long time, he came to me and said: O slave of Allah! Pay me my dues. I said: All that you see is yours - camels, cattle, goats and slaves. He said: O slave of Allah! Do not mock at me. I assured him that I was not joking. So he took all the things and went away. He spared nothing. O Allah! If I did so seeking Your Pleasure, then relieve us of our distress.' The rock slipped aside and they got out walking freely".
[Al-Bukhari and Muslim].
Commentary:
1. It is permissible to pray through our virtuous deeds. But to make someone a medium for it, is an innovation in Deen which should be avoided for two major reasons. Firstly, there is no evidence in Shari`ah to support this.

Secondly, it is against the practice of Khair-ul-Qurun, the best of generations. (This term is used for the first three generations of Muslims, the one in which the Prophet (PBUH) lived and the two following).
2. Preference should be given to the service of parents, even over the service of one's own wife and children.
3. To abstain from sins out of fear of Allah is a highly meritorious act.
4. Labourers should always be treated fairly. If someone has paid to a labourer less than his due, it should be paid to him in a decent manner.
5. Any supplication which is made sincerely, and with real sense of humbleness is granted by Allah.
6. Allah sometimes helps His pious men even in an unusual manner, which is termed as Karamat (wonder or marvel). Thus, like the miracles of the Prophets, wonders of the righteous people are also true. But miracles and wonders both appear with the Will of Allah.

Chapter 2
Repentance

Scholars said: It is necessary to repent from every sin. If the offense involves the Right of Allah, not a human, then there are three condition to be met in order that repentance be accepted by Allah:
1- To desist from committing it.
2- To feel sorry for committing it.
3- To decide not to recommit it.
Any repentance failing to meet any of these three conditions, would not be sound.
But if the sin involves a human's right, it requires a fourth condition, i.e., to absolve onself from such right. If it is a property, he should return it to its rightful owner. If it is slandering or backbiting, one should ask the pardon of the offended.
One should also repent from all sins. If he repents from some, his repentance would still be sound according to the people of sound knowledge. He should, however, repent from the rest. Scriptural proofs from the Book and the Sunnah and the consensus of the scholars support the incumbency of repentance.
Allah, the, Exalted says:
"And all of you beg Allah to forgive you, O believers, that you may be successful". (24:31)
"Seek the forgiveness of your Rubb, and turn to Him in repentance". (11:3)
"O you who believe! Turn to Allah with sincere repentance!". (66:8)

13 وعَنْ أبي هُرَيْرَةَ رضي الله عنه قال : سمعتُ رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم يَقُولُ : « واللَّه إنِّي لأَسْتَغْفِرُ الله ، وَأَتُوبُ إليْه ، في اليَوْمِ ، أَكثر مِنْ سَبْعِين مرَّةً » رواه البخاري .

13. Abu Hurairah (May Allah be pleased with him) reported: I heard Messenger of Allah (PBUH) saying: "By Allah, I seek Allah's forgiveness and repent to Him more than seventy times a day."
[Al-Bukhari].
Commentary:
1. It is an inducement for seeking pardon and forgiveness. The Prophet (PBUH), whose past and future sins were forgiven, asked Allah's forigveness - then how about us, who commit sins on regular basis, not to seek pardon and forgiveness from Allah?
2. Sincere and ceaseless prayer for pardon is essential so that sins committed by us unintentionally are also forgiven. The above Hadith lays great emphasis on seeking pardon.

14وعن الأغَرِّ بْن يَسار المُزنِيِّ رضي الله عنه قال : قال رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم : « يا أَيُّها النَّاس تُوبُوا إلى اللَّهِ واسْتغْفِرُوهُ فإني أَتوبُ في اليَوْمِ مائة مَرَّةٍ » رواه مسلم .

14. Al-Agharr bin Yasar Al-Muzani (May Allah be pleased with him) narrated that: The Messenger of Allah (PBUH) said: "Turn you people in repentance to Allah and beg pardon of Him. I turn to Him in repentance a hundred times a day".
[Muslim].

15وعنْ أبي حَمْزَةَ أَنَس بن مَالِكٍ الأنْصَاريِّ خَادِمِ رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم ، رضي الله عنه قال : قال رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم : للَّهُ أفْرحُ بتْوبةِ عَبْدِهِ مِنْ أحَدِكُمْ سقط عَلَى بعِيرِهِ وقد أضَلَّهُ في أرضٍ فلاةٍ متفقٌ عليه .
وفي رواية لمُسْلِم : « للَّهُ أشدُّ فرحاً بتَوْبَةِ عَبْدِهِ حِين يتُوبُ إلَيهِ مِنْ أحَدِكُمْ كان عَلَى راحِلَتِهِ بأرْضِ فلاةٍ ، فانْفلتتْ مِنْه وعلَيْها طعامُهُ وشرابُهُ فأيس مِنْها ، فأتَى شَجَرةً فاضْطجَعَ في ظِلِّهَا ، وقد أيس مِنْ رَاحِلتِهِ ، فَبيْنما هوَ كَذَلِكَ إذْ هُوَ بها قائِمة عِنْدَهُ ، فَأخذ بخطامِهَا ثُمَّ قالَ مِنْ شِدَّةِ الفرح : اللَّهُمَّ أنت عبْدِي وأنا ربُّكَ، أخْطَأَ مِنْ شِدَّةِ الفرح » .

15 Anas bin Malik Al-Ansari (MayAllah be pleased with him) the servant of the Messenger of Allah narrated: Messenger of Allah (PBUH) said, "Verily, Allah is more delighted with the repentance of His slave than a person who lost his camel in a desert land and then finds it (unexpectedly)".
[Al-Bukhari and Muslim].
In another version of Muslim, he said: "Verily, Allah is more pleased with the repentance of His slave than a person who has his camel in a waterless desert carrying his provision of food and drink and it is lost. He, having lost all hopes (to get that back), lies down in shade and is disappointed about his camel; when all of a sudden he finds that

camel standing before him. He takes hold of its reins and then out of boundless joy blurts out: 'O Allah, You are my slave and I am Your Rubb'.He commits this mistake out of extreme joy".

Commentary:

1. This Hadith also deals with the inducement and merit of repentance and pardon for sins. Allah is highly pleased with repentance.

2 One will not have to account for a mistake made without any purpose and intention.

3. It is permissible to take an oath to stress on one's pardon.

4. One can quote an instance for the purpose of understanding and elaboration.

16وعن أبي مُوسى عَبْدِ اللَّهِ بنِ قَيْسٍ الأشْعَرِيِّ ، رضِيِ الله عنه ، عن النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال: « إن الله تعالى يبْسُطُ يدهُ بالليْلِ ليتُوب مُسيءُ النَّهار وَيبْسُطُ يَدهُ بالنَّهَار ليَتُوبَ مُسِيءُ اللَّيْلِ حتَّى تَطْلُعَ الشَّمْسُ مِن مغْرِبها » رواه مسلم .

16. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: The Prophet (PBUH) said: "Allah, the Exalted, will continue to stretch out His Hand in the night so that the sinners of the day may repent, and continue to stretch His Hand in the daytime so that the sinners of the night may repent, until the sun rises from the west".
[Muslim].

Commentary: This Hadith confirms an essential Attribute of Allah, i.e., the Hand which He stretches out anytime He wishes without drawing similarity to it, nor interpretation. Such was the attitude of the pious predecessors with regards to all of the essential Attributes of Allah. It is deduced from this Hadith that if one commits a sin during any hour of day or night, he should immediately seek the forgiveness of Allah as a result.

17وعَنْ أبي هُرَيْرَة رضي الله عنه قال : قال رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم : « مَنْ تاب قَبْلَ أنْ تطلُعَ الشَّمْسُ مِنْ مغْرِبها تَابَ اللهُ عليْه » رواه مسلم .

17. Abu Hurairah (May Allah be pleased with him) narrated: Messenger of Allah (PBUH) said, "He who repents before the sun rises from the west, Allah will forgive him".
[Muslim].

Commentary: Taubah means returning to Allah from sins. When a person commits a sin, he goes away from Allah. When he repents, he returns to Allah and desires for being pardoned by Him, and getting near Him. This returning towards Him is Taubah. When it is said that `Allah turns towards him', it means that Allah accepts his repentance.

18وعَنْ أبي عَبْدِ الرَّحْمن عَبْدِ اللَّهِ بن عُمرَ بن الخطَّاب رضي الله عنهما عن النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال: «إنَّ الله عزَّ وجَلَّ يقْبَلُ توْبَة العبْدِ مَالَم يُغرْغِر» رواه الترمذي وقال: حديث حسنٌ .

18. `Abdullah bin `Umar bin Al-Khattab (May Allah be pleased with them) reported that: The Prophet (PBUH) said, "Allah accepts a slave's repentance as long as the latter is not on his death bed (that is, before the soul of the dying person reaches the throat)".
[At-Tirmidhi, who categorised it as Hadith Hasan].

Commentary: The word Ghargharah means the stage when soul is about to leave the body and reaches the throat. In other words, the time when one suffers the agony of death.

Hadith Hasan means that Hadith the authenticity of which is connected without any technical defect. Their narrators, however, are next to those of Hadith Sahih. In the opinion of Muhaddithin (Hadith scholars), Hadith Hasan is also reliable as Hadith Sahih.

19وعَنْ زِرِّ بْنِ حُبيْشٍ قال : أتيْتُ صفْوانَ بْنِ عسَّالٍ رضِيِ الله عنْهُ أسأَلُهُ عن الْمَسْح عَلَى الْخُفَّيْنِ فقال : مَا جَاءَ بِكَ يَا زِرُّ ؟ فقُلْتُ : ابْتغاءُ الْعِلْمِ ، فقال: إنَّ الْملائِكَةَ تَضعُ أجْنحتِها لِطَالِبِ الْعِلْمِ رِضاء بمَا يَطْلُبُ ، فقلْتُ : إنَّه قدْ حَكَّ في صدْرِي الْمسْحُ عَلَى الْخُفَّيْنِ بَعْدَ الْغَائِطِ والْبولْ ، وكُنْتَ امْرَءاً مِنْ أصْحاب النَّبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم ، فجِئْتُ أسْألُكَ : هَلْ سمِعْتَهُ يذْكرُ في ذَلِكَ شيْئاً ؟ قال : نعَمْ كانَ يأْمُرنا إذا كُنا سفراً أوْ مُسافِرِين أن لا ننْزِعَ خفافنا ثلاثة أيَّامٍ ولَيَالِيهنَّ إلاَّ مِنْ جنَابةٍ ، لكِنْ مِنْ غائطٍ وبوْلٍ ونوْمٍ . فقُلْتُ : هَل سمِعتهُ يذكُر في الْهوى شيْئاً ؟ قال : نعمْ كُنَّا مَع رسول الله صَلّى اللهُ عَلَيْهِ وسلَّم في سفرٍ ، فبيْنا نحنُ عِنْدهُ إذ نادَاهُ أعْرابي بصوْتٍ له جهوريٍّ : يا مُحمَّدُ ، فأَجَابهُ رسولُ الله صَلّى اللهُ عَلَيْهِ وسلَّم نحْوا مِنْ صوْتِه : «هاؤُمْ» فقُلْتُ لهُ : ويْحكَ اغْضُضْ مِنْ صَوْتِكَ فإِنَّك عِنْد النَّبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم وقدْ نُهيت عَنْ هذا ، فقال : واللَّه لا أغضُضُ : قالَ الأعْرابيُّ : الْمَرْءُ يُحِبُّ الْقوم ولَمَّا يلْحق بهمْ؟ قال النَّبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم : «الْمرْءُ مع منْ أحبَّ يوْمَ الْقِيامةِ » فما زَالَ يُحدِّثُنَا حتَّى ذكر باباً من الْمَغْرب مَسيرةُ عرْضِهِ أوْ يسِير

الرَّاكِبُ في عرْضِهِ أرْبَعِينَ أوْ سَبْعِينَ عَاماً. قالَ سُفْيانُ أحدُ الرُّوَاةِ . قِبل الشَّامِ خلقهُ اللَّهُ تعالى يوْم خلق السموات والأرْضَ مفْتوحاً لِلتَّوبةِ لا يُغلقُ حتَّى تَطْلُعَ الشَّمْسُ مِنْهُ » رواه التِّرْمِذي وغيره وقال : حديث حسن صحيح .

19. Zirr bin Hubaish reported: I went to Safwan bin `Assal (May Allah be pleased with him) to inquire about wiping with wet hands over light boots while performing Wudu'. He asked me, "What brings you here, Zirr?" I answered: "Search for knowledge". He said, "Angels spread their wings for the seeker of knowledge out of joy for what he seeks". I told him, "I have some doubts in my mind regarding wiping of wet hands over light boots in the course of performing Wudu' after defecation or urinating. Now since you are one of the Companions of the Prophet (PBUH), I have come to ask you whether you heard any saying of the Prophet (PBUH) concerning it?". He replied in the affirmative and said, "He (PBUH) instructed us that during a journey we need not take off our light boots for washing the feet up to three days and nights, except in case of major impurity (after sexual intercourse). In other cases such as sleeping, relieving oneself or urinating, the wiping of wet hands over light boots will suffice." I, then, questioned him, "Did you hear him say anything about love and affection?" He replied, "We accompanied the Messenger of Allah (PBUH) in a journey when a bedouin called out in a loud voice, `O Muhammad.' The Messenger of Allah (PBUH) replied him in the same tone, `Here I am.' I said to him (the bedouin), `Woe to you, lower your voice in his presence, because you are not allowed to do so.' He said, `By Allah! I will not lower my voice,' and then addressing the Prophet (PBUH) he said, `What about a person who loves people but has not found himself in their company.' Messenger of Allah (PBUH) replied, `On the Day of Resurrection, a person will be in the company of those whom he loves.' The Messenger of Allah then kept on talking to us and in the course of his talk, he mentioned a gateway in the heaven, the width of which could be crossed by a rider in forty or seventy years". Sufyan, one of the narrators of this tradition, said: "This gateway is in the direction of Syria. Allah created it on the day He created the heavens and the earth. It is open for repentance and will not be shut until the sun rises from that direction (i.e., the West) (on Doomsday)".
[At-Tirmidhi, who categorised it as Hadith Hasan Sahih]

Commentary:

1. We learn from this Hadith that in ablution, it is permissible to wipe over light boots rather than washing the feet. It is called Mash. The period, in which Mash is intact, in case of travellers it is three days and three nights; while for the residents, it is one day and one night only. A precondition for it is that light boots should be clean and worn after full Wudu'. Ankles should also be covered. In case of breach of ablution, the wiping over the socks is sufficient, and there is no need for washing the feet. Wudu' is invalidated by sleeping, call of nature and passing of wind. This is called Hadath Asghar. In the case of Hadath Akbar, which occurs because of coitus, menses and wet dream, washing of the whole body becomes obligatory. It means that the privilege of wiping over the light boots is also finished in this case, in the same way as it does after the expiry of period specified for it.
2. One should associate himself with the pious people so that he is counted among them. One also comes to know many other points from this Hadith which every intelligent person can understand with a little effort.

20وعنْ أبي سعِيدٍ سَعْد بْنِ مالك بْنِ سِنانٍ الْخُدْرِيِّ رضي الله عنه أن نَبيَّ الله صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « كان فِيمنْ كَانَ قبْلَكُمْ رَجُلٌ قتل تِسْعةً وتِسْعين نفْساً ، فسأل عن أعلَمِ أهْلِ الأرْض فدُلَّ على راهِبٍ ، فَأَتَاهُ فقال : إنَّهُ قَتَلَ تِسعةً وتسعِينَ نَفْساً ، فهلْ لَهُ مِنْ توْبَةٍ ؟ فقال : لا فقتلَهُ فكمَّل بِهِ مِائةً ثُمَّ سألَ عن أعلم أهلِ الأرضِ ، فدُلَّ على رجلٍ عالمٍ فقال: إنهُ قَتَل مائةَ نفسٍ فهلْ لَهُ مِنْ تَوْبةٍ ؟ فقالَ: نَعَمْ ومنْ يحُولُ بيْنَهُ وبيْنَ التوْبةِ ؟ انْطلِقْ إلَى أرْض كذَا وكذا ، فإنَّ بها أنَاساً يعْبُدُونَ الله تعالى فاعْبُدِ الله مَعْهُمْ ، ولا تَرْجعْ إلى أرْضِكَ فإنَّهَا أرْضُ سُوءٍ ، فانطَلَق حتَّى إذا نَصَف الطَّريقُ أتَاهُ الْموْتُ فاخْتَصَمتْ فيهِ ملائكَةُ الرَّحْمَةِ وملاكةُ الْعَذاب . فقالتْ ملائكةُ الرَّحْمَةِ : جاءَ تائِباً مُقْبلا بِقلْبِهِ إلى اللَّهِ تعالى ، وقالَتْ ملائكَةُ الْعذابِ : إنَّهُ لمْ يَعْمَلْ خيْراً قطُّ ، فأتَاهُمْ مَلَكٌ في صُورَةِ آدمي فجعلوهُ بيْنهُمْ أي حكماً فقال قيسوا ما بيْن الأرْضَين فإلَى أيَّتهما كَانَ أدْنى فهْو لَهُ، فقاسُوا فوَجَدُوه أدْنى إلَى الأرْض التي أرَادَ فقبَضَتْهُ مَلائكَةُ الرَّحمةِ » متفقٌ عليه.
وفي روايةٍ في الصحيح : « فكَانَ إلَى الْقرْيَةِ الصَّالحَةِ أقْربَ بشِبْرٍ ، فجُعِل مِنْ أهْلِها » وفي رواية في الصحيح : « فأَوْحَى اللَّهُ تعالَى إلَى هَذِهِ أن تَبَاعَدِي، وإلى هَذِهِ أن تقرَّبي وقال : قِيسُوا مَا بيْنهمَا ، فوَجدُوه إلَى هَذِهِ أقْربَ بِشِبْرٍ فغُفِرَ لَهُ » . وفي روايةٍ : « فنأَى بصَدْرِهِ نَحْوهَا » .

20. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: Prophet of Allah (PBUH) said: "There was a man from among a nation before you who killed ninety-nine people and then made an inquiry about the most learned person on the earth. He was directed to a monk. He came to him and told him that he had killed ninety-nine people and asked him if there was any chance for his repentance to be accepted. He replied in the negative and the man killed him also completing one hundred. He then asked about the most learned man in the earth. He was directed to a scholar. He told him that he had killed one hundred people and asked him if there was any chance for

his repentance to be accepted. He replied in the affirmative and asked, `Who stands between you and repentance? Go to such and such land; there (you will find) people devoted to prayer and worship of Allah, join them in worship, and do not come back to your land because it is an evil place.' So he went away and hardly had he covered half the distance when death overtook him; and there was a dispute between the angels of mercy and the angels of torment. The angels of mercy pleaded, 'This man has come with a repenting heart to Allah,' and the angels of punishment argued, 'He never did a virtuous deed in his life.' Then there appeared another angel in the form of a human being and the contending angels agreed to make him arbiter between them. He said, `Measure the distance between the two lands. He will be considered belonging to the land to which he is nearer.' They measured and found him closer to the land (land of piety) where he intended to go, and so the angels of mercy collected his soul".
[Al-Bukhari and Muslim].
In another version: "He was found to be nearer to the locality of the pious by a cubit and was thus included among them". Another version says: "Allah commanded (the land which he wanted to leave) to move away and commanded the other land (his destination) to draw nearer and then He said: "Now measure the distance between them.' It was found that he was nearer to his goal by a hand's span and was thus forgiven". It is also narrated that he drew closer by a slight movement on his chest.
Commentary:
1. One comes to know from this Hadith that the gate of Taubah is open even for the worst of the sinners; and Allah forgives everyone provided he repents sincerely, the conditions for such repentance have already been discussed.
2. It is the duty of a religious scholar that while discussing a problem, he should keep in mind the psychological aspects of the questioner and adopt a policy which neither causes a change in the Injunction of Allah nor make the sinner reckless in his sins out of frustration.
3. When a situation warrants, angels appear in the form of men on Orders of Allah.

21وعَنْ عبْدِ اللَّهِ بنِ كَعْبِ بنِ مَالكٍ ، وكانَ قائِدَ كعْبٍ رضِيَ الله عنه مِنْ بَنِيهِ حِينَ عَمِيَ، قال : سَمِعْتُ كعْبَ بن مَالكٍ رضِيَ الله عنه يُحدِّثُ بحدِيثِهِ حِين تخلَّف عَنْ رسول الله صلّى اللهُ علَيْهِ وسلَّم ، في غزوةِ تبُوكَ . قال كعْبٌ : لمْ أتخلَّفْ عَنْ رسولِ الله صلّى اللهُ علَيْهِ وسلَّم ، في غزْوَةٍ غزَاها إلاَّ في غزْوَةِ تَبُوك ، غيْر أنِّي قدْ تخلَّفْتُ في غزْوةِ بَدْرٍ ، ولَمْ يُعاتَبْ أحد تَخلَّف عنْهُ ، إنَّما خَرَجَ رسولُ الله صلّى اللهُ علَيْهِ وسلَّم والمُسْلِمُونَ يُرِيدُونَ عِيرَ قُرَيْش حتَّى جَمعَ الله تعالَى بيْنهُم وبيْن عدُوِّهِمْ علَى غيْرِ ميعادٍ . ولَقدْ شهدْتُ مَعَ رسولِ اللَّهِ صلّى اللهُ علَيْهِ وسلَّم ليْلَةَ العقَبَةِ حِينَ توَاثقْنَا علَى الإِسْلامِ ، ومَا أُحِبُّ أنَّ لِي بهَا مشْهَدَ بَدْرٍ ، وإنْ كَانتْ بدْرٌ أذْكَرَ في النَّاسِ مِنهَا وكان من خبري حِينَ تخلَّفْتُ عَنْ رسول الله صلّى اللهُ علَيْهِ وسلَّم ، في غَزْوَةِ تبُوك أنِّي لَمْ أكُنْ قطُّ أقْوَى ولا أيسرَ منِّي حِينَ تَخلَّفْتُ عَنْهُ في تِلْكَ الْغَزْوَة ، واللَّهِ ما جَمعْتُ قبْلَها رَاحِلتيْنِ قطُّ حتَّى جَمعْتُهُما في تلك الْغزوَةِ ، ولَمْ يكُن رسول الله صلّى اللهُ علَيْهِ وسلَّم يُرِيدُ غزْوَةً إلاَّ ورَّى بغيْرِهَا حتَّى كَانَتْ تِلكَ الْغَزْوةُ ، فغزَاها رسول الله صلّى اللهُ علَيْهِ وسلَّم في حرٍّ شَدِيدٍ ، واستَقْبلَ سفراً بعِيداً ومَفازاً. واستَقْبلَ عدداً كَثيراً ، فجلَّى للمُسْلمِينَ أمْرَهُمْ ليتَأَهَّبوا أُهْبَةَ غزْوِهِمْ فأَخْبَرَهُمْ بوجْههِمُ الَّذِي يُرِيدُ ، وَالْمُسلِمُون مَع رسول الله كثِيرٌ ولاَ يَجْمَعُهُمْ كِتَابٌ حَافِظٌ « يُرِيدُ بذلكَ الدِّيوان » قال كَعْبٌ : فقلَّ رَجُلٌ يُرِيدُ أنْ يَتَغَيَّبَ إلاَّ ظَنَّ أنَّ ذلكَ سيَخْفَى بهِ مَالَمْ يَنْزِلْ فيهِ وَحْيٌ مِن اللَّهِ ، وغَزَا رسول الله صلّى اللهُ علَيْهِ وسلَّم تلكَ الغزوةَ حين طَابت الثِّمَارُ والظِّلالُ ، فَأنا إلَيهَا أصْعرُ ، فتجهَّزَ رسول الله صلّى اللهُ علَيْهِ وسلَّم وَالْمُسلِمُون معهُ ، وطفِقْت أغدو لِكَيْ أتَجَهَّزَ معهُ فأَرْجِعُ ولمْ أقْض شيئاً ، وأقُولُ في نَفْسى: أنا قادِرٌ علَى ذلك إذا أرَدْتُ، فلمْ يَزلْ يتمادى بي حتَّى استَمَرَّ بالنَّاسِ الْجِدُّ ، فأَصْبحَ رسول الله صلّى اللهُ علَيْهِ وسلَّم غادياً والْمُسْلِمُونَ معَهُ ، ولَمْ أقْض مِنْ جهازي شيْئاً ، ثُمَّ غدَوْتُ فَرَجَعْتُ ولَم أقْض شَيْئاً ، فلَمْ يزَلْ يَتَمادَى بي حَتَّى أسْرعُوا وتَفَارَطَ الْغَزْوُ ، فهَممْتُ أنْ أرْتَحِل فأُدْركَهُمْ ، فيَالَيْتَني فعلْتُ ، ثُمَّ لَمْ يُقدَّرْ ذلك لي ، فطفقتُ إذَا خَرَجْتُ في النَّاسِ بَعْد خُرُوجِ رسُول الله صلّى اللهُ علَيْهِ وسلَّم يُحْزُنُنِي أنِّي لا أرى لِي أُسْوَةً ، إلاَّ رَجُلاً مغْمُوصاً علَيْه في النِّفَاق ، أوْ رَجُلاً ممَّنْ عَذرَ اللَّهُ تعالَى مِن الضُّعَفاءِ ، ولَمْ يذْكُرني رسول الله صلّى اللهُ علَيْهِ وسلَّم حتَّى بَلَغَ تَبُوكَ ، فقالَ وَهُوَ جَالِسٌ في القوْمِ بتَبُوك : ما فعَلَ كعْبُ بْنُ مَالكٍ ؟ فقالَ رَجُلٌ مِن بَنِي سلمِةَ : يا رسول الله حَبَسَهُ بُرْدَاهُ ، وَالنَّظرُ في عِطْفيْه . فقال لَهُ مُعاذُ بْنُ جَبَلٍ رضيَ اللَّهُ عنه . بئس ما قُلْتَ ، وَاللَّهِ يا رسول الله مَا عَلِمْنَا علَيْهِ إلاَّ خيْراً ، فسكَت رسول الله صلّى اللهُ علَيْهِ وسلَّم. فبَيْنَا هُوَ علَى ذلك رأَى رَجُلاً مُبْيِضاً يَزُولُ به السَّرَابُ ، فقالَ رسولُ الله صلّى اللهُ علَيْهِ وسلَّم : كُنْ أبَا خَيْثمَة ، فإِذا هوَ أبُو خَيْثمَةَ الأنْصَارِيُّ وَهُوَ الَّذي تَصدَّقَ بصاع التَّمْر حين لمزَهُ المنافقون قالَ كَعْبٌ : فلَّما بلَغني أنَّ رسول الله صلّى اللهُ علَيْهِ وسلَّم قدْ توجَّهَ قافلا منْ تَبُوكَ حضَرَني بثِّي ، فطفقتُ أتذكَّرُ الكذِبَ وَأقُولُ: بمَ أخْرُجُ من سَخطه غداً وَأسْتَعينُ علَى ذلك بكُلِّ ذِي رَأيٍ مِنْ أهْلي ، فلَمَّا قِيلَ : إنَّ رسول الله صلّى اللهُ علَيْهِ وسلَّم قدْ أظلَّ قادماً زاحَ عنِّي الْبَاطِلُ حتَّى

عَرَفتُ أَنِّي لم أنج مِنْهُ بشَيءٍ أَبَداً فَأَجْمَعْتُ صِدْقَهُ ، وأَصْبَحَ رسول الله صلّى اللهُ عَلَيْهِ وسلَّم قادماً ، وكان إذا قدمَ مِنْ سَفَرٍ بَدَأَ بالْمَسْجد فركعَ فيه رَكْعَتَيْنِ ثُمَّ جلس للنَّاس ، فلمَّا فعل ذَلك جَاءَهُ الْمُخلَّفُونَ يعْتذرُون إليْه وَيَحْلفُون لَهُ ، وكانوا بضعاً وثمَانين رَجُلا فقبل منْهُمْ عَلانيتَهُمْ وَاسْتغفر لهُمْ ووَكلَ سَرَائرَهُمْ إلى الله تعَالى .
حتَّى جِئْتُ ، فلمَّا سَلَمْتُ تبسَّم تبَسُّم الْمُغْضب ثمَّ قالَ : **تَعالَ**، فجئتُ أَمْشي حتى جَلَسْتُ بيْن يَدَيْهِ ، فقالَ لِي : **مَا خَلَّفَكَ ؟ أَلَمْ تكُنْ قد ابْتَعْتَ ظَهْرَك**، قالَ قُلْتُ : يَا رَسُولَ الله إنِّي واللَّه لَوْ جلستُ عنْد غيْرك مِنْ أَهْلِ الدُّنْيَا لَرَأَيْتُ أني سَأَخْرُج منْ سَخَطه بعُذْرٍ ، لقدْ أُعْطيتُ جَدَلا ، وَلَكنِّي وَاللَّه لقدْ عَلمْتُ لَئن حَدَّثْتُكَ الْيَوْمَ حديث كَذبٍ ترْضى به عنِّي لَيُوشكَنَّ اللَّهُ يُسْخطك عليَّ ، وإنْ حَدَّثْتُكَ حَديث صدْقٍ تجدُ عليَّ فيه إنِّي لأَرْجُو فِيه عُقْبَى الله عَزَّ وَجلَّ ، واللَّه ما كان لِي من عُذْرٍ ، واللَّهِ مَا كُنْتُ قطُّ أقوَى وَلا أَيْسر مِنِّي حِينَ تَخلفْتُ عَنك قال : فقالَ رسول الله صلّى اللهُ عَلَيْهِ وسلَّم : « **أَمَّا هذَا فقدْ صدَقَ ، فقُمْ حَتَّى يَقْضيَ اللَّهُ فيكَ** » وسَارَ رِجَالٌ مِنْ بَنِي سَلمة فاتَّبعُوني ، فقالُوا لِي : واللَّهِ مَا عَلِمْنَاكَ أذنْبتَ ذَنْباً قبْل هذَا ، لقدْ عَجَزت في أن لا تَكُون اعتذَرْت إِلَى رسول الله صلّى اللهُ عَلَيْهِ وسلَّم بمَا اعْتَذَرَ إِلَيهِ الْمُخَلَّفُون فقدْ كَانَ كافِيَكَ ذَنْبكَ اسْتِغفارُ رسول الله صلّى اللهُ عَلَيْهِ وسلَّم لَكَ . قالَ : فوالله ما زَالُوا يُؤَنِّبُونني حتَّى أَرَدْت أَنْ أَرْجِعَ إِلى رسول الله صلّى اللهُ عَلَيْهِ وسلَّم فأُكْذِب نفسْي ، ثُمَّ قُلتُ لهُم : هَلْ لَقِيَ هَذا معِي مِنْ أَحدٍ ؟ قالُوا : نَعَمْ لقِيَهُ معك رَجُلان قالا مِثْلَ مَا قُلْتَ ، وقيل لَهمَا مِثْلُ مَا قِيلَ لكَ ، قال قُلْتُ : مَن هُمَا ؟ قالُوا : مُرارةُ بْنُ الرَّبيع الْعَمْرِيُّ ، وهِلال ابْن أُميَّة الْوَاقِفِيُّ ؟ قالَ : فذكَروا لِي رَجُلَيْنِ صَالِحَيْنِ قدْ شَهدا بدْراً فِيهمَا أُسْوَةٌ . قالَ : فمَضيْت حِينَ ذَكَروهُمَا لِي .
وَنَهَى رسول الله صلّى اللهُ عَلَيْهِ وسلَّم عن كَلامِنَا أَيُّهَا الثلاثَةُ مِن بَين من تَخَلَّف عَنهُ ، قالَ : فاجْتَنبَنا النَّاس أوْ قالَ: تَغيَّرُوا لَنَا حَتَّى تَنكَّرت لِي في نفسي الأَرْضُ ، فمَا هيَ بالأَرْضِ التي أَعْرِفُ ، فَلَبثْنَا عَلَى ذَلكَ خمْسِينَ ليْلَةً . فأَمَّا صَاحباي فاستَكَانَا وقعَدَا في بُيُوتهما يَبْكيَانِ وأَمَّا أَنَا فكُنتُ أَشبَّ الْقَوْمِ وَأَجْلَدَهُمْ ، فكُنتُ أَخْرُج فأَشهدُ الصَّلاة مَعَ الْمُسْلِمِينَ، وَأَطُوفُ في الأَسْوَاقِ وَلا يُكَلِّمُنِي أحدٌ ، وآتِي رسول الله صلّى اللهُ عَلَيْهِ وسلَّم فأُسَلِّمُ عَلَيْهِ ، وَهُو في مجْلسِهِ بعدَ الصَّلاةِ ، فأَقُولُ في نفسِي : هَل حَرَّكَ شفتَيهِ بردِّ السَّلامِ أم لاَ ؟ ثُمَّ أُصلِّي قريباً منهُ وأُسارِقُهُ النَّظَرَ ، فإذَا أَقبلتُ على صلاتِي نَظر إِليَّ ، وإِذَا الْتَفتُّ نَحْوَهُ أَعْرَضَ عَنِّي ، حتى إذا طَال ذلكَ عَلَيَّ مِن جَفْوَةِ الْمُسْلمينَ مشَيْت حَتَّى تَسوَّرْت جدارَ حَائط أَبي قَتَادَةَ وَهُوَا ابْن عَمِّي وأَحبُّ النَّاسَ إِلَيَّ ، فسلَّمْتُ عَلَيْهِ فواللَّهِ مَا رَدَّ عَلَيَّ السَّلامَ ، فقُلْت لَه : يا أَبَا قتادَة أَنْشُدكَ باللَّه هَلْ تَعْلَمُني أُحبُّ الله وَرَسُولَه صلّى اللهُ عَلَيْهِ وسلَّم ؟ فسكَتَ، فعُدت فنَاشَدتُه فسكَتَ ، فعُدْت فنَاشَدْته فقال : الله ورَسُولُهُ أَعْلَمُ .
فَفَاضَتْ عَيْنَايَ ، وَتَوَلَّيْتُ حَتَّى تَسوَّرتُ الْجِدارَ
فَبَيْنَا أَنَا أَمْشي في سُوقِ المدينةِ إذَا نَبَطيٌّ منْ نبطِ أَهْلِ الشَّام مِمَّنْ قدِمَ بالطَّعَامِ يبيعُهُ بالمدينةِ يقُولُ : مَنْ يَدُلُّ عَلَى كعْبِ بْنِ مَالكٍ ؟ فطَفِقَ النَّاسُ يشيرون له إِلَى حَتَّى جَاءَني فدَفعَ إلى كتَاباً منْ مَلِكِ غَسَّانَ ، وكُنْتُ كَاتِباً . فقرَأْتُهُ فإذَا فيهِ : أَمَّا بَعْدُ فإِنَّهُ قدْ بلَغنَا أن صاحِبَكَ قدْ جفَاكَ ، ولمْ يجْعلْك اللَّهُ بدَارِ هَوَانٍ وَلا مَضيعَةٍ ، فالْحقْ بنا نُوَاسِك ، فقلْت حِين قرأْتُهَا: وَهَذِهِ أَيْضاً من الْبَلاءِ فتَيمَّمْتُ بهَا التَّنُّور فسَجرْتُهَا .
حَتَّى إذَا مَضتْ أَرْبعُون مِن الْخَمْسِينَ وَاستْلَبثِ الْوَحْىُ إذَا رسولِ رسول الله صلّى اللهُ عَلَيْهِ وسلَّم يَأْتِينِي ، فقالَ: إنَّ رسول الله صلّى اللهُ عَلَيْهِ وسلَّم يَأمُرُكَ أَنْ تَعْتزِلَ امْرأَتكَ ، فقُلْتُ: أُطلِّقُهَا ، أَمْ مَاذا أَفعْلُ ؟ قالَ: لا بَلْ اعتْزِلْهَا فلا تقربَنَّهَا ، وَأَرْسلَ إلى صَاحِبيَّ بمِثْلِ ذَلِكَ . فقُلْتُ لامْرَأَتِي : الْحقِي بأَهْلكِ فكُونِي عِنْدَهُمْ حَتَّى يَقْضِيَ اللَّهُ في هذَا الأَمر ، فَجَاءَت امْرأَةُ هِلالِ بْنِ أُمَيَّةَ رسول الله صلّى اللهُ عَلَيْهِ وسلَّم فقالتْ لَهُ : يا رسول الله إنَّ هِلالَ بْنَ أُميَّة شَيْخٌ ضَائعٌ ليْسَ لَهُ خادِمٌ ، فهلْ تَكْرهُ أَنْ أَخْدُمهُ ؟ قال : **لا، وَلَكِنْ لا يَقْربَنَّك** . فقَالَتْ : إِنَّهُ وَاللَّه مَا بهِ مِنْ حركةٍ إِلَى شَيءٍ ، وَوَاللَّه ما زَالَ يَبْكِي مُنْذُ كَانَ مِنْ أَمْرِهِ مَا كَانَ إِلَى يَوْمِهِ هَذَا . فقال لِي بعْضُ أَهْلِي: لَو اسْتأْذنْت رسول الله صلّى اللهُ عَلَيْهِ وسلَّم في امْرأَتِك ، فقدْ أَذن لامْرأَةِ هِلالِ بْنِ أُمَيَّةَ أَنْ تَخْدُمَهُ؟ فقُلْتُ: لا أَسْتَأْذِنُ فِيهَا رسول الله صلّى اللهُ عَلَيْهِ وسلَّم ، ومَا يُدْرِينِي مَاذا يَقُولُ رسولُ الله صلّى اللهُ عَلَيْهِ وسلَّم إذَا اسْتَأْذَنْتُهُ فِيهَا وَأَنَا رَجُلٌ شَابٌّ فلَبثْتُ بذلك عشْر ليالٍ ، فكَمُلَ لَنا خمْسُونَ لَيْلَةً مِنْ حين نُهي عَنْ كَلامنا .
ثُمَّ صلَّيْتُ صَلاَةَ الْفَجْرِ صباحَ خمْسينَ لَيْلَةً عَلَى ظَهْرِ بَيْتٍ مِنْ بُيُوتِنَا ، فَبينَا أَنَا جَالسٌ عَلَى الْحال التي ذكَر اللَّهُ تعالَى مِنَّا ، قَدْ ضَاقتْ عَلَيَّ نَفْسِي وَضَاقتْ عَليَّ الأَرضُ بمَا رَحُبَتْ، سَمعْتُ صَوْتَ صَارِخٍ أوفي عَلَى سَلْعٍ يَقُولُ بأَعْلَى صَوْتِهِ : يَا كَعْبُ بْنَ مَالكٍ أَبْشِرْ، فخرَرْتُ ساجِداً ، وَعرَفْتُ أَنَّهُ قدْ جاءَ فَرَجٌ فآذَنَ رسول الله صلّى اللهُ عَلَيْهِ وسلَّم النَّاس بتوبَةِ الله عَزَّ وَجلَّ عَلَيْنَا حِين صلَّى صلاة الْفجْرِ فذهَبَ النَّاسُ يُبَشِّرُوننا ، فذهَبَ قِبَلَ صَاحِبَيَّ مُبَشِّرُونَ ، وركض رَجُلٌ إليَّ فرَساً وَسعَى ساعٍ مِنْ أَسْلَمَ قِبَلِي وَأَوفَى عَلَى الْجَبلِ ، وكَان

الصَّوْتُ أَسْرَعَ مِنَ الْفَرَس ، فلمَّا جَاءَنِي الَّذِي سمعْتُ صوتَهُ يُبَشِّرُني نَزَعْتُ لَهُ ثَوْبَيَّ فَكَسَوْتُهُمَا إيَّاهُ ببشارَته واللَّه ما أَمْلِكُ غَيْرَهُمَا يومَئِذٍ ، واسْتَعَرْتُ ثَوْبَيْن فَلبسْتُهُمَا وانْطَلَقتُ أَتَأَمَّمُ رسول الله صَلّى اللهُ عَلَيْهِ وسلَّم يَتَلَقَّانِي النَّاسُ فَوْجاً فَوْجاً يُهَنِّئُونني بِالتَّوْبَةِ وَيقُولُون لِي : لِتَهْنِكَ تَوْبَةُ الله عَلَيْك، حتَّى دَخَلْتُ الْمَسْجِدَ فَإِذَا رسول الله صَلّى اللهُ عَلَيْهِ وسلَّم جَالِسٌ حَوْلَهُ النَّاسُ ، فَقَامَ طَلْحَةُ بْنُ عُبَيْدِ الله رضي الله عنه يُهَرْوِل حَتَّى صَافَحَنِي وهَنَّأَنِي ، واللَّه مَا قامَ رَجُلٌ مِنَ الْمُهَاجِرِينَ غَيْرُهُ ، فَكَان كَعْبٌ لا يَنْسَاهَا لِطَلحَةَ . قالَ كَعْبٌ : فَلَمَّا سَلَّمْتُ عَلَى رسول الله صَلّى اللهُ عَلَيْهِ وسلَّم ، قال: وَهو يَبْرُقُ وَجْهُهُ مِنَ السُّرُور أَبْشِرْ بِخَيْرِ يَوْمٍ مَرَّ عَلَيْكَ ، مُذْ ولَدَتْكَ أُمُّكَ ، فقُلْتُ : أمِنْ عِنْدِكَ يَا رَسُولَ اللَّهِ أم مِنْ عِنْد الله ؟ قالَ : لاَ بَلْ مِنْ عِنْدِ الله عَز وجَلَّ ، وكان رسول الله صَلّى اللهُ عَلَيْهِ وسلَّم إذَا سُرَّ اسْتَنار وَجْهُهُ حتَّى كَأَنَّ وجْهَهُ قِطْعَةُ قمر، وكُنَّا نعْرفُ ذلِكَ مِنْهُ، فلَمَّا جلَسْتُ بيْنَ يدَيْهِ قلتُ: يَا رسول اللَّهِ إنَّ مِنْ تَوْبَتِي أنْ أنْخَلِعَ مِن مَالي صدَقَةً إلَى اللَّهِ وإلَى رَسُولِهِ .

فقالَ رَسُول الله صَلّى اللهُ عَلَيْهِ وسلَّم : أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ ، فَقُلْتُ إنِّي أُمْسِكُ سَهْمِي الَّذِي بخيْبَر . وَقُلْتُ : يَا رَسُولَ الله إن الله تَعَالَى إنَّما أنْجَانِي بالصدق ، وَإِنْ مِنْ تَوْبَتِي أن لا أُحدِّثَ إلاَّ صِدْقاً ما بَقِيتُ ، فوا لله ما علِمْتُ أحداً مِنَ المسلمِين أبْلاُهُ اللَّهُ تَعالَى في صدْقِ الْحدِيث مُنْذُ ذَكَرْتُ ذلِكَ لرسُول الله صَلّى اللهُ عَلَيْهِ وسلَّم أَحْسَنَ ممَّا أَبْلاَنِي اللَّهُ تَعالَى ، وَاللَّهِ مَا تَعمّدْت كِذْبَةً مُنْذُ قُلْت ذلِكَ لِرَسُول اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم إلَى يَوْمِي هَذَا ، وَإنِّي لأَرْجُو أنْ يَحْفَظني اللَّهُ تَعالى فِيمَا بَقِي ، قالَ : فَأَنْزَلَ اللَّهُ تَعالَى : { لَقَدْ تَابَ اللَّهُ عَلَى النَّبيِّ وَالْمُهَاجِرِينَ والأنْصَارِ الَّذِينَ اتَّبَعُوهُ في سَاعَةِ الْعُسْرَةِ } حَتَّى بَلَغَ : { إنَّه بِهِمْ رَءُوفٌ رَحِيمٌ صَلّى اللهُ عَلَيْهِ وسلَّم وَعَلَى الثَّلاثَةِ الَّذِينَ خُلِّفُوا حَتَّى إذَا ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ } حتى بلغ: { اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادقِين } [التوبة : 117 ، 119] .

قَالَ كعْبٌ : واللَّهِ مَا أَنْعَمَ اللَّهُ عَلَيَّ مِنْ نِعْمَةٍ قَطُّ بَعْدَ إذْ هَدانِي اللَّهُ لِلإِسْلامِ أَعْظَمَ فِي نَفسِي مِنْ صِدْقِي رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم أن لاَّ أَكُونَ كَذَبْتُهُ ، فأهلكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا إن الله تَعَالَى قالَ لِلَّذِينَ كَذَبُوا حِينَ أَنزَلَ الْوَحْيَ شَرَّ مَا قَالَ لأَحدٍ ، فقَالَ اللَّهُ تَعَالَى : {سيَحلِفُون باللَّهِ لَكُمْ إذَا انْقلَبْتُم إلَيْهِم لتُعْرِضوا عَنْهُمْ فأَعْرِضوا عَنْهُمْ إنَّهُمْ رِجْس ومَأْواهُمْ جهَنَّمُ جَزاءً بِمَا كَانُوا يكْسِبُون . يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإنْ تَرْضَوْا عَنْهُمْ فَإن الله لاَ يَرْضَى عَنِ الْقَوْمِ الفاسِقِين } [التوبة 95 ، 96] .

قال كَعْبٌ : كُنَّا خُلِّفْنَا أَيُّهَا الثَّلاثَةُ عَنْ أَمْرِ أُولَئِكَ الَّذِينَ قبلَ مِنْهُمْ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم حِينَ حَلَفُوا لَهُ ، فبايعهُمْ وَاسْتَغْفَرَ لَهُمْ ، وأرْجَأَ رَسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم أمرَنا حَتَّى قَضَى اللَّهُ تَعَالَى فِيهِ بِذَلكَ ، قَالَ اللَّه تَعَالَى : { وَعَلَى الثَّلاثَةِ الَّذِينَ خُلِّفُوا } .

ولَيْسَ الَّذِي ذُكِرَ مِمَّا خُلِّفنا تَخَلُّفُنا عَن الغزو ، وَإنَّمَا هُوَ تَخْلِيفهُ إيَّانَا وإرجاؤُهُ أمْرَنا عَمَّنْ حَلفَ لَهُ واعْتَذَرَ إلَيْهِ فقبِلَ مِنْهُ . مُتَّفَقٌ عليه .

وفي رواية « أنَّ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسلَّم خَرَجَ فِي غَزْوَةِ تَبُوك يَوْمَ الخميس ، وَكَان يُحِبُّ أنْ يَخْرُجَ يَوْمَ الخميس » .

وفي رِوَايةٍ : « وكَانَ لاَ يَقْدُمُ مِنْ سَفَرٍ إلاَّ نَهَاراً في الضُّحَى . فَإذَا قَدِمَ بَدَأَ بالْمَسْجدِ فصلَّى فِيهِ ركْعتيْن ثُمَّ جَلَس فِيهِ » .

21. Abdullah bin Ka`b, who served as the guide of Ka`b bin Malik (May Allah be pleased with him) when he became blind, narrated: I heard Ka`b bin Malik (May Allah be pleased with him) narrating the story of his remaining behind instead of joining Messenger of Allah (PBUH) when he left for the battle of Tabuk. Ka`b said: "I accompanied Messenger of Allah (PBUH) in every expedition which he undertook excepting the battle of Tabuk and the battle of Badr. As for the battle of Badr, nobody was blamed for remaining behind as Messenger of Allah (PBUH) and the Muslims, when they set out, had in mind only to intercept the caravan of the Quraish. Allah made them confront their enemies unexpectedly. I had the honour of being with Messenger of Allah (PBUH) on the night of `Aqabah when we pledged our allegiance to Islam and it was dearer to me than participating in the battle of Badr, although Badr was more well-known among the people than that. And this is the account of my staying behind from the battle of Tabuk. I never had better means and more favourable circumstances than at the time of this expedition. And by Allah, I had never before possessed two riding-camels as I did during the time of this expedition. Whenever Messenger of Allah (PBUH) decided to go on a campaign, he would not disclose his real destination till the last moment (of departure). But on this expedition, he set out in extremely hot weather; the journey was long and the terrain was waterless desert; and he had to face a strong army, so he informed the Muslims about the actual position so that they should make full preparation for the campaign. And the Muslims who accompanied Messenger of Allah (PBUH) at that time were in large number but no proper record of them was maintained." Ka`b (further) said: "Few were the persons who chose to remain absent believing that they could easily hide themselves (and thus remain

undetected) unless Revelation from Allah, the Exalted, and Glorious (revealed relating to them). And Messenger of Allah (PBUH) set out on this expedition when the fruit were ripe and their shade was sought. I had a weakness for them and it was during this season that Messenger of Allah (PBUH) and the Muslims made preparations. I also would set out in the morning to make preparations along with them but would come back having done nothing and said to myself: 'I have means enough (to make preparations) as soon as I like'. And I went on doing this (postponing my preparations) till the time of departure came and it was in the morning that Messenger of Allah (PBUH) set out along with the Muslims, but I had made no preparations. I would go early in the morning and come back, but with no decision. I went on doing so until they (the Muslims) hastened and covered a good deal of distance. Then I wished to march on and join them. Would that I had done that! But perhaps it was not destined for me. After the departure of Messenger of Allah (PBUH) whenever I went out, I was grieved to find no good example to follow but confirmed hypocrites or weak people whom Allah had exempted (from marching forth for Jihad). Messenger of Allah (PBUH) made no mention of me until he reached Tabuk. While he was sitting with the people in Tabuk, he said, `What happened to Ka`b bin Malik?' A person from Banu Salimah said: "O Messenger of Allah, the (beauty) of his cloak and an appreciation of his finery have detained him.' Upon this Mu`adh bin Jabal (MatAllah be pleased with him) admonished him and said to Messenger of Allah (PBUH): "By Allah, we know nothing about him but good.' Messenger of Allah (PBUH), however, kept quiet. At that time he (the Prophet (PBUH)) saw a person dressed in white and said, `Be Abu Khaithamah.' And was Abu Khaithamah Al-Ansari was the person who had contributed a Sa` of dates and was ridiculed by the hypocrites." Ka`b bin Malik further said: "When the news reached me that Messenger of Allah (PBUH) was on his way back from Tabuk, I was greatly distressed. I thought of fabricating an excuse and asked myself how I would save myself from his anger the next day. In this connection, I sought the counsels of every prudent member of my family. When I was told that Messenger of Allah (PBUH) was about to arrive, all the wicked ideas vanished (from my mind) and I came to the conclusion that nothing but the truth could save me. So I decided to tell him the truth. It was in the morning that Messenger of Allah (PBUH) arrived in Al-Madinah. It was his habit that whenever he came back from a journey, he would first go to the mosque and perform two Rak`ah (of optional prayer) and would then sit with the people. When he sat, those who had remained behind him began to put forward their excuses and take an oath before him. They were more than eighty in number. Messenger of Allah (PBUH) accepted their excuses on the very face of them and accepted their allegiance and sought forgiveness for them and left their insights to Allah, until I appeared before him. I greeted him and he smiled and there was a tinge of anger in that. He then said to me, 'Come forward'. I went forward and I sat in front of him. He said to me, `What kept you back? Could you not afford to go in for a ride?' I said, 'O Messenger of Allah, by Allah, if I were to sit before anybody else, a man of the world, I would have definitely saved myself from his anger on one pretext or the other and I have a gifted skill in argumentation, but, by Allah, I am fully aware that if I were to put forward before you a lame excuse to please you, Allah would definitely provoke your wrath upon me. In case, I speak the truth, you may be angry with me, but I hope that Allah would be pleased with me (and accept my repentance). By Allah, there is no valid excuse for me. By Allah, I never possessed so good means, and I never had such favourable conditions for me as I had when I stayed behind.' Thereupon, Messenger of Allah (PBUH) said, 'This man spoke the truth, so get up (and wait) until Allah gives a decision about you.' I left and some people of Banu Salimah followed me. They said to me, `By Allah, we do not know that you committed a sin before. You, however, showed inability to put forward an excuse before Messenger of Allah (PBUH) like those who stayed behind him. It would have been enough for the forgiveness of your sin that Messenger of Allah (PBUH) would have sought forgiveness for you.' By Allah, they kept on reproaching me until I thought of going back to Messenger of Allah (PBUH) and retract my confession. Then I said to them, 'Has anyone else met the same fate?' They said, 'Yes, two persons have met the same fate. They made the same statement as you did and the same verdict was delivered in their case.' I asked, `Who are they?' They said, 'Murarah bin Ar-Rabi` Al-`Amri and Hilal bin Umaiyyah Al-Waqifi.' They mentioned these two pious men who had taken part in the battle of Badr and there was an example for me in them. I was confirmed in my original resolve. Messenger of Allah (PBUH) prohibited the Muslims to talk to the three of us from amongst those who had stayed behind. The people began to avoid us and their attitude towards us changed and it seemed as if the whole atmosphere had turned against us, and it was in fact the same atmosphere of which I was fully aware and in which I had lived (for a fairly long time). We spent fifty nights in this very state and my two friends confined themselves within their houses and spent (most of their) time weeping. As I was the youngest and the strongest, I would leave my house, attend the congregational Salat, move about in the bazaars, but none would speak to me. I would come to Messenger of Allah (PBUH) as he sat amongst (people) after the Salat, greet him and would ask myself whether or not his lips moved in response to my greetings. Then I would perform Salat near him and look at him stealthily. When I finish my Salat, he would look at me and when I would cast a glance at him he would turn away his eyes from me. When the harsh treatment of the Muslims to me continued for a (considerable) length of time, I walked and I climbed upon the wall of the garden of Abu Qatadah, who was my cousin, and I had a great love for him. I greeted him but, by Allah, he did not answer to my greeting. I said to him, `O Abu Qatadah, I adjure you in the Name of Allah, are you not aware that I love Allah and His Messenger (PBUH)?' I asked him the same question again but he remained silent. I again adjured him, whereupon he said, `Allah and His Messenger (PBUH) know better.' My eyes were filled with tears, and I came back climbing down the wall.

As I was walking in the bazaars of Al-Madinah, a man from the Syrian peasants, who had come to sell food grains in Al-Madinah, asked people to direct him to Ka`b bin Malik. People pointed towards me. He came to me and delivered a letter from the King of Ghassan, and as I was a scribe, I read that letter whose purport was: `It has been conveyed to us that your friend (the Prophet (PBUH)) was treating you harshly. Allah has not created you for a place where you are to be degraded and where you cannot find your right place; so come to us and we shall receive you graciously.' As I read that letter I said: 'This is too a trial,' so I put it to fire in an oven. When forty days had elapsed and Messenger of Allah (PBUH) received no Revelation, there came to me a messenger of the Messenger of Allah and said, `Verily, Messenger of Allah (PBUH) has commanded you to keep away from your wife.' I said, `Should I divorce her or what else should I do?' He said, `No, but only keep away from her and don't have sexual contact with her.' The same message was sent to my companions. So, I said to my wife: 'You better go to your parents and stay there with them until Allah gives the decision in my case.' The wife of Hilal bin Umaiyyah came to Messenger of Allah (PBUH) and said: 'O Messenger of Allah, Hilal bin Umaiyyah is a senile person and has no servant. Do you disapprove if I serve him?' He said, `No, but don't let him have any sexual contact with you.' She said, 'By Allah, he has no such desire left in him. By Allah, he has been in tears since (this calamity) struck him.' Members of my family said to me, `You should have sought permission from Messenger of Allah (PBUH) in regard to your wife. He has allowed the wife of Hilal bin Umaiyyah to serve him.' I said, 'I would not seek permission from Messenger of Allah (PBUH) for I do not know what Messenger of Allah might say in response to that, as I am a young man'. It was in this state that I spent ten more nights and thus fifty days had passed since people boycotted us and gave up talking to us. After I had offered my Fajr prayer on the early morning of the fiftieth day of this boycott on the roof of one of our houses, and had sat in the very state which Allah described as: `The earth seemed constrained for me despite its vastness', I heard the voice of a proclaimer from the peak of the hill Sal` shouting at the top of his voice: 'O Ka`b bin Malik, rejoice.' I fell down in prostration and came to know that there was (a message of) relief for me. Messenger of Allah (PBUH) had informed the people about the acceptance of our repentance by Allah after he had offered the Fajr prayer. So the people went on to give us glad tidings and some of them went to my companions in order to give them the glad tidings. A man spurred his horse towards me (to give the good news), and another one from the tribe of Aslam came running for the same purpose and, as he approached the mount, I received the good news which reached me before the rider did. When the one whose voice I had heard came to me to congratulate me, I took off my garments and gave them to him for the good news he brought to me. By Allah, I possessed nothing else (in the form of clothes) except these garments, at that time. Then I borrowed two garments, dressed myself and came to Messenger of Allah (PBUH) On my way, I met groups of people who greeted me for (the acceptance of) repentance and they said: 'Congratulations for acceptance of your repentance.' I reached the mosque where Messenger of Allah (PBUH) was sitting amidst people. Talhah bin `Ubaidullah got up and rushed towards me, shook hands with me and greeted me. By Allah, no person stood up (to greet me) from amongst the Muhajirun besides him." Ka`b said that he never forgot (this good gesture of) Talhah. Ka`b further said: "I greeted Messenger of Allah (PBUH) with `As-salamu `alaikum' and his face was beaming with pleasure. He (PBUH) said, `Rejoice with the best day you have ever seen since your mother gave you birth. 'I said: `O Messenger of Allah! Is this (good news) from you or from Allah?' He said, `No, it is from Allah.' And it was common with Messenger of Allah (PBUH) that when ever he was happy, his face would glow as if it were a part of the moon and it was from this that we recognized it (his delight). As I sat before him, I said, I have placed a condition upon myself that if Allah accepts my Taubah, I would give up all of my property in charity for the sake of Allah and His Messenger (PBUH)!' Thereupon Messenger of Allah (PBUH) said, `Keep some property with you, as it is better for you.' I said, 'I shall keep with me that portion which is in Khaibar'. I added: 'O Messenger of Allah! Verily, Allah has granted me salvation because of my truthfulness, and therefore, repentance obliges me to speak nothing but the truth as long as I am alive." Ka`b added: "By Allah, I do not know anyone among the Muslims who has been granted truthfulness better than me since I said this to the Prophet (PBUH). By Allah! Since the time I made a pledge of this to Messenger of Allah (PBUH), I have never intended to tell a lie, and I hope that Allah would protect me (against telling lies) for the rest of my life. Allah, the Exalted, the Glorious, revealed these Verses:
'Allah has forgiven the Prophet (PBUH), the Muhajirun (Muslim Emigrants who left their homes and came to Al-Madinah) and the Ansar (Muslims of Al-Madinah) who followed him (Muhammad (PBUH)) in the time of distress (Tabuk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful. And (He did forgive also) the three who did not join [the Tabuk expedition and whose case was deferred (by the Prophet (PBUH)) for Allah's Decision] till for them the earth, vast as it is, was straitened and their ownselves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His Pardon [repent (unto Him)]. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful. O you who believe! Be afraid of Allah, and be with those who are true (in word and deeds)." (9:117,118).
Ka`b said: "By Allah, since Allah guided me to Islam, there has been no blessing more significant for me than this truth of mine which I spoke to Messenger of Allah (PBUH), and if I were to tell a lie I would have been ruined as were ruined those who had told lies, for Allah described those who told lies with the worst description He ever attributed to anybody else, as He sent down the Revelation:

They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijsun [i.e., Najasun (impure) because of their evil deeds], and Hell is their dwelling place - a recompense for that which they used to earn. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are Al-Fa'siqun (rebellious, disobedient to Allah)". (9:95,96)

Ka`b further added: "The matter of the three of us remained pending for decision apart from the case of those who had made excuses on oath before Messenger of Allah (PBUH) and he accepted those, took fresh oaths of allegiance from them and supplicated for their forgiveness. The Prophet (PBUH) kept our matter pending till Allah decided it. The three whose matter was deferred have been shown mercy. The reference here is not to our staying back from the expedition but to his delaying our matter and keeping it pending beyond the matter of those who made their excuses on oath which he accepted".

[Al-Bukhari and Muslim]

Another version adds: "Messenger of Allah (PBUH) set out for Tabuk on Thursday. He used to prefer to set out on journey on Thursday." Another version says: "Messenger of Allah (PBUH) used to come back from a journey in the early forenoon and went straight to the mosque where he would perform two Rak`ah prayer. Afterwards he would seat himself there".

Commentary: This Hadith contains many aspects of warnings and advices, some of which are given below:

1. A Muslim should always speak the truth even if he has to face troubles and turmoil for it because the Pleasure of Allah lies in truth.
2. One must avoid at all costs the attitude of hypocrites because eventually one is ruined by it.
3. In spite of hardship and stringency, one must take part in Jihad.
4. For the admonition and exhortation of others, it gives justification for the economic boycott of even sincere Muslims who adopt wrong methods.
5. One must face with forbearance the difficulties which come in the way of Deen.
6. It is not praiseworthy that one gives in charity all the property he has. One must keep what is needed for the lawful needs.
7. It is lawful to give something by way of gift and reward to a person who congratulates in the events of happiness.
8.The ability to seek pardon is a gift from Allah for which one must express gratitude to Him.
9.Any promise that one makes must be kept, etc. etc.

22وَعَنْ أبي نُجَيْد بضَم النُّونِ وَفَتْح الْجيمِ عِمْرانَ بْنِ الْحُصيْنِ الْخُزاعيِّ رَضِيِ اللَّهُ عَنْهُمَا أنَّ امْرأةً مِنْ جُهينةَ أتَت رَسُولَ الله صَلّى اللهُ عَلَيْهِ وسَلَّم وَهِيَ حُبْلَى مِنَ الزِّنَا ، فقالَتْ : يَا رسول الله أصبْتُ حَدّاً فأَقِمْهُ عَلَيَّ ، فَدَعَا نَبيُّ الله صَلّى اللهُ عَلَيْهِ وسلَّم وَلِيَّهَا فقالَ : أحْسِنْ إليْهَا ، فإذَا وَضَعَتْ فأْتِنِي ففعَلَ فأمَرَ بهَا نَبيُّ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم ، فشُدَّتْ عَلَيْهَا ثِيَابُها ، ثُمَّ أمَرَ بهَا فرُجِمتْ ، ثُمَّ صلَّى عَلَيْهَا . فقالَ لَهُ عُمَرُ : تُصَلِّي عَلَيْهَا يَا رَسُولَ اللَّهِ وَقَدْ زَنَتْ ، قالَ : لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سبْعِينَ مِنْ أهْلِ المدِينَةِ لوسعتهُمْ وَهَلْ وَجَدْتَ أفْضَلَ مِنْ أنْ جَادَتْ بنفْسهَا للَّهِ عَزَّ وجَلَ؟،» رواه مسلم .

22. Imran bin Al-Husain Al-Khuza`i (May Allah be pleased with him) reported: A woman from the tribe Juhainah came to Messenger of Allah (PBUH) while she was pregnant from (Zina) adultery and said to him: "O Messenger of Allah! I have committed an offense liable to Hadd (prescribed punishment), so exact the execution of the sentence." Messenger of Allah (PBUH) called her guardian and said to him, "Treat her kindly. Bring her to me after the delivery of the child." That man complied with the orders. At last the Prophet (PBUH) commanded to carry out the sentence. Her clothes were secured around her and she was stoned to death. The Prophet (PBUH) led her funeral prayers. `Umar submitted: "O Messenger of Allah! She committed Zina and you have performed funeral prayer for her?" He replied, "Verily, she made repentance which would suffice for seventy of the people of Al-Madinah if it is divided among them. Can there be any higher degree of repentance than that she sacrificed her life voluntarily to win the Pleasure of Allah, the Exalted?".

[Muslim].

Commentary: This Hadith highlights the following five points:

1. It confirms the validity of the punishment of Rajm for the adulterer, that is to say that he should be stoned to death.
2. The merit of sincere pardon.
3.The description of fear of Allah as well as of accountability on the Day of Resurrection by the Prophet's Companions, and their preference for punishment of sins in this world rather than in the Hereafter.
4. It is permissible to perform the funeral prayer of one who has been guilty of major sins, provided he has not been taking them as lawful because in that case there is danger of disbelief..
5. A pregnant woman cannot be punished with Rajm until she gives birth to the child and the period specified for suckling the baby is completed.

23وَعَنِ ابْنِ عَبَّاس وأنس بن مالك رَضِي الله عنْهُم أنَّ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « لَوْ أنَّ لابْنِ آدَمَ وَادِياً مِنْ ذَهَبٍ أحَبَّ أنْ يَكُونَ لَهُ وادِيانِ ، ولَنْ يَمْلأَ فَاهُ إلاَّ التُّرَابُ ، ويَتُوب اللَّهُ عَلَى مَنْ تَابَ » مُتَّفَقٌ عَلَيْهِ .

23. Ibn 'Abbas and Anas bin Malik (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "If a son of Adam were to own a valley full of gold, he would desire to have two. Nothing can fill his mouth except the earth (of the grave). Allah turns with mercy to him who turns to Him in repentance".
[Al-Bukhari and Muslim].
Commentary: This Hadith deals with man's greed and his lust for material wealth. Only the person who has a perfect Faith can save himself from it.

24وَعَنْ أبي هريرة رَضِي اللَّهُ عَنْهُ أنَّ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « يَضْحكُ اللَّهُ سبْحَانَه وتَعَالَى إلَى رَجُلَيْن يقْتُلُ أحدُهُمَا الآخَرَ يدْخُلاَنِ الجَنَّة ، يُقَاتِلُ هَذَا في سبيلِ اللَّهِ فيُقْتل ، ثُمَّ يَتُوبُ اللَّهُ عَلَى الْقَاتِلِ فيسْلِمُ فيستشهدُ » مُتَّفَقٌ عَلَيْهِ .

24. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Allah, the Exalted, smiles at two men, one of them killed the other and both will enter Jannah. The first is killed by the other while he is fighting in the Cause of Allah, and thereafter Allah will turn in mercy to the second and guide him to accept Islam and then he dies as a Shaheed (martyr) fighting in the Cause of Allah."
[Al-Bukhari and Muslim]
Commentary: Even the greatest sins, including those which one has committed before embracing Islam, are forgiven by repentance.
Smiling is also one of the Attributes of Allah, although we are unaware of the nature of it.

Chapter 3
باب الصبر

Patience and Perseverance

Allah, the Exalted, says:
"O you who believe! Endure and be more patient..". (3:200)
"And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirun (the patient)". (2:155)
"Only those who are patient shall receive their reward in full, without reckoning." (39:10)
"And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allah." (42:43)
"Seek help in patience and As-Salat (the prayer). Truly, Allah is with As-Sabirun (the patient)." (2:153)
"And surely, We shall try you till We test those who strive hard (for the Cause of Allah) and As-Sabirun (the patient)" (47:31)
There are numerous Verses of the Noble Qur'an inculcating patience and extolling it.

وعن أبي مَالِكٍ الْحَارِثِ بْنِ عَاصِمٍ الأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قالَ : قالَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « الطُّهُورُ شَطْرُ الإِيمَانِ ، وَالْحَمْدُ للَّه تَمْلأُ الْميزانَ وسُبْحَانَ الله والحَمْدُ للَّه تَمْلآنِ أَوْ تَمْلأُ مَا بَيْنَ السَّمواتِ وَالأَرْضِ وَالصَّلاَةِ نورٌ ، والصَّدَقَةُ بُرْهَانٌ ، وَالصَّبْرُ ضِيَاءٌ ، والْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ . كُلُّ النَّاسِ يَغْدُو، فَبائِعٌ نَفْسَهُ فمُعْتِقُها ، أَوْ مُوبِقُهَا» رواه مسلم .

25. Abu Malik Al-Harith bin Asim Al-Ash`ar (May Allah be pleased with him) reported that: The Messenger of Allah (PBUH) said: "Wudu' is half of Salah; the utterance of (Al-hamdu lillah - all praise belongs to Allah) fills the Scales of good actions; the utterance of (Subhan Allah wa Al-hamdu lillah) (Allah is far removed from every imperfection and all praise belongs to Allah) fills the space between the heavens and the earth, and Salat (prayer) is light; and charity is the proof of Faith; and endurance is light, and the Qur'an is a plea in your favour or against you. Every person departs; he either ransoms it or puts it into perdition".
[Muslim].
Commentary:
1. Piety in all forms is meritorious. And Faith means Faith in its perfect form. Some people are of the opinion that here Faith means Salat. Purification is essential for Salat and this is the reason it is regarded as half of Salat.
2. Excellence of the remembrance of Allah.
3. Inducement for concentration on Salat because it is a light which provides guidance to a Muslim at every step and prevents him from obscenity and unlawful actions.
4. Sadaqah signifies a Muslim's sincerity and devotion.
5. The praiseworthiness of patience. It is a strong weapon of a Muslim which provides him with steadfastness.
6. The Qur'an is a means of salvation as well as destruction for a Muslim. If one acts upon its orders, it becomes a means of his salvation; if he shuns them, it ruins him.
7. One should not leave oneself idle but keep it busy - busy in some noble work, otherwise it would tend to evil which will eventually ruin him.
8. One should spend this transitory earthly life in the obedience of Allah.

26وعَنْ أبي سَعيدٍ بْنِ مَالِكِ بْنِ سِنَانٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُمَا أنَّ نَاساً مِنَ الأنْصَارِ سَأَلُوا رَسُولَ اللهِ صلّى اللهُ عَلَيْهِ وسلَّم فأَعْطاهُم ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ ، حَتَّى نَفِدَ مَا عِنْدَهُ ، فَقَالَ لَهُمْ حِينَ أَنْفَقَ كُلَّ شَيْءٍ بِيَدِهِ : « مَا يَكُنْ مِنْ خَيْرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ ، وَمَنْ يسْتَعْفِفْ يُعِفَّهُ اللهُ وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ ، وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللَّهُ . وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْراً وَأَوْسَعَ مِنَ الصَّبْرِ » مُتَّفَقٌ عَلَيْهِ .

26. Abu Sa'id Al-Khudri (May Allah be pleased with him) reported that: Certain people of the Ansar asked the Messenger of Allah (PBUH) and he gave them; then they again asked him and he gave them until all what he possessed was exhausted. Then the Prophet (PBUH) said, "Whatever wealth I have, I will not withhold from you. Whosoever would be chaste and modest; Allah will keep him chaste and modest and whosoever would seek self-sufficiency, Allah will make him self-sufficient; and whosoever would be patient, Allah will give him patience, and no one is granted a gift better and more comprehensive than patience".
[Al-Bukhari and Muslim].
Commentary: Besides describing generosity, kindness, munificence and nobility of the Prophet (PBUH), he has been ordained by Allah to adopt patience, contentment and self-respect and to avoid anyone's favour.

27وعَنْ أبي يَحْيَى صُهَيْبِ بْنِ سِنَانٍ رَضِيَ اللَّهُ عَنْهُ قالَ : قالَ رَسُولُ الله صلَّى اللهُ عَلَيْهِ وسَلَّم : «عَجَباً لأمْرِ الْمُؤْمِنِ إنَّ أمْرَهُ كُلَّهُ لَهُ خَيْرٌ ، ولَيْسَ ذَلِكَ لأِحَدٍ إلاَّ للْمُؤْمِن : إنْ أصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْراً لَهُ ، وَإنْ أصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خيْراً لَهُ » رواه مسلم .

27. Abu Yahya Suhaib bin Sinan (May Allah be pleased with him) reported that: The Messenger of Allah (PBUH) said, "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him".
[Muslim].
Commentary: A Muslim is required to behave in poverty and prosperity, affluence and hardship, in the manner stated in this Hadith. It means that to forget Allah in prosperity, rather than being thankful to Him for His Favour is defiance of His Orders. Similarly, it is unbecoming of a Muslim that in troubles and turmoil, rather being patient, he tends to weeping and crying, grousing and grieving against the Will of Allah.

28وعنْ أنسٍ رضِيَ الله عنْهُ قالَ : لمَّا ثقُلَ النَّبِيُّ صلّى اللهُ عَلَيْهِ وسلَّم جَعَلَ يتغشَّاهُ الكرْبُ فقالتْ فاطِمَةُ رَضِيَ الله عنْهَا : واكَرْبَ أبَتَاهُ ، فقَالَ : « ليْسَ عَلَى أبيك كرْبٌ بعْدَ اليَوْمِ » فلمَّا مَاتَ قَالَتْ : يَا أبَتَاهُ أجَابَ ربّاً دعَاهُ ، يا أبتَاهُ جنَّةُ الفِرْدَوْسِ مأوَاهُ ، يَا أبَتَاهُ إلَى جِبْرِيلَ نْنعَاهُ ، فلَمَّا دُفِنَ قالَتْ فاطِمَةُ رَضِيَ الله عَنـهَا : أطابتْ أنفسُكُمْ أنْ تَحْثُوا عَلَى رسُول الله صلّى اللهُ عَلَيْهِ وسَلَّمَ التُّرابَ ؟ رواهُ البُخاريُّ .

28. Anas (May Allah be pleased with him) reported: When the last illness of Messenger of Allah (PBUH) made him unconscious, Fatimah (May Allah be pleased with her) exclaimed: "Ah, the distress of my dear father." He (PBUH) said, "There will be no distress for your father after today". When he died she said: "My father, Allah has called you back and you have responded to His Call. O father! Garden of Firdaus is your abode. O father! We announce to Jibril your death." When he was buried, she said: "Are you satisfied now that you put earth over (the grave of) Messenger of Allah (PBUH)?"
[Al-Bukhari]
Commentary: This Hadith shows that it is permissible to express the trouble and restlessness which one feels at the time of death. Similarly, expression of pain and grief in a natural way in the event of someone's death is also permissible. To remember the virtues of the deceased is also permitted but it is to be free from wailing and moaning, lamentation and crying, and tearing off clothes, etc. The last words of Fatimah (May Allah be pleased with her) are also a way of expressing grief and sadness and not a criticism on the burial of the Prophet (PBUH) because such criticism is prohibited by Shari`ah and no one is exempted from it.

29وعنْ أبي زيْد أسامَةَ بن زيد حَارِثَةَ موْلَى رسُولِ الله صلّى اللهُ عَلَيْهِ وسلَّم وحبِّهِ وابْنِ حبِّهِ رضِـيَ الله عنـهُمَا ، قالَ : أرْسلَتْ بِنْتُ النَّبِيِّ صلَّى اللهُ عَلَيْهِ وسلَّم : إنَّ ابْنِي قدِ احتُضِرَ فاشْهدْنَا ، فأرسلَ يقْرِئُ السَّلامَ ويقُول : « إن للَّه مَا أخَذَ ، ولهُ مَا أعْطَى ، وكُلُّ شَيْءٍ عِنْدَهُ بأجَلٍ مُسمَّى ، فلْتصْبِر ولتَحْتَسِبْ » فأرسلَتْ إليْهِ تُقْسمُ عَلَيْهِ ليأْتَينَّها. فقامَ ومَعَهُ سعْدُ بْنُ عُبادَةَ، ومُعَاذُ ابْنُ جَبَلٍ ، وأُبيُّ بْنَ كَعْبٍ ، وَزَيْدُ بْنُ ثَابِتٍ ، وَرِجَالٌ رَضِيَ اللَّهُ عَنْهُمْ ، فرُفِعَ إلَى رَسُولِ اللَّهِ صلى اللهُ عَلَيْهِ وسلَّم الصبيُّ ، فأقْعَدَهُ فِي حِجْرِهِ ونَفْسُهُ تَقَعْقَعُ ، فَفَاضتْ عَيْنَاهُ ، فقالَ سعْدٌ : يَا رسُولَ الله مَا هَذَا ؟ فقالَ: « هَذِهِ رَحْمَةٌ جعلَهَا اللَّهُ تعَلَى فِي قُلُوبِ عِبَادِهِ » وفي روايةٍ : « فِي قُلُوبِ مَنْ شَاءَ مِنْ عِبَادِهِ وَإنَّمَا يَرْحَمُ اللَّهُ منْ عِبَادِهِ الرُّحَمَاءَ » مُتَّفَقٌ عَلَيْهِ .
وَمَعْنَى « تَقَعْقَعُ » : تَتحرَّكُ وتَضْطرِبُ .

29. Usamah bin Zaid (May Allah be pleased with them) narrated: The daughter of the Prophet (PBUH) sent for him as her child was dying, but the Prophet (PBUH) returned the messenger and sent her good wishes saying, "Whatever Allah takes away or gives, belongs to Him, and everything with Him has a limited fixed term (in this world), and so she should be patient and anticipate Allah's reward." She again sent for him adjuring him for the sake of Allah to come. The Messenger of Allah, accompanied with Sa`d bin `Ubadah, Mu`adh bin Jabal, Ubayy bin Ka`b, Zaid bin Thabit and some other men went to see her. The child was lifted up to the Messenger of Allah while his breath was disturbed in his chest. On seeing that, the eyes of the Prophet (PBUH) streamed with tears. Sa`d said, "O Messenger of Allah! What is this?" He replied, "It is compassion which Allah has placed in the hearts of His slaves, Allah is Compassionate only to those among His slaves who are compassionate (to others)".
Another version says: Messenger of Allah (PBUH) said, "Allah shows compassion only to those among His slaves who are compassionate".
[Al-Bukhari and Muslim].

Commentary:

1. Gathering of all the relatives is not necessary at the time of someone's death. However, their participation in the funeral prayer is Mustahab Fard Kifayah (a desirable collective duty upon all Muslims; but which is sufficient or equivalent to all having performed it if it is performed by only some of them).
2. The desire of the relatives that at the time of someone's death some pious people should be present is quite genuine so that the agonizing process of death is made easy by their prayers.
3. It is lawful that a trustworthy person is made to take an oath and it is essential for the trustee to fulfill it as it increases the mutual trust and love.
4. To shed tears on someone's death, and to advice the relatives of the deceased for patience and accountability are permissible acts.
5. Expression of kindness and love is a gift from Allah and means to gain His Compassion, while deprivation from it is callousness.

وَعَنْ صُهَيْبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قال : « كَانَ مَلِكٌ فِيمَنْ كَانَ قَبْلَكُمْ، وكَانَ لَهُ سَاحِرٌ ، فَلَمَّا كَبِرَ قَالَ لِلْمَلِك : إنِّي قَدْ كَبِرْتُ فابعَثْ إلَيَّ غُلاماً أُعَلِّمْهُ السِّحْرَ ، فَبَعَثَ إلَيْهِ غُلاماً يعَلِّمُهُ ، وكَانَ في طَرِيقِهِ إذَا سَلَكَ رَاهِبٌ، فقعَدَ إلَيْهِ وَسَمِعَ كَلامَهُ فأَعْجَبَهُ ، وكَانَ إذا أَتَى السَّاحِرَ مَرَّ بالرَّاهِب وَقَعَدَ إلَيْه ، فَإِذَا أَتَى السَّاحِرَ ضَرَبَهُ ، فشَكَا ذَلِكَ إلَى الرَّاهِبِ فقال : إذَا خَشِيتَ السَّاحِرَ فقُلْ : حبَسَنِي أَهْلِي ، وَإِذَا خَشِيتَ أَهْلَكَ فقُلْ: حَبَسَنِي السَّاحِرُ .
فَبيْنَمَا هُو عَلَى ذَلِكَ إذْ أَتَى عَلَى دابَّةٍ عظِيمَة قَدْ حَبَسَت النَّاس فقال : اليوْمَ أعْلَمُ السَّاحِرُ أفْضَل أم الرَّاهِبُ أفْضلَ ؟ فأخَذَ حجَراً فقالَ : اللهُمَّ إنْ كان أمْرُ الرَّاهب أحَبَّ إلَيْكَ مِنْ أمْرِ السَّاحِرِ فاقْتُلْ هَذِهِ الدَّابَّةَ حتَّى يمْضِيَ النَّاسُ ، فرَماها فقتَلَها ومَضى النَّاسُ، فأتَى الرَّاهب فأخبَرَهُ . فقال لهُ الرَّاهبُ : أىْ بُنَيَّ أنْتَ اليوْمَ أفْضلُ منِّي ، قدْ بلَغَ مِنْ أمْرِك مَا أرَى ، وإِنَّكَ ستُبْتَلَى ، فإنِ ابْتُلِيتَ فَلاَ تدُلَّ عليَّ ، وكانَ الغُلامُ يبْرِئُ الأكْمةَ والأبرصَ ، ويدَاوِي النَّاس مِنْ سائِرِ الأدوَاءِ . فَسَمِعَ جلِيسٌ للملِكِ كانَ قدْ عمِيَ، فأتَاهُ بهدايا كثِيرَةٍ فقال : ما ههُنَا لك أجْمَعُ إنْ أنْتَ شفَيْتني ، فقال إنِّي لا أشفِي أحداً، إنَّمَا يشْفِي اللهُ تعالى، فإنْ آمنْتَ باللَّهِ تعَالَى دعوْتُ اللهَ فشَفَاكَ ، فآمَنَ باللَّه تعالى فشفَاهُ اللَّهُ تَعالَى ، فأتَى المَلِكَ فجَلَس إليْهِ كما كان يجْلِسُ فقالَ لَهُ المَلكُ : منْ ردَّ علَيْك بصَرَك؟ قال : ربِّي . قالَ: ولكَ ربٌّ غيْرِي ؟، قالَ : رَبِّي وربُّكَ اللهُ ، فأَخَذَهُ فلَمْ يزلْ يُعذِّبُهُ حتَّى دلَّ عَلَى الغُلاَمِ فجِئَ بِالغُلاَمِ ، فقال لهُ المَلكُ : أىْ بُنَيَّ قَدْ بلَغَ من سِحْرِك مَا تبْرِئُ الأكمَهَ والأبرَصَ وتَفْعلُ وَتفْعَلُ فقالَ : إنِّي لا أشْفي أحَداً ، إنَّما يشْفِي اللهُ تَعَالَى، فأخَذَهُ فلَمْ يزَلْ يعذِّبُهُ حتَّى دلَّ عَلَى الرَّاهِبِ ، فجِئ بالرَّاهِبِ فقيل لَهُ : ارجِعْ عنْ دِينِكَ، فأبَى ، فدَعا بالمنْشَار فوُضِعَ المنْشَارُ فِي مفْرقِ رأْسِهِ، فشقَّهُ حتَّى وقَعَ شقَّاهُ ، ثُمَّ جِئ بجَلِيسِ المَلكِ فقِلَ لَهُ : ارجِعْ عنْ دينِكَ فأبَى ، فوُضِعَ المنْشَارُ في مفْرِقِ رَأسِهِ ، فشقَّهُ به حتَّى وقع شقَّاهُ ، ثُمَّ جئ بالغُلامِ فقِيل لَهُ : ارجِعْ عنْ دينِكَ ، فأبَى ، فدَفَعهُ إلَى نَفَرٍ منْ أصْحابِهِ فقال : اذهبُوا بِهِ إلَى جبَلِ كَذَا وكذَا فاصعدُوا بِهِ الجبلَ ، فـإذَا بلغتُمْ ذروتهُ فإنْ رجع عنْ دينِهِ وإلاَّ فاطرَحوهُ فذهبُوا به فصعدُوا بِهِ الجبَلَ فقال : اللَّهُمَّ اكفِنِيهمْ بمَا شئْت ، فرجَف بهمُ الجَبَلُ فسَقطُوا ، وجَاءَ يمْشي إلَى المَلِكِ ، فقالَ لَهُ المَلكُ : ما فَعَلَ أصحَابك ؟ فقالَ : كفانِيهِمُ اللهُ تعالَى ، فدفعَهُ إلَى نَفَرَ منْ أصْحَابهِ فقال : اذهبُوا بهِ فاحملُوه في قُرْقُور وَتَوسَّطُوا بِهِ البحْرَ ، فإنْ رَجَعَ عن دينِهِ وإلاَّ فاقذفُوهُ ، فذَهبُوا بهِ فقال : اللَّهُمَّ اكفِنِيهم بمَا شِئْت ، فانكَفَأَتْ بهِمُ السَّفِينَةُ فغرِقوا ، وجَاءَ يمْشِي إلَى المَلِك . فقالَ لَهُ الملِكُ : ما فَعَلَ أصحَابكَ ؟ فقال : كفانِيهمُ اللهُ تعالَى .
فقالَ للمَلِكِ إنَّك لسْتَ بقاتِلِي حتَّى تفْعلَ ما آمُركَ بهِ . قال : ما هُوَ ؟ قال : تجْمَعُ النَّاس في صَعيدٍ واحدٍ ، وتصلُبُني عَلَى جذْعٍ ، ثُمَّ خُذْ سهْماً مِنْ كنَانتِي ، ثُمَّ ضع السَّهْمِ في كَبِدِ القوْسِ ثُمَّ قُل : بِسْمِ اللَّهِ ربِّ الغُلاَمِ ثُمَّ ارمِنِي ، فإنَّكَ إذا فعَلْتَ ذَلِكَ قتَلْتنِي . فجمَعَ النَّاس في صَعيدٍ واحِدٍ ، وصلَبَهُ عَلَى جذْعٍ ، ثُمَّ أخَذَ سهْماً منْ كنَانَتِهِ ، ثُمَّ وضَعَ السَّهمَ في كبدِ القوْسِ، ثُمَّ قالَ : بسْمِ اللَّهِ رَبِّ الغُلامِ ، ثُمَّ رمَاهُ فوقَعَ السَّهمُ في صُدْغِهِ ، فوضَعَ يدَهُ في صُدْغِهِ فمَاتَ . فقالَ النَّاسُ : آمنَّا بربِّ الغُلاَمِ ، فَأُتِيَ المَلكُ فقِيلُ لَهُ : أَرَأَيْتَ ما كُنْت تحْذَر قَدْ وَاللَّه نَزَلَ بك حَذَرُكَ . قدْ آمنَ النَّاسُ . فأمَرَ بالأخدُودِ بأفْوَاهِ السِّكك فخُدَّتَ وَأضْرَمَ فِيها النيرانُ وقالَ : مَنْ لَمْ يرْجَعْ عنْ دينِهِ فأقحمُوهُ فِيهَا أوْ قيلَ لَهُ : اقتَحمْ ، ففعَلُوا حتَّى جَاءتِ امرَأَةٌ ومعَهَا صَبيٌّ لَهَا ، فتقاعَسَت أنْ تَقعَ فِيهَا ، فقال لَهَا الغُلاَمُ : يا أُمَّاهْ اصبري فَإِنَّكَ عَلَي الحَقِّ » روَاهُ مُسْلَمٌ .
»ذرْوَةُ الجَبلِ » : أعْلاهُ ، وَهي بكَسْرِ الذَّال المعْجمَة وضمها و « القُرْقورُ » بضَمِّ القافيْن : نوْعٌ منْ السُّفُن و « الصَّعِيدُ » هُنا : الأرضُ البارِزَةُ و «الأخْدُودُ»: الشُّقُوقُ في الأرْضِ كالنَّهْرِ الصَّغيرِ و « أُضرِمَ » أوقَدَ « وانكفأت» أي : انقلبَتْ و « تقاعسَت » توقَّفتْ وجبُنتْ .

30. Suhaib (May Allah be pleased with him) reported that the Messenger of Allah (PBUH) said, "There lived a king before you and he had a court magician. As he (the magician) grew old, he said to the king: `I have grown old, so send me a young boy in order to teach him magic.' The king sent him a young boy to serve the purpose. And on his way (to the magician) the young boy met a monk to whom he listened to and liked it. It became his habit that on his way to the magician, he would meet the monk and sit there and would come to the magician (late). The magician used to beat him because of this delay. He complained about this to the monk who said to him: 'When you feel afraid of the magician, say: Members of my family detained me. And when you fear your family, say: The magician detained me.' It so happened that there came a huge beast and it blocked the way of the people, and the young boy said: 'I will know today whether the magician or the monk is better.' He picked up a stone and said: `O Allah, if the way of the monk is dearer to You than the way of the magician, bring about death to the animal so that the people be able to move about freely.' He threw that stone at it and killed it and the people began to move about freely. He then came to the monk and told him the story. The monk said: `Son, today you are superior to me. You have come to a stage where I feel that you would be soon put to a trial, and in case you are put to a trial, do not reveal me.' That young boy began to heal those born blind and the lepers and he, in fact, began to cure people from all kinds of illnesses. When a courtier of the king who had gone blind heard about him, he came to him with numerous gifts and said, `If you cure me, all these things will be yours.' He said, `I myself do not cure anyone. It is Allah, the Exalted, Alone Who cures; and if you affirm faith in Allah, I shall also supplicate to Allah to cure you.' This courtier affirmed his faith in Allah and Allah cured him. He came to the king and sat by his side as he used to sit before. The king said to him, `Who restored your eyesight?' He said, `My Rubb.' Thereupon he said, 'Do you have another lord besides me?' He said, `My Rubb and your Rubb is Allah.' So the king kept torturing him untill he revealed the young boy. The young boy was thus summoned and the king said to him, 'O boy, it has been conveyed to me that you have become so much proficient in your magic that you cure the blind and the lepers and you do such and such.' Thereupon he said, `I do not cure anyone; it is Allah Alone Who cures,' and the king took hold of him and began to torture him until he revealed of the monk. The monk was summoned and it was said to him: `You should turn back from your religion.' But he refused. The king sent for a saw, placed it in the middle of his head and cut him into two parts that fell down. Then the courtier of the king was brought forward and it was said to him: `Turn back from your religion.' He, too, refused, and the saw was placed in the midst of his head and he was torn into two parts. Then the boy was sent for and it was said to him: `Turn back from your religion.' He refused. The king then handed him over to a group of his courtiers, and said to them: `Take him to such and such mountain; make him climb up that mountain and when you reach its peak ask him to renounce his Faith. If he refuses to do so, push him to his death.' So they took him and made him climb up the mountain and he said: `O Allah, save me from them in any way you like,' and the mountain began to shake and they all fell down (dead) and that young boy came walking to the king. The king said to him, `What happened to your companions?' He said, `Allah has saved me from them.' He again handed him to some of his courtiers and said: `Take him and carry him in a boat and when you reach the middle of the sea, ask him to renounce his religion. If he does not renounce his religion throw him (into the water).' So they took him and he said: `O Allah, save me from them.' The boat turned upside down and they all drowned except the young boy who came walking to the king. The king said to him, `What happened to your companions?' He said, `Allah has saved me from them,' and he said to the king: `You cannot kill me until you do what I command you to do.' The king asked, `What is that?' He said, `Gather all people in one place and tie me up to the trunk of a tree, then take an arrow from my quiver and say: With the Name of Allah, the Rubb of the boy; then shoot me. If you do that you will be able to kill me.' `The king called the people in an open field and tied the young boy to the trunk of a tree. He took out an arrow from his quiver, fixed in the bow and said, `With the Name of Allah, the Rubb of the young boy,' he then shot the arrow and it hit the boy's temple. The young boy placed his hand upon the temple where the arrow had hit him and died. The people then said: `We believe in the Rubb of this young boy.' The king was told: `Do you see what you were afraid of, by Allah it has taken place; all people have believed.' The king then commanded that trenches be dug and fire lit in them, and said: `He who would not turn back from his (the young boy's) religion, throw him in the fire' or `he would be ordered to jump into it.' They did so till a woman came with her child. She felt hesitant in jumping into the fire. The child said to her: `O mother! Endure (this ordeal) for you are on the Right Path".
[Muslim].

Commentary:

1. The most important lesson of this Hadith is that whatever difficulties one has to face on the path of Deen, he should endure it with patience and determination; and if interest of the Deen requires, one should sacrifice his life for it.
2. The wonders displayed by righteous people are true. When Allah's Will and Wisdom requires, He manifests these wonders through His slaves.
3. It is a proof of the truth of the Qur'an that it has retold the great historical event like Ashab-ul-Ukhdud which, buried in the dust of ages, had long been forgotten.
4. It is not possible to explain and interpret the Qur'an without the help of Ahadith. The event of Ashsb-ul-Ukhdud mentioned in the Qur'an is an instance in point. It is the Hadith that has brought into light the details of the event and clarified its ambiguity.
5. Such incidents are a source of strength for the faith of true believers.

31وَعَنْ أَنَسِ رَضِي اللَّهُ عَنْهُ قالَ : مَرَّ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم بامْرَأَةٍ تَبْكِي عِنْدَ قَبْرٍ فقال : «اتَّقِي الله وَاصْبِرِي » فقالَتْ : إِلَيْكَ عَنِّي ، فَإِنَّكَ لَمْ تُصَبْ بمُصِيبتى، ولَمْ تعْرِفْهُ ، فقيلَ لَها : إِنَّه النَّبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم ، فَأَتتْ بَابَ النَّبِّي صَلّى اللهُ عَلَيْهِ وسَلَّم ، فلَمْ تَجِد عِنْدَهُ بَوَّابين ، فقالتْ : لَمْ أَعْرِفْكَ ، فقالَ : « إِنَّما الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى » متفقٌ عليه.
وفي روايةٍ لمُسْلِمٍ : « تَبْكِي عَلَى صَبيٍّ لَهَا » .

31. Anas (May Allah be pleased with him) reported: The Prophet (PBUH) passed by a woman who was crying over a grave and said, "Fear Allah and be patient." She said, "Away from me! My calamity has not befallen you and you are not aware of it." The woman was later told that it was the Prophet (PBUH) (who had advised her). She came to his door where she found no doorkeeper. She said, "(I am sorry) I did not know you." Messenger of Allah (PBUH) said, "Patience is (becoming) only at the first (stroke) of grief".
[Al-Bukhari and Muslim].
Another narration in Muslim says: The woman was crying over her son.
Commentary: This Hadith indicates the excellence of the Prophet's character. The woman whom he advised to have patience did not behave properly, but the Prophet (PBUH) was neither annoyed nor did he reproach her. When she appeared before him for the second time, he again repeated his advice for patience. This Hadith has a great lesson for those who call people to the Right Path. Our scholars and preachers should follow this excellent example.

وَعَنْ أبي هَرَيرَةَ رَضي اللَّه عنه أنَّ رَسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « يَقولُ اللَّهُ تَعالَى: مَا لِعَبْدِي المُؤْمِنِ عِنْدِي جَزَاءٌ إِذَا قبضْتُ صفِيَّهُ مِنْ أَهْلِ الدُّنْيَا ثُمَّ احْتَسَبهُ إِلاَّ الجَنَّة » رواه البخاري .

32. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Allah, the Exalted, says: 'I have no reward other than Jannah for a believing slave of Mine who remains patient for My sake when I take away his beloved one from among the inhabitants of the world".
[Al-Bukhari].
Commentary: Child, wife and parents, etc., are the dearest people to everyone. It is a great sign of Faith to accept their death as the Will of Allah, to bear their loss with patience. Wailing and saying nonsense things show weakness of Faith. The reward of patience on such tragedies is Jannah while the result of impatience is displeasure of Allah.

وعَنْ عائشَةَ رضي اللَّهُ عنها أنَها سَأَلَتْ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم عَن الطَّاعون ، فَأَخْبَرَهَا أَنَهُ كَانَ عَذَاباً يَبْعَثُهُ اللَّه تعالى عَلَى من يَشَاءُ ، فَجَعَلَهُ اللَّهُ تعالَى رحْمةً للْمُؤْمنِين ، فَلَيْسَ مِنْ عَبْدٍ يَقعُ في الطَّاعُون فَيَمْكُثُ في بلَدِهِ صَابِراً مُحْتَسِباً يَعْلَمُ أَنَّهُ لاَ يُصِيبُهُ إِلاَّ مَا كَتَبَ اللَّهُ لَهُ إِلاَّ كَانَ لَهُ مِثْلُ أَجْرِ الشَّهِيدِ » رواه البخاري .

33. `Aishah (May Allah be pleased with her) reported: I asked the Messenger of Allah (PBUH) about pestilence and he said, "It is a punishment which Allah sends upon whomsoever He wills, but Allah has made it as a mercy to the believers. Anyone who remains in a town which is plagued with pestilence maintaining patience expecting the reward from Allah, and knowing that nothing will befall him other than what Allah has foreordained for him, he would receive a reward of Shaheed".
[Al-Bukhari].
Commentary: To endure patiently in a city where one resides when it is affected by plague or such other epidemics, and not to flee from it, elevates a Muslim to the level of Shahadah in the way of Allah, as is the case in certain other circumstances, like death by drowning or in maternity, etc. This order is based on the consideration that the epidemic should not spread to other cities. On the other hand, residents of other cities are ordered to refrain from visiting the affected city. The Hadith clearly shows that it does not go against faith in Allah to take steps necessary for prevention and cure. Similarly, patience in the event of sickness is a proof of one's perfect faith in the Will of Allah.

34وعَنْ أنسِ رضي اللَّه عنه قال : سَمِعْتُ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقولُ : « إنَّ اللَّه عَزَّ وجَلَّ قالَ : إِذَا ابْتَلَيْتُ عَبدِي بحبيبتَيْهِ فصبَرَ عَوَّضْتُهُ مِنْهُمَا الْجنَّة » يُرِيدُ عينيْه ، رواه البخاريُّ .

34. Anas (May Allah be pleased with him) said: I heard the Messenger of Allah (PBUH) saying, "Allah, the Glorious and Exalted said: `When I afflict my slave in his two dear things (i.e., his eyes), and he endures patiently, I

shall compensate him for them with Jannah.".
[Al-Bukhari].
Commentary: Blindness is the greatest deprivation in the world and Allah grants its reward according to His Pleasure. For this reason patience in this case is highly meritorious. Its reward is Jannah provided the blind is enormously rich in Faith.

35وعنْ عطاءِ بْن أبي رَباح قال : قالَ لي ابْنُ عبَّاسٍ رضي اللَّهُ عنهُمَا ألا أريكَ امْرَأَةً مِن أهْلِ الجَنَّة ؟ فقُلت : بلَى ، قالَ : هذِهِ المْرأَةُ السوْداءُ أتَتِ النبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم فقالَتْ : إنِّي أُصْرَعُ ، وإنِّي أتَكَشَّفُ ، فادْعُ اللَّه تعالى لِي قالَ : « إن شئْتِ صبَرْتِ ولكِ الْجنَّةُ، وإنْ شِئْتِ دعوْتُ اللَّه تعالَى أنْ يُعافِيَكِ » فقالتْ : أَصْبِرُ ، فقالت : إنِّي أتكشَّفُ ، فادْعُ اللَّه أنْ لا أتكشَّفَ ، فَدَعَا لَهَا . متَّفقٌ عليْهِ .

35. `Ata' bin Abu Rabah reported: Ibn `Abbas (May Allah be pleased with them) asked him whether he would like that he should show him a woman who is from the people Jannah. When he replied that he certainly would, he said, "This black woman, who came to the Prophet (PBUH) and said, `I suffer from epilepsy and during fits my body is exposed, so make supplication to Allah for me.' He (PBUH) replied: 'If you wish you endure it patiently and you be rewarded with Jannah, or if you wish, I shall make supplication to Allah to cure you?' She said, 'I shall endure it.' Then she added: `But my body is exposed, so pray to Allah that it may not happen.' He (Prophet (PBUH)) then supplicated for her".
[Al-Bukhari and Muslim].
Commentary: While continuing medical treatment, one should not ignore his prayer to Allah because both have importance and utility of their own.

36وعنْ أبي عبْدِ الرَّحْمنِ عبْدِ اللَّه بنِ مسْعُودٍ رضيَ اللَّه عنه قال : كَأَنِّي أنْظُرُ إلى رسولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يحْكي نَبيّاً من الأنْبياءِ ، صلواتُ اللَّهِ وسَلاَمُهُ عَلَيْهِم ، ضَرَبُهُ قوْمُهُ فَأدْموْهُ وهُو يمْسحُ الدَّم عنْ وجْهِهِ ، يقُولُ : « اللَّهمَّ اغْفِرْ لِقَوْمي فإنَّهُمْ لا يعْلمُونَ » متفقٌ عَلَيْه .

36. `Abdullah bin Mas`ud (May Allah be pleased with him) reported: I can still recall as if I am seeing the Messenger of Allah (PBUH) resembling one of the Prophets whose people scourged him and shed his blood, while he wiped blood from his face, he said: "O Allah! Forgive my people, because they certainly do not know".
[Al-Bukhari and Muslim].
Commentary: It mentions the refined character and compassion of the Prophets which has an important lesson for those who preach righteousness. They should be always prepared to face hardships involved in inviting people to the right path and, instead of retaliation, forgive their audience and pray for their guidance. These noble qualities are extremely important for those who are devoted to preach religion.

37وعنْ أبي سَعيدٍ وأبي هُرَيْرة رضي اللَّه عنْهُمَا عن النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : «مَا يُصيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلاَ وَصَبٍ وَلاَ هَمٍّ وَلاَ حَزَن وَلاَ أَذًى وَلاَ غمٍّ ، حتَّى الشَّوْكَةُ يُشَاكُها إلاَّ كفَّر اللَّه بهَا مِنْ خطَايَاه » متفقٌ عليه .
و « الْوَصَبُ » : الْمرضُ .

37. Abu Sa`id and Abu Hurairah (May Allah be pleased with him) reported that the Prophet (PBUH) said: "Never a believer is stricken with a discomfort, an illness, an anxiety, a grief or mental worry or even the pricking of a thorn but Allah will expiate his sins on account of his patience".
[Al-Bukhari and Muslim].
Commentary: This Hadith mentions the special Grace and Mercy of Allah for the Muslims. It relates how Allah turns the hardships and troubles suffered by a Muslim into a means of expiation for his sins. But this is only possible if the believer exercises patience. However, if he starts wailing instead of showing patience then beside suffering hardships, he would be deprived of the reward which lies in bearing them patiently. Thus, he shall have to take the burden of additional sins also.

وعن ابْن مسْعُود رضي اللَّه عنه قال : دَخلْتُ عَلَى النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم وَهُو يُوعَكُ فقُلْتُ يا رسُولَ اللَّه إنَّكَ تُوعكُ وَعْكاً شَديداً قال : « أَجَلْ إنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلانِ مِنْكُم» قُلْتُ : ذلك أنَّ لَكَ أجْرَيْن ؟ قال : « أَجَلْ ذَلِكَ كَذَلكَ مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى ، شوْكَةٌ فمَا فوْقهَا إلاَّ كَفَّر اللَّه بهَا سيئاته ، وَحطَّتْ عنْهُ ذُنُوبُهُ كَمَا تَحُطُّ الشَّجرةُ ورَقهَا » متفقٌ عليه.

وَ « الْوَعْكُ » : مَغْثُ الحمَّى ، وقيل : الْحُمى .

38. Ibn Mas`ud (May Allah be pleased with him) reported: I visited the Prophet (PBUH) when he was suffering fever. I said, "You seem to be suffering greatly, O Messenger of Allah." The Prophet (PBUH) replied, "Yes, I suffer as much as two persons." I said, "Is that because you have a double reward?" He replied that that was so and then said, "No Muslim is afflicted by a harm, be it the pricking of a thorn or something more (painful than that), but Allah thereby causes his sins to fall away just as a tree sheds its leaves".
[Al-Bukhari and Muslim].
Commentary: Prophets have to face more than ordinary troubles and for that reason their reward to bear them is also increased. Thus, the excess of hardships and grief is a sign of perfect Faith and not a sign of Allah's displeasure.

وعنْ أبي هُرَيرة رضيَ اللَّهُ عنه قال : قال رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « مَنْ يُرِدِ اللَّهُ بِهِ خَيْراً يُصِبْ مِنْهُ » : رواه البخاري .
وضَبطُوا « يُصِب » : بفَتْحِ الصَّادِ وكَسْرِهَا .

39. Abu Hurairah (May Allah be pleased with him) reported that: The Messenger of Allah (PBUH) said: "He whom Allah intends good, He makes him to suffer from some affliction".
[Al-Bukhari].
Commentary: Troubles of this world like grief, calamity, disease, poverty, loss of life and property, etc., have a benign aspect for a Muslim in the sense that on account of them he turns towards Allah and begs mercy and compassion from Him because of which his sins are forgiven. Thus, in these troubles there is a blessing for him in the Hereafter.

40وعَنْ أنَسٍ رضي اللَّهُ عنه قال : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « لا يتَمنينَّ أحدُكُمُ الْمَوْتَ لِضُرٍّ أصَابَهُ ، فإنْ كَانَ لا بُدَّ فاعلاً فليقُل : اللَّهُمَّ أحْيِني ما كَانَت الْحياةُ خَيراً لِي وتوفَّني إذَا كَانَتِ الْوفاةُ خَيْراً لِي » متفق عليه .

40. Anas (May Allah be pleased with him) reported that: The Messenger of Allah (PBUH) said, "Let not one of you wish for death because of a misfortune which befalls him. If he cannot help doing so, he should say: 'O Allah, keep me alive as long as You know that life is better for me, and make me die when death is better for me".
[Al-Bukhari and Muslim].
Commentary: Since man has no knowledge of his future, whether it is good or bad, so one should never desire for one's own death in consequence of frustration created by troubles and turmoil for two reasons. Firstly, desire for death is sheer impatience. Secondly, it is quite possible that remaining part of his life may be good for his religious and worldly life. So, it is prohibited to desire death. It is, however, permissible to desire for Shahadah or death in Makkah or Al-Madinah but it is a subject quite different from the one under discussion. However, if one has to express wish for his own death, he should do so in the words quoted in the Hadith concerned.

41وعنْ أبي عبدِ اللَّهِ خَبَّابِ بْنِ الأرتِّ رضيَ اللَّهُ عنه قال : شَكَوْنَا إلَى رسولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم وَهُو مُتَوسِّدٌ بُردةً لَهُ في ظلِّ الْكَعْبةِ ، فقُلْنَا : ألا تَسْتَنْصرُ لَنَا ألا تَدْعُو لَنَا ؟ فقَالَ : قد كَانَ مَنْ قَبْلَكُمْ يؤْخَذُ الرَّجُلُ فيُحْفَرُ لَهُ في الأَرْضِ في جْعلُ فِيهَا ، ثمَّ يُؤْتِى بالْمِنْشار فيُوضَعُ على رَأْسِهِ فيُجعلُ نصْفَيْن ، ويُمْشطُ بِأَمْشَاطِ الْحديدِ مَا دُونَ لَحْمِهِ وعظْمِهِ ، ما يَصُدُّهُ ذَلكَ عَنْ دِينِهِ ، واللَّه ليتِمنَّ اللَّهُ هَذا الأَمْرَ حتَّى يسِير الرَّاكِبُ مِنْ صنْعاءَ إلَى حَضْرمْوتَ لا يخافُ إلاَّ الله والذِّئْبَ عَلَى غنَمِهِ ، ولَكِنَّكُمْ تَسْتَعْجِلُونَ » رواه البخاري .
وفي رواية : « وهُوَ مُتَوسِّدٌ بُرْدةً وقدْ لَقِينَا مِنَ الْمُشْرِكِين شِدَّةً » .

41. Khabbab bin Al-Aratt (May Allah be pleased with him) reported: We complained to the Messenger of Allah (PBUH) regarding the persecution inflicted upon us by the disbelievers while he was lying in the shade of the Ka`bah, having made a pillow of his cloak. We submitted: "Why do you not supplicate for our prevalence (over the opponents)?". He (PBUH) replied, "Among those people before you, a man would be seized and held in a pit dug for him in the ground and he would be sawed into two halves from his head, and his flesh torn away from his bones with an iron comb; but, in spite of this, he would not wean away from his Faith. By Allah, Allah will bring this matter to its consummation until a rider will travel from San`a' to Hadramout fearing none except Allah, and except the wolf for his sheep, but you are in too much of a hurry".
[Al-Bukhari].
Another narration is: He (PBUH) had placed his cloak under his head and we had been tortured by the polytheists.

Commentary:
1. Difficulties in the path of Faith do not come in any particular period. People devoted to their Deen have passed through trials and tribulations everywhere and in every age and have emerged purified as does the gold after passing through the furnace. So, it is unbecoming for a Muslim to be disturbed by hardships.
2. The glad tidings about domination of religion and peace and security were given in the early period of Islam which were subsequently witnessed by the people. Even now wherever Islam is practised in true sense, peace and security are distinctive features of the system of that country.

42وعن ابن مَسعُودٍ رضي اللَّه عنه قال : لمَّا كَانَ يَوْمُ حُنَيْنٍ آثَر رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم نَاساً في الْقِسْمَةِ : فأَعْطَى الأَقْرَعَ بْنَ حابسٍ مائةً مِنَ الإبلِ وأَعْطَى عُيَيْنَةَ بْنَ حِصْنٍ مِثْل ذَلِكَ ، وأعطى نَاساً منْ أشرافِ الْعربِ وآثَرهُمْ يوْمئِذٍ فِي الْقِسْمَةِ . فقَالَ رجُلٌ : واللَّهِ إنَّ هَذِهِ قِسْمَةٌ ما عُدِلَ فِيها ، وما أُريد فِيهَا وَجهُ اللَّه ، فقُلْتُ: واللَّه لأُخْبِرَنَّ رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم ، فأتيتُهُ فأخبرته بما قال ، فتغَيَّر وَجْهُهُ حتَّى كَانَ كَالصِّرْفِ . ثُمَّ قال : « فمنْ يَعْدِلُ إذَا لَمْ يعدِلِ اللَّهُ ورسُولُهُ ؟ ثم قال : يرحَمُ اللَّهُ موسى قدْ أُوذِيَ بأَكْثَرَ مِنْ هَذَا فصبرَ » فقُلْتُ: لا جرمَ لا أَرْفَعُ إليْه بعْدها حديثاً. متفقٌ عليه .
وقوْلُهُ « كَالصِرْفِ » هُو بكسْرِ الصادِ الْمُهْملَةِ : وَهُوَ صِبغٌ أَحْمَرُ .

42. Ibn Mas`ud (May Allah be pleased with him) reported: After the battle of Hunain, Messenger of Allah (PBUH) favoured some people in the distribution of spoils (for consolation). He gave Al-Aqra` bin Habis and `Uyainah bin Hisn a hundred camels each and showed favour also to some more honourable persons among the Arabs. Someone said: "This division is not based on justice and it was not intended to win the Pleasure of Allah." I said to myself: "By Allah! I will inform Messenger of Allah (PBUH) of this." I went to him and informed him. His face became red and he said, "Who will do justice if Allah and His Messenger do not?" Then he said, "May Allah have mercy on (Prophet) Musa (Moses); he was caused more distress than this but he remained patient." Having heard this I said to myself: "I shall never convey anything of this kind to him in future".
[Al-Bukhari and Muslim].
Commentary: This Hadith leads to the conclusion that the leader of the people or the calipha has a right, if situation demands, to give to the new Muslims and other influential and respectable people of the society more than others for their satisfaction and encouragement. The man who raised objection on the distribution of booty by the Prophet (PBUH) was a hypocrite. Devout Muslims could never think that the Prophet (PBUH) could be unjust to anyone. This incident also goes to prove that the Prophet (PBUH) also felt as much as others did, the things which infuriated or pleased others, because he was a man and not a superhuman being.

وعن أنس رضي اللَّه عنه قال : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : « إذَا أَرَادَ اللَّهُ بعبْدِهِ خَيْراً عجَّلَ لَهُ الْعُقُوبَةَ فِي الدُّنْيَا ، وإذَا أَرَادَ اللَّه بعبدِهِ الشَّرَّ أمسَكَ عنْهُ بذَنْبِهِ حتَّى يُوافِيَ بِهِ يوْمَ الْقِيامةِ » .
وقَالَ النبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم : « إنَّ عِظَمَ الْجزاءِ مَعَ عِظَمِ الْبلاءِ ، وإنَّ اللَّه تعالى إذَا أَحَبَّ قوماً ابتلاهُمْ ، فمنْ رضِيَ فلَهُ الرضَا ، ومَنْ سَخِطَ فلَهُ السُّخْطُ » رواه الترمذي وقالَ: حديثٌ حسنٌ .

43. Anas (May Allah be pleased with him) reported that: The Messenger of Allah (PBUH) said, "When Allah intends good for His slave, He punishes him in this world, but when He intends an evil for His slave, He does not hasten to take him to task but calls him to account on the Day of Resurrection."
[At-Tirmidhi].
Commentary: This Hadith shows that, for a Muslim, trials are also a blessing in this world because his sins are forgiven in proportion to the trials he has to face and his reward is increased with the Will of Allah. Thus, a Muslim should always be patient and contented in the event of trial because without these qualities he will not have the privilege associated with them. In fact, his impatience would increase his sins even further.

44وعنْ أَنَسٍ رضي اللَّه عنه قال : كَانَ ابْنٌ لأَبي طَلْحةَ رضي اللَّه عنه يَشْتَكِي ، فخرج أبُو طَلْحة ، فقُبِضَ الصَّبِيُّ ، فلَمَّا رَجَعَ أَبُو طَلْحةَ قال : ما فَعَلَ ابنِي ؟ قالَتْ أُمُّ سُلَيْمٍ وَهِيَ أُمُّ الصَّبِيِّ : هو أَسْكَنُ مَا كَانَ ، فقَرَّبَتْ إِلَيْهِ الْعَشَاءَ فتَعَشَّى ، ثُمَّ أَصَابَ مِنْهَا، فلَمَّا فرغَ قَالَتْ : وارُوا الصَّبيَّ ، فلَمَّا أَصْبحَ أَبُو طَلْحَةَ أَتَى رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم فَأَخْبَرهُ، فقَالَ: « أعرَسْتُمُ اللَّيْلَةَ ؟ قالَ : نَعَمْ ، قَال : « اللَّهمَّ باركْ لَهُما » فولَدتْ غُلاماً فقَالَ لِي أَبُو طَلْحَةَ : احْمِلْهُ حتَّى تَأْتِيَ بِهِ النبيَّ صَلّى اللهُ عَلَيْهِ وسلَّم ، وبَعثَ مَعهُ بتَمْرَاتٍ ، فقَال : «أمعهُ شْيءٌ ؟ » قال : نعمْ ، تَمراتٌ فَأَخَذَهَا النَّبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم فمضَغَهَا ، ثُمَّ أَخذَهَا مِنْ فِيهِ فجَعَلَهَا فِي فِي الصَّبِيِّ ثُمَّ حنَّكَه وسمَّاهُ عبدَ اللَّهِ متفقٌ عليه .

وفي روايةٍ للبُخَاريِّ : قال ابْنُ عُيَيْنَة : فقالَ رجُلٌ منَ الأنْصار : فَرَأَيْتُ تَسعة أوْلادٍ كلُّهُمْ قدْ قرؤُوا القُرْآنَ ، يعْنِي مِنْ أوْلادِ عَبْدِ اللَّه الموْلُود .
وفي روايةٍ لمسلِم : ماتَ ابْنٌ لأبي طَلْحَة مِنْ أمِّ سُلَيْمٍ ، فقالَتْ لأهْلِهَا : لا تُحَدِّثُوا أبَا طَلْحَة بابنِهِ حتَّى أكُونَ أنَا أحَدِّثُهُ ، فجَاءَ فقرَّبَتْ إليْهِ عشَاءً فأكَلَ وشَرِبَ ، ثُمَّ تَصنَّعتْ لهُ أحْسنَ ما كانتْ تَصنَّعُ قبْلَ ذلكَ ، فوقَعَ بهَا ، فلَمَّا أنْ رأتْ أنَّهُ قدْ شَبِعَ وأصَابَ مِنْها قالتْ: يا أبَا طَلْحة ، أرَأيْتَ لَوْ أنَّ قوْماً أعارُوا عاريتهُمْ أهْل بيْتٍ فطلبوا عاريَتَهُم ، ألَهُمْ أنْ يمْنَعُوهَا؟ قالَ : لا ، فقالَتْ : فاحتسِبْ ابْنَكَ . قالَ : فغضِبَ ، ثُمَّ قالَ : تركتنِي حتَّى إذَا تلطَّخْتُ ثُمَّ أخْبرتِني بابْني ، فانْطَلَقَ حتَّى أتَى رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم فأخْبَرهُ بما كَانَ ، فقَالَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « بَارِكَ اللَّه لكُما في ليْلتِكُما » .
قال : فحملَتْ ، قال : وكَانَ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم في سفَرٍ وهِي مَعَهُ وكَانَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم إذَا أتَى المَدِينَةَ مِنْ سَفرٍ لا يَطْرُقُها طُرُوقاً فدنَوْا مِنَ المَدِينَةِ ، فضَربَهَا المَخَاضُ ، فاحْتَبَس عَلَيْهَا أبُو طَلْحَة ، وانْطَلَقَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم . قالَ : يقُولُ أبُو طَلْحة إنَّكَ لتعلمُ يَاربِّ أنَّهُ يعْجِبُنِي أنْ أخْرُجَ معَ رسولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم إذَا خَرَجَ ، وأدْخُلَ مَعهُ إذَا دَخَلَ ، وقدِ احْتَبَسْتُ بِما تَرى . تقولُ أمُّ سُلَيْمٍ : يا أبَا طَلْحة مَا أجِدُ الَّذي كنْتُ أجِدُ ، انْطلِقْ ، فانْطلقْنَا ، وضَربهَا المَخاضُ حينَ قدِمَا فولَدتْ غُلاماً .
فقالَتْ لِي أمِّي : يا أنَسُ لا يُرْضِعُهُ أحدٌ تَغْدُوَ بِهِ عَلَى رسُول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، فلَمَّا أصبحَ احتملْتُهُ فانطلَقْتُ بِهِ إلَى رسولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم . وذَكَرَ تمامَ الْحَدِيثِ .

44. Anas (May Allah be pleased with him) reported: One of the sons of Abu Talhah (May Allah be pleased with him) was ailing. Abu Talhah went out and the boy died in his absence. When he came back, he inquired, "How is the boy?". Umm Sulaim, the mother of the boy, replied, "Better than before". Then she placed his evening meal before him and he ate it; and thereafter slept with her. At last, she said to him: "Arrange for the burial of the boy". In the morning, Abu Talhah went to Messenger of Allah (PBUH) and informed him of the event. He enquired, "Did you sleep together last night?" Abu Talhah replied in the affirmative, on which the Prophet (PBUH) supplicated, "O Allah bless them." Thereafter, she gave birth to a boy. Abu Talhah said to me: "Take up the boy and carry him to the Prophet (PBUH)"; and he sent some dates with him. The Prophet (PBUH) enquired, "Is there anything with him?" He said; "Yes, some dates". The Prophet (PBUH) took a date, chewed it and put it in the mouth of the baby and rubbed the chewed date around the baby's gum and named him `Abdullah.
[Al-Bukhari and Muslim].
The narration in Bukhari adds: Ibn `Uyainah relates that a man from the Ansar told him that he had seen nine sons of this `Abdullah, every one of whom had committed the Noble Qur'an to memory.
The narration of Muslim says: The son of Abu Talhah (May Allah be pleased with him) who was born of Umm Sulaim died. She (Umm Sulaim) said to the members of the family: "Do not tell Abu Talhah about his son until I mention it to him myself." Abu Talhah came (home) and she gave him supper. He ate and drank. She then beautified herself the best way she ever did and he slept with her. When she saw that he was satisfied after sexual intercourse with her, she said, "O Abu Talhah! If some people borrow something from another family and then (the members of the family) ask for its return, would they refuse to give it back to them." He said, "No". She said, "Then hope reward for your son". Abu Talhah got angry, and said; "You left me uninformed until I stained myself (with sexual intercourse) and then you told me about my son. "He went to Messenger of Allah (PBUH) and informed him about the matter. Thereupon Messenger of Allah (PBUH) said, "May Allah bless the night you spent together!" He (the narrator) said: She conceived. (One day) Messenger of Allah (PBUH) was in the course of a journey and she was along with him. When Messenger of Allah (PBUH) used to come back to Al-Madinah from a journey, he would not enter it (during the night). When the people came near Al-Madinah, she felt labour pains. He (Abu Talhah) remained with her and Messenger of Allah (PBUH) proceeded on. Abu Talhah said: "O Rubb, You know that I love to go along with Messenger of Allah (PBUH) when he goes out and enter along with him when he enters, and I have been detained as You see." Umm Sulaim then said: "O Abu Talhah, I do not feel (so much pain) as I was feeling earlier, so we better proceed on. So we proceeded on and she felt the labour of delivery as they reached (Al-Madinah). She gave birth to a male child. My mother said to me: "O Anas, none should suckle him until you go to Messenger of Allah (PBUH) tomorrow morning." The next morning I carried the baby with me to Messenger of Allah (PBUH), and narrated the rest of the story.
[Al-Bukhari and Muslim].
Commentary: This Hadith has many lessons for our social life. For instance:
1. The character of a woman of great patience and gratitude is mentioned here. In spite of the death of her child she neither wept and cried nor did she moan and mourn. She was patient to the extent that when her husband came home she looked after all his needs like a loving and obedient wife does and then broke the sad news of the death of their child in a noble manner. Thus, this Hadith holds the lesson that it is the foremost duty of a wife that she should serve her husband well and provide comfort and peace of mind to him.
2. It is meritorious for a wife to beautify herself at home for her husband.

3. One who in his trouble is contented with the Will of Allah, certainly gets a reward for it from Him.
4. Women can also take part with men in Jihad and within the prescribed limits render to Mujahidun (warriors in the cause of religion) the services such as dressing of the wounded, welfare of the patients, supply of food, etc.

وعنْ أبي هُريرة رضي اللَّه عنه أن رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « لَيْسَ الشديدُ بالصُّرَعةِ إنمَّا الشديدُ الَّذي يمْلِكُ نَفسَهُ عِنْد الْغَضَبِ » متفقٌ عليه .
«والصُّرَعَةُ » بضمِّ الصَّادِ وفتْح الرَّاءِ ، وأَصْلُهُ عنْد الْعربِ منْ يصرَعُ النَّاسَ كثيراً .

45. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "The strong man is not one who is good at wrestling, but the strong man is one who controls himself in a fit of rage."
[Al-Bukhari and Muslim].
Commentary: This Hadith instructs oneself to keep in control in order to overcome his rage.

46وعنْ سُلَيْمانَ بْنِ صُرَدٍ رضي اللَّه عنهُ قال : كُنْتُ جالِساً مع النَّبِي صَلّى اللهُ عَلَيْهِ وسَلَّم، ورجُلان يستَبَّانِ وأَحدُهُمَا قدِ احْمَرَّ وَجْهُهُ . وانْتفَخَتْ أوداَجهُ . فقال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « إنِّي لأَعلَمُ كَلِمةً لَوْ قالَهَا لَذَهَبَ عنْهُ ما يجِدُ ، لوْ قال : أعوذُ باللَّهِ مِنَ الشَّيْطانِ الرَّجِيمِ ذَهَبَ عنْهُ ما يجدُ . فقالُوا لَهُ : إنَّ النَّبِيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : «تعوَّذْ باللَّهِ مِن الشَّيطان الرَّجِيم ». متفقٌ عليه .

46. Sulaiman bin Surad (May Allah be pleased with him) reported: I was sitting with the Prophet (PBUH) when two men began to quarrel and curse each other and the face of one of them turned red and the veins of his neck were swollen (from rage). Messenger of Allah (PBUH) said, "I know of a word, if he were to utter that, his rage would vanish and that is: A`udhu billahi minash-Shaitan nir-rajim (I seek refuge with Allah from Satan, the accursed)." So they (Companions) said to him: "The Prophet (PBUH) tells you to utter: 'I seek refuge with Allah from Satan, the accursed".
[Al-Bukhariand Muslim].
Commentary: In the event of rage if a person becomes conscious that what he is feeling is a suggestion from Satan, he should prevent himself from it; this consciousness is the best remedy to overcome the rage. Those who are easily infuriated could make use of this prescription.

47وعنْ مُعاذ بْنِ أنَسٍ رضي اللَّه عنه أنَّ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « مَنْ كظَمَ غيظاً ، وهُو قادِرٌ عَلَى أنْ يُنْفِذَهُ ، دَعَاهُ اللَّهُ سُبْحانَهُ وتَعالَى عَلَى رُؤُوسِ الْخلائق يَوْمَ الْقِيامَةِ حَتَّى يُخَيِّرَهُ مِنَ الْحُور الْعِين مَا شَاءَ » رواه أبُو داوُدَ ، والتِّرْمِذِيُّ وقال : حديثٌ حسنٌ .

47. Mu`adh bin Anas (May Allah be pleased with him) reported: The Prophet (PBUH) said, "The one who suppresses anger and has the power to give effect to it, will be called out by Allah, the Exalted, to the forefront of the creatures on the Day of Resurrection and he will be asked to choose any of the virgins (Hur) of his liking".
[Abu Dawud and At-Tirmidhi].
Commentary: The word `Hur' is the plural of `Haura', an extremely beautiful woman of fair complexion. The word "Ein" is the plural of "Aina", woman with large eyes. Both the words stand for the most beautiful women who will be awarded to Muslims in Jannah. This Hadith mentions the distinction and reward of self-control of a man who, in spite of being powerful and having the means to avenge, suppresses his rage and does not exercise his power.

48وعَنْ أبي هُرَيْرَةَ رَضيَ اللَّهُ عنهُ أنَّ رَجُلاً قالَ للنَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم : أوْصِنِي ، قالَ : « لا تَغْضَبْ » فردَّدَ مِراراً قالَ ، « لا تَغْضَبْ » رواه البخاريُّ.

48. Abu Hurairah (May Allah be pleased with him) reported: A man asked the Prophet (PBUH) for an advice and he (PBUH) said, "Do not get angry". The man repeated that several times and he replied, "Do not get angry".
[Al-Bukhari].
Commentary:
1. Rage which is declared objectionable is the one which concerns worldly affairs but that which is for Allah and His religion, that is to say, which occurs on the violation of the Injunctions of Allah, is meritorious and essential.

2. Anyone who gets furious quickly should be advised again and again to control his anger so that he becomes conscious of this weakness and tries to overcome it.
3. Rage is a means of fulfillment of satanic aims; so it is a great evil and people are advised to make every effort to prevent themselves from this satanic device.

49وَعَنْ أبي هُرَيْرَةَ رَضِيَ اللَّهُ عنه قال : قال رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم : « مَا يَزَال الْبَلاءُ بِالْمُؤْمِنِ وَالْمُؤمِنَةِ في نَفْسِهِ وَولَدِهِ ومَالِهِ حَتَّى يَلْقى اللَّه تعالى وَمَا عَلَيْهِ خَطِيئَةٌ» رواه التِّرْمِذيُّ وقال : حديثٌ حسنٌ صحِيحٌ .

49. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "A Muslim, male or female, continues to remain under trial in respect of his life, property and offspring until he faces Allah, the Exalted, with no sin record".
[At-Tirmidhi].
Commentary: We come to know from this Hadith that Muslims are special targets of trials, but a redeeming feature of these trials is that Muslims' sins are pardoned through them provided they remain firm in their Faith and patience.

50وَعَنْ ابْنَ عَبَاسٍ رضي اللَّه عنهما قال : قدِمَ عُيَيْنَةَ بْنُ حِصْنٍ فَنَزلَ عَلَى ابْنِ أخيهِ الْحُر بْنِ قَيْسٍ ، وَكَانَ مِن النَّفَرِ الَّذِين يُدْنِيهِمْ عُمرُ رضِيَ اللَّهُ عنهُ ، وَكَانَ الْقُرَّاءُ أصْحاب مَجْلِسِ عُمَرَ رضي اللَّهُ عنه وَمُشاوِرَتِهِ كُهولاً كَانُوا أوْ شُبَّاناً ، فَقَال عُيَيْنَةُ لابْنِ أخيهِ : يَا ابْنَ أخِى لَكَ وَجْهٌ عِنْدَ هَذَا الأمِيرِ فاسْتَأْذِنْ لى عَلَيْهِ ، فاستَأذن فَأذِنَ لَهُ عُمرُ . فَلمَّا دخَلَ قالَ : هِيْ يا ابْنَ الْخَطَّاب ، فَوَاللَّه مَا تُعْطِينَا الْجَزْلَ وَلا تَحكُمُ فِينَا بالْعَدْلِ ، فَغَضِبَ عُمَرُ رضي اللَّه عنه حتَّى هَمَّ أنْ يُوقِعَ بِهِ فَقَالَ لَهُ الْحُرُّ : يا أمِيرَ الْمُؤْمِنِينَ إنَّ اللَّه تعالى قال لِنَبِيِّهِ صلّى اللهُ عَلَيْهِ وسَلَّم : { خُذِ الْعَفْوَ وَأمُرْ بِالْعُرْفِ وَأعْرِضْ عَنِ الجاهلينَ } [سورة الأعراف: 198] وإنَّ هَذَا مِنَ الجاهلينَ ، وَاللَّه ما جاوَزَها عُمَرُ حِينَ تلاها ، وكَانَ وَقَّافاً عِنْد كِتَابِ اللَّهِ تعالى رواه البخارى .

50. Ibn `Abbas (May Allah be pleased with them) reported: 'Uyainah bin Hisn came to Al-Madinah and stayed with his nephew Hurr bin Qais who was among those whom Umar (May Allah be pleased with him) showed favour to. The knowledgeable people (Qurra'), whether they were old or young, had the privilege of joining Umar's council and he used to consult them. 'Uyainah said to Hurr: "My nephew, the Leader of the Believers shows favour to you. Will you obtain permission for me to sit with him?" Hurr asked `Umar and he accorded permission. When `Uyainah came into the presence of `Umar, he addressed him thus: "O son of Khattab, you neither bestow much on us nor deal with us justly." `Umar (May Allah be pleased with him) got angry and was about to beat him up when Hurr said: ``O Leader of the Believers, Allah said to His Prophet (PBUH): ' Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them).' (7:199) This one is from the ignorants. When Hurr recited this, `Umar became quite motionless in his seat. He always adhered strictly to the Book of Allah.
[Al-Bukhari].
Commentary:
1. In this Hadith, the word `Qurra' does not stand for the kind of the `Qurra' (reciters) of the present age who are only professional in the art of reciting the Qur'an and have a melodious voice, but what it really meant was the class of scholars who were well-versed in its meanings and implications and who could thoroughly distinguish between the lawful and the unlawful, fair and foul. Such men used to be the companions of the early noble caliphs. It leads to the conclusion that rulers should choose their advisors from religious scholars and not from those who are given to the world and whose sole aim in life is to amass wealth rather than care about the welfare of the people and whose advice is based on selfish motives and vested interests.
2. Since scholarship and piousness are the foremost qualifications for counsellors and advisors, there is no restriction of age for them.
3. The ruler should always be very considerate and tolerant.
4. The ruler should never hesitate from accepting truth and righteousness.

وعَن ابْنِ مسْعُودٍ رضي اللَّه عنه أنَّ رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم قال : « إنَّهَا ستَكُونُ بَعْدِى أثَرَةٌ وَأُمُورٌ تُنْكِرونَها ، قالُوا : يا رسُولَ اللَّهِ فما تَأمرُنا ؟ قالَ : تُؤَدُّونَ الْحقَّ الَّذي عَلَيْكُمْ وتَسْألونَ اللَّه الذي لكُمْ » متفقٌ عليه . « والأثَرَةُ » : الانفرادُ بالشيْءِ عمَّنْ لَهُ فيهِ حقٌّ .

51. Ibn Mas`ud (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "You will see after me favouritism and things which you will disapprove of." They submitted: "What do you order us to do (under such circumstances)?" He replied, "Discharge your obligations and ask your rights from Allah".
[Al-Bukhari and Muslim].

Commentary: This Hadith tells that if you have rulers who deny your rights and give themselves and their relatives preference over you then patience is a better recourse. Rather than revolting against them, you should seek pardon and forgiveness from Allah and pray for His Protection against the mischief and tyranny of the rulers provided they do not show outright disbelief.

52وَعن أبي يحيَى أُسَيْدِ بْنِ حُضَيْرٍ رضي اللَّهُ عنهُ أنَّ رَجُلاً مِنَ الأَنْصَارِ قال : يا رسولَ اللَّهِ ألا تَسْتَعْمِلُني كَمَا اسْتْعْمَلتَ فُلاناً وفلاناً فقالَ : « إنَّكُمْ ستَلْقَوْنَ بَعْدِي أثَرَةً فاصْبِرُوا حَتَّى تلقوْنِي على الْحوْض » متفقٌ عليه .

»وأُسَيْدٌ « بِضَمّ الْهمْزةِ . « وحُضَيْرٌ » بحاءٍ مُهْمَلَةٍ مضمُومَةٍ وضادٍ مُعْجَمَةٍ مفْتُوحةٍ ، واللَّهُ أعْلَمُ .

52. Usaid bin Hudhair (May Allah be pleased with him) reported that: A person from among the Ansar said, "O Messenger of Allah! You appointed such and such person and why do you not appoint me?" Messenger of Allah (PBUH) said, "After me you will see others given preference to you, but you should remain patient till you meet me at the Haud (Al-Kauthar in Jannah)".
[Al-Bukhari and Muslim].
Commentary:
1. The prophecy of the Prophet (PBUH) came true, which is a miracle as well as an evidence of his truthfulness.
2. The Haud (pond) mentioned here is Haud Al-Kauthar which is granted to the Prophet (PBUH) in Jannah or in the field where people will be assembled on the Day of Resurrection. There he will offer his followers cups of pure drink with his own hands. It will be such that one who would take it will never feel thirst again.
3. Demand for an office is not a pleasant quality. It is, therefore, prohibited to give office to a person who demands it. It is, however, permissible only in case a person feels that he is more competent than others and there is no one else in view who is more intelligent, capable and pious.

53وَعنْ أبي إبْراهيمَ عَبْدِ اللَّه بْنِ أبي أوْفي رضي اللَّهُ عنهمَا أنَّ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم في بعْضِ أيَّامِهِ التي لَقِيَ فِيهَا الْعَدُوَّ ، انْتَظرَ حَتَّى إذا مَالَتِ الشَّمْسُ قامَ فِيهِمْ فقَالَ: « يَا أيُّهَا النَّاسُ لا تَتَمنَّوا لِقاءَ الْعدُوِّ ، وَاسْألُوا اللَّه العَافِيَةَ ، فَإذَا لقيتُموهم فاصْبِرُوا ، وَاعْلَمُوا أنَّ الْجَنَّةَ تَحْتَ ظِلاَلِ السُّيُوفِ » ثُمَّ قالَ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم : « اللَّهُمَّ مُنْزِلَ الْكِتَابِ وَمُجْرِيَ السَّحَابِ ، وَهَازِمَ الأَحْزَابِ ، اهْزِمْهُمْ وَانْصُرْنا عَلَيْهِمْ » متفقٌ عليه وباللَّه التَّوْفِيقُ .

53. `Abdullah bin Abu Aufa (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) at one time when he confronted the enemy, and was waiting for the sun to set, stood up and said, "O people! Do not long for encountering the enemy and supplicate to Allah to grant you security. But when you face the enemy, show patience and steadfastness; and keep it in mind that Jannah lies under the shade of the swords." Then he invoked Allah, saying, "O Allah, Revealer of the Book, Disperser of the clouds, Defeater of the Confederates, put our enemy to rout and help us in over-powering them".
[Al-Bukhari and Muslim].
Commentary:
1. Although great stress has been laid on full preparation and readiness for Jihad, it is prohibited to wish for war with enemy.
2. Patience is a great weapon of a Muslim. In the context of Jihad, it means steadfastness, fortitude and fearlessness of death in the battlefield.
3. Muslims are ordained not to rely entirely on weapons, material resources and their military prowess. They are advised to pray to Allah for victory over their enemy.

Chapter 4
Truthfulness

Allah, the Exalted, says:
"O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds)". (9:119)
"...the men and women who are truthful (in their speech and deeds)..". (33:35)
"...then if they had been true to Allah, it would have been better for them". (47:21)

54 فالأوَّلُ : عَنِ ابْنِ مَسْعُودٍ رضي اللَّه عنه عن النَّبيِّ صلّى اللهُ عَلَيْهِ وسلَّم قال : « إنَّ الصَّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الجَنَّةِ ، وَإِنَّ الرَّجُلَ ليصدُقُ حَتَّى يُكتَبَ عِنْدَ اللَّهِ صِدِّيقاً ، وإِنَّ الْكَذِبَ يَهْدِي إِلَى الفجُورِ وَإِنَّ الفجُورَ يَهْدِي إِلَى النَّارِ ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكتَبَ عِنْدَ اللَّهِ كَذَّاباً » متفقٌ عليه .

54. Abdullah bin Mas`ud (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Truth leads to piety and piety leads to Jannah. A man persists in speaking the truth till he is enrolled with Allah as a truthful. Falsehood leads to vice and vice leads to the Fire (Hell), and a person persists on telling lies until he is enrolled as a liar".'
[Agreed upon].
Commentary: Siddiq (veracious) and Kadhdhab (liar) both are adjectives of intensive degree. That is to say, the words stand respectively for someone whose truth has become his second nature; and in the opposite case, one is a liar who is in the habit of telling lies. As one acquires a reputation in this world for his good or bad deeds similar is his position before Allah. One who is ranked among the truthful with Him is entitled to reward, and if one is a liar, he has to suffer retribution for it. This Hadith provides incentive for truthfulness because it is a source of every good deed and contains a warning against lying as it gives rise to all kinds of mischief.

55الثَّاني : عَنْ أَبي مُحَمَّدٍ الْحَسن بْنِ عَلِيِّ بْنِ أبي طَالِبٍ ، رَضيَ اللَّهُ عَنْهما ، قَالَ حفِظْتُ مِنْ رسولِ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « دَعْ ما يَرِيبُكَ إِلَى مَا لا يَرِيبُكَ ، فَإِنَّ الصِّدْقَ طُمأنينَةٌ، وَالْكَذِبَ ريبةٌ » رواه التِرْمذي وقال : حديثٌ صحيحٌ .
قوْلُهُ : « يريبُكَ » هُوَ بفتح الياء وضَمِّها ، وَمَعْناهُ : اتْرُكْ ما تَشُكُّ في حِلّه ، واعْدِلْ إِلى مَا لا تَشُكُّ فيه .

55. Hasan bin `Ali (May Allah be pleased with them) said: I remember (these words) from Messenger of Allah (PBUH): "Give up what is doubtful to you for that which is not doubtful; for truth is peace of mind and falsehood is doubt".
[At-Tirmidhi].
Commentary: This Hadith leads us to the conclusion that one must always avoid doubtful things so that he does not do anything unlawful. This message is repeated in another Hadith which says that he who has saved himself from doubts has in fact saved his Faith and honour.

56الثَّالثُ : عنْ أبي سُفْيانَ صَخْرِ بْنِ حَربٍ . رضيَ اللَّه عنه . في حديثِه الطَّويلِ في قِصَّةِ هِرقْلُ ، قالَ هِرقلُ : فماذَا يَأْمُرُكُمْ يعْني النَّبيَّ صلّى اللهُ عَلَيْهِ وسلَّم قالَ أبُو سُفْيَانَ: قُلْتُ : يقول « اعْبُدُوا اللَّهَ وَحْدَهُ لا تُشرِكُوا بِهِ شَيْئاً ، واتْرُكُوا ما يَقُولُ آباؤُكُمْ ، ويَأْمُرنَا بالصَّلاةِ والصِّدق ، والْعفَافِ ، والصِّلَةِ » . متفقٌ عليه.

56. Abu Sufyan (May Allah be pleased with him) reported, in course of his detailed narration about Heraclius when the latter questioned him about the teachings of the Prophet (PBUH) He said that: He (PBUH) told (us): "Worship Allah Alone and do not associate a thing with Him; and give up all that your ancestors said. "He also commands us to perform Salat (prayers), to speak the truth, to observe modesty and to strengthen the ties of kinship.
[Al-Bukhari and Muslim].
Commentary: In this Hadith an enemy of the Prophet (PBUH) acknowledges the veracity of the Prophet's teaching, because Abu Sufyan (May Allah be pleased with him) made this admission when he was a pagan. This Hadith is mentioned in detail in Sahih Al-Bukhari.

57الرَّابعُ : عَنْ أبي ثابتٍ ، وقِيلَ : أبي سعيدٍ ، وقِيلَ : أبي الْولِيدِ ، سَهْلِ بْنِ حُنيْفٍ ، وَهُوَ بدرِيٌّ ، رضي اللَّه عنه ، أن النبيَّ صَلّى اللهُ عَلَيْهِ وسلَّم قال : « مَنْ سَأَلَ اللَّهَ ، تعالَى الشَّهَادَةَ بصِدْقٍ بَلَّغهُ اللَّهُ مَنَازِلَ الشُّهدَاءِ ، وإِنْ مَاتَ عَلَى فِراشِهِ » رواه مسلم .

57. Abu Thabit from Sahl bin Hunaif (May Allah be pleased with him) said: The Prophet (PBUH) said: "He who asks Allah for martyrdom, Allah will raise him to the high status of the martyrs, even if he dies on his bed".
[Muslim].
Commentary: This Hadith highlights the merit and importance of sincere intention which in fact is so great that by virtue of it Allah raises a person's status to that of a martyr. On the contrary, persons of foul intention will be consigned to Hell by Allah even if they die in Jihad.

58الخامِسُ : عَنْ أبي هُريْرة رضي اللَّهُ عنه قال : قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم: « غزا نَبيٌّ مِنَ الأَنْبياءِ صلواتُ اللَّه وسلامُهُ عليهِمْ فقالَ لقوْمِهِ : لا يتْبعْني رَجُلٌ ملَكَ بُضْعَ امْرَأَةٍ. وَهُوَ يُريدُ أن يَبْنِيَ بهَا ولَمَّا يَبْنِ بها ، ولا أحدٌ بنَى بيُوتاً لَمْ يرفع سُقوفَها ، ولا أَحَدٌ اشْتَرى غَنماً أَوْ خَلَفَاتٍ وهُو يَنْتَظرُ أَوْلادَهَا . فَغزَا فدنَا مِنَ الْقَرْيةِ صلاةَ الْعصْرِ أَوْ قريباً مِنْ ذلكَ ، فقال للشَّمس : إِنَّكِ مَأمُورةٌ وأَنا مأمُورٌ ، اللهمَّ احْبسْهَا علَينا ، فَحُبستْ حَتَّى فَتَحَ اللَّهُ عليْهِ ، فَجمَعَ الْغَنَائِم ، فَجاءَتْ يَعْنِي النَّارَ لتَأكُلها فَلَمْ تطعْمْهَا ، فقال: إنَّ فِيكُمْ غُلُولاً، فلْيبايعْنِي مِنْ كُلِّ قبيلَةٍ رجُلٌ ، فلزِقتْ يدُ رَجُلٍ بيدِهِ فقالَ : فِيكُم الْغُلولُ ، فلْيبايِعْنِي قبيلَتُك ، فلزقتْ يدُ رجُلَيْن أو ثَلاثةٍ بيدِهِ فقالَ : فِيكُمُ الْغُلُولُ ، فَجاءُوا برَأْسٍ مِثْلِ رَأْسِ بَقرَةٍ مِنْ الذَّهبِ ، فوضَعها فجَاءَت النَّارُ فَأكلَتْها ، فلمْ تَحل الْغَنَائِمُ لأحدٍ قبلَنَا ، ثُمَّ أَحلَّ اللَّهُ لَنا الْغَنَائِمَ لمَّا رأى ضَعفَنَا وعجزَنَا فأحلَّها لنَا » متفقٌ عليه .

»الخلفاتُ » بفتح الخاءِ المعجمة وكسرِ اللامِ : جمْعُ خَلِفَةٍ ، وهِي النَّاقةُ الحامِلُ .

58. Abu Hurairah (May Allah be pleased with him) reported that the Messenger of Allah (PBUH) said: "One of the earlier Prophets who was out on an expedition proclaimed among his people that no man should follow him who had married a woman with whom he wished to cohabit but had not yet done so, or who had built houses on which he had not yet put the roofs, or who had bought sheep or pregnant she-camels and was expecting them to produce young. He, then, went on the expedition and approached the town at the time of the 'Asr prayer or little before it. He then told the sun that both it and he were under command and prayed Allah to hold it back for them, so it was held back till Allah gave him victory. He collected the spoils and it (meaning fire) came to devour these, but did not. He said that among the people there was a man who stole from the booty. He told them that a man from every tribe must swear allegiance to him, and when a man's hand stuck to his, he said: "There is thief among you and every individual of your tribe must swear allegiance to me". (In course of swearing of allegiance,) hands of two or three persons stuck to his hand. He said: "The thief is among you". They brought him a head of gold like a cow's head and when he laid it down, the fire came and devoured the spoils. Spoils were not allowed to anyone before us, then Allah allowed spoils to us as He saw our weakness and incapacity and allowed them to us".
[Al-Bukhari and Muslim].
Commentary:
1. In the opinion of Imam As-Suyuti, the Prophet (PBUH) referred to in this Hadith was Prophet Yusha` bin Nun (Joshua). His conduct shows that it is necessary to make suitable arrangements for the worldly needs of those who are engaged in the Cause of Allah so that they can concentrate on their struggle without any distraction.
2. The lawfulness of the booty of war fought in the way of Allah is a specialty of the Muslim Ummah. Before the advent of Islam (the Shar'iah of Prophet Muhammad (PBUH)), the booty of war which was free from dishonesty used to be consumed by fire. This Hadith also confirms the miracle of the Prophet Yusha' (Joshua) in which the movement of the sun was stopped until he had conquered the village.

59السادِسُ : عن أبي خالدٍ حكيمِ بنِ حزَامٍ . رضِيَ اللَّهُ عنه ، قال : قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « الْبيِّعَان بالْخِيارِ ما لم يَتفرَّقا ، فإِن صدقا وبيَّنا بورِك لهُما في بَيعْهِما ، وإِن كَتَما وكذَبَا مُحِقتْ بركةُ بيْعِهما » متفقٌ عليه .

59. Hakim bin Hizam (May Allah be pleased with him) reported that: Messenger of Allah (PBUH) said: "Both parties in a business transaction have a right to annul it so long as they have not separated; and if they tell the truth and make everything clear to each other (i.e., the seller and the buyer speak the truth, the seller with regard to what is purchased, and the buyer with regard to the money) they will be blessed in their transaction, but if they conceal anything and lie, the blessing on their transaction will be eliminated."
[Al-Bukhari and Muslim].
Commentary: Here, the two persons engaged in business are seller and buyer. The word 'right' here means that so far both of them are present at the spot where business is being transacted they have a right to cancel their bargain. In other words, even after the mutual acceptance of the terms of the bargain so long as they are present at the spot they are entitled to cancel the deal until the time they separate from each other. Generally, people do not think it

permissible to cancel the bargain after it has been settled even though both parties are present there, but this is not correct. Their view is contradicted by the Hadith.Truthfulness is a means of blessings in the business while falsehood and hiding of any defect of the merchandise detract from its blessings.

Chapter 5
Watchfulness

Allah, the Exalted, says:

"Who sees you (O Muhammad (PBUH)) when you stand up (alone at night for Tahajjud prayers). And your movements among those who fall prostrate (to Allah in the five compulsory congregational prayers)". (26:218,219)

"And He is with you (by His Knowledge) wheresoever you may be". (57:4)

"Truly, nothing is hidden from Allah, in the earth or in the heaven". (3:5)

"Verily, your Rubb is Ever Watchful (over them)". (89:14)

"Allah knows the fraud of the eyes, and all that the breasts conceal". (40:19)

60 وأمَّا الأحاديثُ ، فالأوَّلُ : عَنْ عُمرَ بن الخطابِ ، رضيَ اللَّهُ عنه ، قال: «بيْنما نَحْنُ جُلُوسٌ عِنْد رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ، ذَات يَوْمٍ إذْ طلع عَلَيْنَا رجُلٌ شَديدُ بياض الثِّيابِ ، شديدُ سوادِ الشَّعْرِ ، لا يُرَى عليْهِ أثَر السَّفَرِ ، ولا يَعْرِفُهُ منَّا أحدٌ ، حتَّى جَلَسَ إلى النَّبيِّ صلّى اللهُ عَلَيْهِ وسلَّم ، فَأَسْنَدَ رُكْبَتَيْهِ إلى رُكبَتَيْهِ ، ووَضع كفَّيْه عَلَى فخِذِيهِ وقال : يا محمَّدُ أخبرْني عن الإسلام فقالَ رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : الإسلامُ أنْ تَشْهَدَ أنْ لا إلهَ إلاَّ اللَّهُ ، وأنَّ مُحَمَّداً رسولُ اللَّهِ وتُقِيمَ الصَّلاَة ، وتُؤْتِيَ الزَّكاةَ ، وتصُومَ رَمَضَانَ ، وتحُجَّ الْبيْتَ إن استَطعتَ إليْهِ سَبيلاً.

قال : صدَقتَ . فعجِبْنا لَهُ يسْأَلُهُ ويصدِّقُهُ ، قالَ : فَأَخْبِرْنِي عن الإيمان . قالَ: أنْ تُؤْمِنَ باللَّهِ وملائِكَتِهِ ، وكُتُبِهِ ورُسُلِهِ ، والْيومِ الآخِرِ ، وتُؤمِنَ بالْقدَرِ خَيْرِهِ وشَرِّهِ . قالَ: صدقتَ قالَ : فأَخْبِرْنِي عن الإحْسانِ . قال : أنْ تَعْبُدَ اللَّه كَأَنَّكَ تَراهُ . فإنْ لَمْ تَكُنْ تَراهُ فإنَّهُ يَراكَ قالَ : فَأَخْبِرْنِي عن السَّاعةِ . قالَ : ما المسْؤُولُ عَنْهَا بأَعْلَمَ مِن السَّائِلِ . قالَ : فأَخْبِرْنِي عَنْ أَمَاراتِهَا . قالَ أنْ تلدَ الأمَةُ ربَّتَها ، وَأَنْ ترى الحُفَاةَ الْعُرَاةَ الْعالَةَ رِعاءَ الشَّاءِ يتَطاولُون في الْبُنْيانِ ثُمَّ انْطَلَقَ ، فلبثْتُ مليًّا ، ثُمَّ قَالَ : يا عُمرُ ، أَتَدرِي منِ السَّائِلُ قلتُ : اللَّهُ ورسُولُهُ أعْلَمُ قالَ : فإنَّهُ جِبْرِيلُ أَتَاكُمْ يُعلِّمُكم دِينَكُمْ » **رواه مسلمٌ.**

ومعْنَى : « تلِدُ الأمةُ ربَّتَهَا» أيْ : سيِّدتَهَا ، ومعناهُ أنْ تَكْثُرَ السَّراري حتَّى تَلد الأمةُ السرِّيةُ بِنتاً لِسيدِهَا ، وبِنْتُ السَّيِّدِ في معنى السَّيِّدِ ، وقِيل غيرُ ذلِكَ و « العالَةُ » : الْفُقراءُ . وقولُهُ « مَلِيًّا » أيْ زمناً طويلاً ، وكانَ ذلكَ ثلاثاً .

60. 'Umar bin Al-Khattab (May Allah be pleased with them) said: Once we were sitting in the company of Messenger of Allah (PBUH) when there appeared a man dressed in very white clothes and having extraordinary black hair. No signs of fatigue of journey appeared on him and he was known to none of us. He sat down facing the Prophet (PBUH) leaning his knees against the knees of the Prophet (PBUH) and placing both of his palms over his two thighs and said, "O Muhammad (PBUH)! Tell me about Islam". He (PBUH)replied, "Islam is to testify that none has the right to be worshipped but Allah, and that Muhammad (PBUH) is the Messenger of Allah; that you observe Salat (prayers), pay Zakat, observe Saum (fasting) of Ramadan and perform Hajj (pilgrimage) of the House, provided you have resources of making journey to it." He replied: "You have spoken the truth". We were surprised to see that he had asked him and confirmed the correctness of the answers. He then enquired: "Tell me about Iman". He (PBUH) said. "It is to believe in Allah, and His Books, and His Messengers and the Last Day and that you believe in foreordainment, its bad and good consequences." He said, "You have spoken the truth." He then enquired: "Tell me about Ihsan." He (PBUH) said, "It is to worship Allah as if you are seeing Him; and although you do not see Him, He sees you". He enquired: "Inform me about the Hour (i.e., the Day of Resurrection)". He (PBUH) replied, "I have no more knowledge thereof than you". He said, "Inform me about some of its signs". He (PBUH) said, "They are - that a bondswoman gives birth to her own master, and that you will find the barefooted, naked, poor shepherds competing one another in the construction of higher buildings". Then he departed. The Messenger of Allah kept silent for a while then he said to me, "O `Umar! Do you know who the questioner was?" I replied, "Allah and His Messenger know better". The Prophet (PBUH) said, "He was Jibril (Gabriel); he came to you to teach you your religion".
[Muslim].

Commentary: This Hadith is known as 'Hadith Jibril'. It mentions the basics of Islam the details of which are known to every Muslim. Al-Qadr (Divine foreordainment) means that Allah already knows and had recorded everything that will happen until the Day of Resurrection. Now whatever happens is in accordance with that knowledge and writing. What is meant by its good and bad consequences can be illustrated by saying that tranquillity, prosperity and abundance of crops come in the category of good consequences. Famine, calamities and troubles, etc., fall in the list as evil consequences. But we regard them good or bad according to our own understanding; otherwise, every action of Allah has some wisdom and expedience which are known to Him Alone.

61الثّاني : عن أبي ذرٍّ جُنْدُبِ بْنِ جُنَادة ، وأبي عبْدِ الرَّحْمنِ مُعاذِ بْنِ جبل رضيَ اللَّه عنهما ، عنْ رسولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم ، قال : « اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وأَتْبِعِ السَّيِّئَةَ الْحسنةَ تَمْحُهَا، وخَالقِ النَّاسَ بخُلُقٍ حَسَنٍ » رواهُ التِّرْمذيُّ وقال : حديثٌ حسنٌ .

61. Abu Dharr and Mu`adh bin Jabal (May Allah be pleased with them) reported that: Messenger of Allah (PBUH) said, "Fear Allah wherever you are, do good deeds after doing bad ones, the former will wipe out the latter, and behave decently towards people".
[At-Tirmidhi].
Commentary: Virtue obliterates vice means that virtue becomes an atonement for sin. But this applies to minor sins only because major ones will not be forgiven without sincere repentance. Similar is the case of encroachment on public rights which will not be forgiven without their compensation.

62الثَّالثُ : عن ابنِ عبَّاسٍ ، رضيَ اللَّه عنهمَا ، قال : « كُنْتُ خَلْفَ النَّبِيِّ صَلّى اللهُ عَلَيْهِ وسلَّم يوْماً فقال : « يَا غُلامُ إنِّي أُعلِّمكَ كَلِمَاتٍ : « احْفَظِ اللَّهَ يَحْفَظْكَ احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ ، إذَا سَأَلْتَ فَاسْأَلِ اللَّه ، وإذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ ، واعلَمْ : أنَّ الأُمَّةَ لَو اجتَمعتْ عَلَى أنْ ينْفعُوكَ بشيْءٍ ، لَمْ يَنْفعُوكَ إلاَّ بشَيْءٍ قد كَتَبَهُ اللَّهُ لَكَ ، وإِنِ اجْتَمَعُوا عَلَى أنْ يَضُرُّوك بشَيْءٍ ، لَمْ يَضُرُّوكَ إلاَّ بَشَيْءٍ قد كَتَبَهُ اللَّه عليْكَ ، رُفِعَتِ الأقْلامُ ، وجَفَّتِ الصُّحُفُ».
رواهُ التِّرْمذيُّ وقالَ : حديثٌ حسنٌ صَحيحٌ .
وفي روايةِ غيرِ التِّرْمِذيِّ : « احفظ اللَّهَ تَجِدْهُ أمَامَكَ ، تَعَرَّفْ إلَى اللَّهِ فِي الرَّخَاءِ يعرِفْكَ في الشِّدَّةِ ، واعْلَمْ أنَّ مَا أخْطَأَكَ لَمْ يَكُنْ لِيُصيبَكَ ، ومَا أصَابَكَ لَمْ يَكُن لِيُخْطِئَكَ واعْلَمْ أنّ النَّصْرَ مَعَ الصَّبْرِ ، وأنَّ الْفَرَجَ مَعَ الْكَرْبِ ، وأنَّ مَعَ الْعُسرِ يُسْراً » .

62 Ibn Abbas (May Allah be pleased with them) said: One day, I was riding behind the Prophet (PBUH) when he said, "O boy! I will instruct you in some matters. Be watchful of Allah (Commandments of Allah), He will preserve you. Safeguard His Rights, He will be ever with you. If you beg, beg of Him Alone; and if you need assistance, supplicate to Allah Alone for help. And remember that if all the people gather to benefit you, they will not be able to benefit you except that which Allah had foreordained (for you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allah had pre-destined against you. The pens had been lifted and the ink had dried up".
[At-Tirmidhi].
Another narration is: Messenger of Allah (PBUH) said, "Safeguard the Commandments of Allah, you will find Him before you. Remember Him in prosperity and He will remember you in adversity. Be sure that which you miss, was not to hit you; and what hits you, was never to miss you. Remember that the Help of Allah is obtained with patience, and relief emerges after distress, prosperity follows adversity, and hardship is followed by ease".
Commentary:
1. No one has the power to change the Decision of Allah.
2. Whatever trouble one has to suffer in this world, it does not last for ever. Every trouble is followed by prosperity, pleasure and happiness.
3. One should never ask other than Allah anyone's help in supernatural way because it amounts to ascribing partnership with Allah. If a person is mindful of the Rights of Allah, then Allah, in return takes care of his needs and helps him.

63الرَّابعُ : عنْ أَنَسٍ رضي اللَّهُ عنه قالَ : « إنَّكُمْ لَتَعْمَلُونَ أعْمَالاً هِيَ أدقُّ في أعْيُنِكُمْ مِنَ الشَّعَرِ ، كُنَّا نَعُدُّهَا عَلَى عَهْدِ رسولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم مِنَ الْمُوبِقَاتِ » رواه البخاري . وقال : « الْمُوبِقاتُ » الْمُهْلِكَاتُ .

63. Anas (May Allah be pleased with him) said: You indulge in (bad) actions which are more insignificant to you than a hair while we considered them at the time of Messenger of Allah (PBUH) to be great destroying sins".
[Al-Bukhari].
Commentary: The less fear of Allah, one has the more disobedient he becomes to Him. As the fear of Allah decreases, one becomes more bold in committing sins. As the Companions of the Prophet (PBUH) were intensely fearful of Allah, they were afraid of committing even very minor sins.

64الْخَامِس : عَنْ أبي هريْرَةَ ، رضي اللَّه عنه ، عن النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : إنَّ اللَّهَ تَعَالَى يَغَارُ ، وَغَيْرَةُ اللَّهِ تَعَالَى ، أنْ يَأْتِيَ الْمَرْءُ مَا حرَّمَ اللَّهُ عَلَيْهِ » متفقٌ عليه .
و « الْغَيْرةُ » بفتح الغين : وَأَصلهَا الأنَفَةُ .

64. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, 'Verily, 'Allah, the Exalted, becomes angry, and His Anger is provoked when a person does what Allah has declared unlawful".
[Al-Bukhari and Muslim].
Commentary: Commitment of unlawful acts calls for the displeasure and Wrath of Allah.

65السَّادِسُ : عَنْ أبي هُرِيْرَةَ رضي اللَّه عنه أنَّهُ سمعِ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم يَقُولُ : « إنَّ ثَلاَثَةً مِنْ بَنِي إسْرائيلَ : أبْرَصَ ، وأقْرَعَ ، وأعْمَى ، أرَادَ اللَّهُ أنْ يَبْتَلِيَهُمْ فَبعث إلَيْهِمْ مَلَكاً ، فَأَتَى الأبْرَصَ فقَالَ : أيُّ شَيْءٍ أحبُّ إلَيْكَ ؟ قالَ : لَوْنٌ حسنٌ، وَجِلْدٌ حَسَنٌ ، ويُذْهَبُ عنِّي الَّذي قدْ قذرنِي النَّاسُ ، فَمَسَحهُ فذَهَب عنهُ قذرُهُ وَأُعْطِيَ لَوْناً حَسناً . قالَ : فَأيُّ المالِ أحَبُّ إلَيْكَ ؟ قال : الإبلُ أوْ قالَ الْبَقَرُ شَكَّ الرَّاوي فَأُعْطِيَ نَاقَةً عُشَراءَ ، فقالَ : باركَ اللَّهُ لَكَ فِيها .
فأتَى الأقْرَعَ فقَالَ : أيُّ شَيْءٍ أحب إلَيْكَ ؟ قال : شَعْرٌ حسنٌ ، ويذْهبُ عنِّي هَذَا الَّذي قذِرَني النَّاسُ ، فمسحهُ عنْهُ . أُعْطِيَ شَعراً حسناً . قال فَأيُّ الْمَالِ . أحبُّ إلَيْكَ ؟ قال : الْبَقَرُ ، فأُعطِي بقرةً حاملاً ، وقالَ : بَارَكَ اللَّهُ لَكَ فِيهَا .
فَأَتَى الأعْمَى فقالَ : أيُّ شَيْءٍ أحَبُّ إلَيْكَ ؟ قال : أنْ يردَّ اللَّهُ إلَيَّ بَصَرِي فَأُبْصِرَ النَّاسَ فَمسَحَهُ فَرَدَّ اللَّهُ إلَيْهِ بصَرَهُ . قال : فَأَيُّ الْمَالِ أحَبُّ إليْكَ ؟ قال : الْغَنمُ فَأُعْطِيَ شَاةً والِداً فأنْتجَ هذَانِ وولَّدَ هَذا ، فكَانَ لِهَذَا وَادٍ مِنَ الإبلِ ، ولِهَذَا وَادٍ مِنَ الْبَقَرِ ، وَلِهَذَا وَادٍ مِنَ الْغَنَمِ .
ثُمَّ إنَّهُ أتَى الأبرص في صورَتِهِ وَهَيْئَتِهِ ، فقَالَ : رَجُلٌ مِسْكينٌ قدِ انقطعتْ بِيَ الْحِبَالُ في سَفَري ، فَلا بَلاغَ لِيَ الْيَوْمَ إلاَّ باللَّهِ ثُمَّ بِكَ ، أسْأَلُكَ بالَّذي أعْطَاكَ اللَّوْنَ الْحَسَنَ ، والْجِلْدَ الْحَسَنَ ، والْمَالَ ، بَعيراً أتبلَّغُ بِهِ في سفرِي ، فقالَ : الحقُوقُ كَثِيرةٌ . فقال : كَأنِّي أعْرِفُكَ ألَمْ تَكُنْ أبرصَ يَقْذُرُكَ النَّاسُ ، فقيراً ، فأَعْطَاكَ اللَّهُ ، فقالَ : إنَّما وَرِثْتُ هَذا المالَ كَابراً عَنْ كابِرٍ ، فقالَ : إنْ كُنْتَ كَاذِباً فَصَيَّرَكَ اللَّهُ إلى مَا كُنْتَ .
وأتَى الأقْرَعَ في صورتهِ وهيئَتِهِ ، فقالَ لَهُ مِثْلَ ما قالَ لِهذا ، وَرَدَّ عَلَيْه مِثْلَ مَاردَّ هَذَّا ، فقَالَ : إنْ كُنْتَ كَاذِباً فَصَيِّرَكَ اللهُ إلىَ مَاكُنْتَ .
وأتَى الأعْمَى فِي صُورتِهِ وهَيْئَتِهِ ، فقالَ : رَجُلٌ مِسكينٌ وابْنُ سَبِيلٍ انْقَطَعَتْ بِيَ الْحِبَالُ في سَفَرِي ، فَلا بَلاغَ لِيَ الْيَوْمَ إلاَّ باللَّهِ ثُمَّ بِكَ ، أسْألُكَ بالَّذي رَدَّ عَلَيْكَ بصركَ شَاةً أتَبَلَّغُ بهَا في سَفَري ؟ فقَالَ : قدْ كُنْتُ أعمَى فَرَدَّ اللَّهُ إلَيَّ بَصرِي ، فَخُذْ مَا شِئْتَ وَدعْ مَا شِئْتَ فَوَاللَّهِ ما أجْهَدُكَ الْيَوْمَ بِشْيءٍ أخَذْتَهُ للَّهِ عزَّ وجلَّ . فقالَ : أمْسِكْ مالَكَ فإنَّمَا ابْتُلِيتُمْ فقدْ رضيَ اللَّهُ عنك ، وَسَخِطَ عَلَى صَاحِبَيْكَ » متفقٌ عليه .
»وَالنَّاقَةُ الْعُشَرَاءُ » بِضمِ العينِ وبالمدِّ : هِيَ الحامِلُ . قولُهُ : « أَنْتجَ » وفي روايةٍ : «فَنَتَّجَ » معْنَاهُ : تَوَلَّى نِتَاجَهَا ، والنَّاتجُ للنَّاقةِ كالقابِلَةِ للْمَرْأةِ . وقولُهُ: « وَلَّدَ هَذا » هُوَ بتشْدِيدِ اللام : أيْ : تولَّى ولادَتَهَا ، وهُوَ بمَعْنَى نَتَجَ في النَّاقةِ . فالموَلِّدُ ، والناتجُ ، والقابلَةُ بمَعْنى ، لكِنْ هَذَا للْحَيَوانِ وذاكَ لِغَيْرِهِ . وقولُهُ : « انْقَطَعَتْ بي الحِبالُ » هُوَ بالحاءِ المهملة والباءِ الموحدة : أي الأسْبَاب . وقولُه : « لا أجهَدُكَ » معناهُ : لا أشَقُّ عليْك في رَدِّ شَيْءٍ تَأْخُذُهُ أوْ تَطْلُبُهُ مِنْ مَالِي . وفي رواية البخاري : « لا أحْمَدُكَ » بالحاءِ المهملة والميم ، ومعناهُ : لا أحْمَدُكَ بِتَرْك شَيْءٍ تَحتاجُ إلَيْهِ ، كما قالُوا : لَيْسَ عَلَى طُولِ الحياةِ نَدَمٌ أيْ عَلَى فَوَاتِ طُولِهَا .

65. Abu Hurairah (May Allah be pleased with him) said that: He heard the Prophet (PBUH) said: "There were three men among the Banu Israel, one leper, one bald and one blind. Allah wanted to test them. He therefore, sent to them an angel who came to the leper and asked him what he would like best. He replied: "A good colour, a good skin and to be rid of what makes me loathsome to people". He (the angel) rubbed him and his loathsomeness vanished and he was given a good colour and a good skin. He then asked him what type of property he would like best. The leper replied that he would like camels - [or perhaps he said cattle, for Ishaq (one of the subnarrator of the Hadith) was uncertain, either said: 'Camels,' or: 'Cattle']. He was given a pregnant she-camel. The angel invoked for Allah's Blessing on it. The angel then went to the bald man and asked him what he would like best and he replied: "Good hair and to be rid of what makes me loathsome to people". The angel ran his hand over him and he was given good hair. He then asked him what property he would like best. He replied that he would like cattle, so he was given a pregnant cow. The angel invoked Allah's Blessing on it. The angel then went to the blind man and asked him what

he would like best, and he replied: "I wish that Allah restore my sight to me so that I may see people." Thereupon the angel ran his hand over him and Allah restored his sight. The angel then asked what property he would like best. He replied that he would like sheep, so he was given a pregnant ewe. Flocks and herds were produced for the three men, the first having a valley full of camels, the second one, a valley full of cows and the third one full of sheep. Then the angel came in the form of a leper, to the one who had been a leper, and said: "I am a poor man and my resources have been exhausted in my journey, and my only means of reaching my destination are dependent on Allah and then on you, so I ask you by Him Who gave you the good colour, the good skin and the property, for a camel by which I may get to my destination". He replied: "I have many dues to pay." The angel then said: "I think I recognize you. Were you not a leper whom people found loathsome and a poor man to whom Allah gave property?" He replied: "I inherited this property through generations". The angel said: "If you are telling a lie, may Allah return you to your former condition". The angel went in the form of a bald man to the one who had been bald, and said the same as he had said to the former and received a similar reply. So he said: "If you are telling a lie, may Allah return you to your former condition". The angel then went to the one who had been blind and said: "I am a poor traveller and my resources have been exhausted in my journey. My only means of reaching my destination are dependant on Allah and then on you, so I ask you by Him Who restored your eyesight for a sheep by which I may get to the end of my journey". He replied: "Yes, I was blind. Allah restored my eyesight, so take what you wish and leave what you wish. I swear by Allah that I shall not argue with you today to return anything you take, as I give it for Allah's sake". The angel said: "Keep your property. You have all simply been put to a test, and Allah is pleased with you and displeased with both of your companions".
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us that abundance of property and wealth is also a trial. He alone succeeds in this trial who in the midst of his riches does not forget about Allah's Status and his own status. Rather than becoming proud of his wealth, he takes pleasure in spending it in fulfilling the needs of people and expresses gratitude to Him in practical terms. Those who take an opposite course are regarded unsuccessful because on account of their wrong attitude, they tend to falsehood, pride and miserliness which cause the displeasure of Allah.

66السَّابِعُ : عَنْ أبي يَعْلَى شَدَّادِ بْنِ أوْسٍ رضي اللَّه عنه عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : «الكَيِّس مَنْ دَانَ نَفْسَهُ ، وَعَمِلَ لِما بَعْدَ الْموْتِ ، وَالْعَاجِزُ مَنْ أتْبَعَ نَفْسَه هَواهَا ، وتمَنَّى عَلَى اللَّهِ الأماني » رواه التِّرْمِذيُّ وقالَ حديثٌ حَسَنٌ
قلت: (بل هو ضعيف. [فيه : أبو بكر بن عبد الله بن أبي مريم الغساني ، وهو ضعيف مختلط] .).
قال التِّرْمذيُّ وَغيْرُهُ مِنَ الْعُلَماءِ : مَعْنَى « دَانَ نَفْسَه » : حَاسَبَهَا .

66. Shaddad bin Aus (May Allah be pleased with him) reported: The Prophet (PBUH) said, "A wise man is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit him after death; and the foolish person is the one who subdues himself to his temptations and desires and seeks from Allah the fulfillment of his vain desires".
[At-Tirmidhi].
Commentary: This Hadith highlights the importance of the accountability of one's self. Mere desires which are not coupled with practical efforts are of no avail because Allah grants reward on good deeds and not on yearnings and desires which are not supported by noble actions.

67الثَّامِنُ : عَنْ أبي هُرَيْرَةَ رضي اللَّهُ عنهُ قال : قالَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : مِنْ حُسْنِ إسْلامِ الْمَرْءِ تَرْكُهُ مَالاَ يَعْنِيهِ » حديثٌ حسنٌ رواهُ التِّرْمذيُّ وغيرُهُ .

67. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "It is from the excellence of (a believer's) Islam that he should shun that which is of no concern to him".
[At-Tirmidhi].
Commentary: This Hadith lays down a very important principle that one should avoid senseless talk and actions. If one acts upon this principle, he can save himself from many sins and evils.

68التَّاسعُ : عَنْ عُمَرَ رضي اللَّهُ عنه عَنِ النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « لا يُسْأَلُ الرَّجُلُ فيمَ ضَرَبَ امْرَأَتَهُ » رواه أبو داود وغيرُه .
(ضعيف) . [فيه : داود بن يزيد الأودي وهو ضعيف ، وعبد الرحمن المسلي وهو مجهول] .

68. `Umar (May Allah be pleased with him) reported that: The Prophet (PBUH) said, "No man shall be asked for the reason of beating his wife".
[Abu Dawud].
Commentary: This Hadith is also reported by Ibn Majah and Ahmad. Sheikh Al-Albani* has classified this Hadith as `weak' since its narration is not authenticated, therefore its contents are also not valid. Islam has not given the husbands absolute right over their wives and that they will not be questioned in the Hereafter or that they should not be questioned for their action and misbehaviour with the wives. On the contrary, Islam has stressed upon them to be lenient and tender in relation with wives; and this means that they will be taken to task for any wrong and injustice done by them to their wives.
* Sh. Al-Albani is the leading authority in the science of Hadith.

Chapter 6
Piety

Allah, the Exalted, says:
"O you who believe! Fear Allah as He should be feared". (3:102)
"So, keep your duty to Allah and fear Him as much as you can..." (64:16)
This second Verse explains the meaning of the first one.
"O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth". (33:70)
"... And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine..." (65:2,3)
"If you obey and fear Allah, He will grant you Furqan [(a criterion to judge between right and wrong), or (Makhraj, i.e., a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you; and Allah is the Owner of the great bounty". (8:29)

69 وأمَّا الأَحَادِيثُ فالأوَّلُ : عَنْ أبي هُرَيْرَة رضي اللّهُ عنه قال : قِيلَ : يا رسولَ اللّهِ مَن أكْرَمُ النَّاس ؟ قال : « أتْقاهُمْ » فقالُوا : لَيْسَ عَنْ هَذا نَسْألُكَ ، قالَ : « فيُوسُفُ نَبيُّ اللّهِ ابن نَبيِّ اللّهِ ابن نَبيِّ اللّهِ ابن خَليلِ اللّهِ » . قالُوا : لَيْسَ عن هَذَا نَسْألُكَ ، قال : فعَنْ مَعَادِنِ الْعَرَب تسْألُوني ؟ خيَارُهُمْ في الْجاهِلِيَّةِ خِيَارُهُمْ في الإِسلامِ إذَا فقُهُوا » متفقٌ عليه .
و « فقُهُوا » بضَمِّ الْقافِ علَى الْمَشْهور ، وحُكِي كسْرُهَا . أي : عَلِمُوا أحْكَامَ الشَّرْعِ .

69. Abu Hurairah (May Allah be pleased with him) reported: It was asked, "O Messenger of Allah! Who is the most honourable amongst mankind?" He (PBUH) said, "The most honourable of them is one who is the most pious of them." They said, "We are not asking about this". He said, "Then, the most honourable of men was Yusuf (Joseph), the Prophet of Allah, the son of Allah's Prophet, who was the son of the Prophet of Allah, who was the son of the Khalil of Allah (i.e., Ibrahim (PBUH))' They said, "We are not asking you about this." He enquired, "Are you then asking me about the classes of the Arabs? The best of them in the Pre-Islamic Period of Ignorance are the best of them in Islam, provided they comprehend the religious knowledge".
[Al-Bukhari and Muslim].
Commentary: We come to know from this Hadith that the families which enjoyed popularity and prestige for their eminent qualities (like generosity, chivalry, honesty, etc.) in the pre-Islamic period were also credited for these values after their acceptance of Islam. But now their respect was qualified with their religious knowledge and practice. Their capabilities, self-respect and other qualities were turned towards a different direction. These qualities which were previously used for paganism were now devoted for Islam.

70الثَّاني : عَنْ أبي سَعيدٍ الْخُدْريِّ رضي اللّه عنه عن النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « إنَّ الدُّنْيا حُلْوَةٌ خضِرةٌ ، وإنَّ اللّهَ مُسْتَخْلِفُكُمْ فِيهَا . فيَنْظُرَ كَيْفَ تَعْمَلُونَ . فاتَّقوا الدُّنْيَا واتَّقُوا النِّسَاءِ. فَإنَّ أوَّلَ فِتْنَةِ بَنِي إسْرَائِيلَ كَانَتْ في النساءِ » رواه مسلم.

70. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: The Prophet (PBUH) said, "The life of the world is sweet and green. Allah makes you generations succeeding one another so that He may try you in respect of your actions. So beware of the beguilements of the world and those of women. The first trial of Banu Israel was through women".
[Muslim].
Commentary: Wealth and property of this world are favourites of everyone like the fresh fruit which is sweet, delicious and attractive for all. Everyone likes them and is attracted towards them. The most delicious fruit of this world is woman but at the same time it is the most baneful. One who inclines towards wealth and women and ignores the Islamic legal injunctions, has at stake both his Deen and Faith; and one who benefits from them keeping oneself within the bounds of Islam, would be safe from their ruinous effects.

71الثالثُ : عَنْ ابْنِ مَسْـــعُودٍ رضي اللّه عنه أنَّ النَّبيَّ صلّى اللهُ عَلَيْهِ وسَلَّم كَانَ يَقُولُ : «اللَّهُمَّ إنِّي أسْألُكَ الْهُدَى وَالتُّقى وَالْعفافَ والْغِنَى » رواه مسلم .

71. `Abdullah bin Mas`ud (May Allah be pleased with him) reported that the Prophet (PBUH) used to say: "Allahumma inni as'alukal-huda wat-tuqa wal-`afafa wal-ghina (O Allah! I ask You for guidance, piety, chastity and self-sufficiency)".
[Muslim].

Commentary: This Hadith contains four words, the meanings and implications of which constitute its essence. These words are guidance, piety (fear of Allah), chastity and sufficiency. Guidance here means guidance at every turn of life and steadfastness on the path of truth. Fear of Allah is the greatest means of piety and strongest defense against sins. Chastity is the state of being free from what is unlawful. Self-sufficiency is the antonym of poverty and here it means the self-contentment. What it implies is that one should not care for what people possess. In view of all these qualities, the prayer of the Prophet (PBUH) mentioned in this Hadith is very comprehensive and valuable.

72الرَّابعُ : عَنْ أبي طريفٍ عديٍّ بْنِ حاتمٍ الطائِيِّ رضي اللَّه عنه قال : سمعت رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يقُولُ : « مَنْ حلَفَ عَلَى يمِينٍ ثُمَّ رأى أتقى للَّهِ مِنْها فلْيَأْتِ التَّقْوَى » رواه مسلم .

72. `Adi bin Hatim At-Ta'i (May Allah be pleased with him) said: I heard the Messenger of Allah (PBUH) say: "He who has taken an oath (to do something) but found something else better than that (which brings him closer to Allah), then he should do that which is better in piety (and he should expiate for the breaking of oath)".
[Muslim].

Commentary: This Hadith emphasizes the importance of having the fear of Allah. So much so that if somebody has made a vow to commit some sin he should break it, arrange for its expiation and keep himself away from that sin or any other act that contravenes the fear of Allah.

73الْخَامِسُ : عنْ أبي أُمَامَةَ صُدَيَّ بْنِ عَجْلانَ الْباهِلِيِّ رضي اللَّهُ عنه قال: سَمِعْتُ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يَخْطُبُ في حَجَّةِ الْودَاعِ فقال : « اتَّقُوا اللَّه ، وصلُّوا خَمْسكُمْ ، وصُومُوا شَهْرَكمْ ، وأدُّوا زكَاةَ أمْوَالِكُمْ ، وَأَطِيعُوا أمَرَاءَكُمْ ، تَدْخُلُوا جَنَّةَ ربِّكُمْ » رواه التِّرْمذيُّ ، في آخر كتابِ الصلاةِ وقال : حديثٌ حسنٌ صحيح .

73. Abu Umamah (May Allah be pleased with him) said: I heard Messenger of Allah (PBUH) during the sermon of the Farewell Pilgrimage saying, "Be mindful of your duty to Allah; perform your five daily Salat, observe Saum during the month (of Ramadan) , pay the Zakat on your properties and obey your leaders; (if you do so) you will enter the Jannah of your Rubb".
[At-Tirmidhi].

Commentary: The word Wada`, means to say farewell. The Farewell Pilgrimage was the last pilgrimage, the Prophet (PBUH) performed, and on this occasion he bade farewell to the people and for this reason it came to be known as Hajjat-ul-Wada`. Obedience of the rulers is stressed but it is conditional, that is to say, they are to be obeyed only if their orders are not against the injunctions of Allah. Similarly, their obedience is obligatory till such time that they do not do anything which amounts to open disbelief. If any of these two things occurs, then no obedience would be due to them.

Chapter 7
Firm Belief and Perfect Reliance on Allah

Allah, the Exalted, says:
"And when the believers saw Al-Ahzab (the Confederates), they said: 'This is what Allah and His Messenger (Muhammad (PBUH)) had promised us, and Allah and His Messenger (Muhammad (PBUH)) had spoken the truth, and it only added to their Faith and to their submissiveness (to Allah)". (33:22)
"Those (i.e., believers) unto whom the people (hypocrites) said, `Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.' But it (only) increased them in Faith, and they said: `Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)'. So they returned with grace and bounty from Allah. No harm touched them; and they followed the good Pleasure of Allah. And Allah is the Owner of great bounty". (3:173,174)
"And put your trust (O Muhammad (PBUH)) in the Ever Living One Who dies not." (25:58)
"And in Allah (Alone) let the believers, put their trust." (14:11)
"... Then when you have taken a decision, put your trust in Allah..." (3:159)
"And whosoever puts his trust in Allah, then He will suffice him". (65:3)
"The believers are only those who, when Allah is mentioned, feel a fear in their hearts; and when His Verses (this Qur'an) are recited unto them, they (i.e., the Verses) increase their Faith; and they put their trust in their Rubb (Alone)." (8:2)

74- بن عباس عن النبي صلى الله عليه وسلم : قال عرضت علي الأمم فرأيت النبي ومعه الرهيط والنبي ومعه الرجل والرجلان والنبي ليس معه أحد إذ رفع لي يخلو عظيم فظننت أنهم أمتي فقيل لي هذا موسى صلى الله عليه وسلم وقومه ولكن انظر إلى الأفق فنظرت فإذا يخلو عظيم فقيل لي انظر إلى الأفق الآخر فإذا يخلو عظيم فقيل لي هذه أمتك ومعهم سبعون ألفا يدخلون الجنة بغير حساب ولا عذاب ثم نهض فدخل منزله فخاض الناس في أولئك الذين يدخلون الجنة بغير نجاسة ولا عذاب فقال بعضهم فلعلهم الذين صحبوا رسول الله صلى الله عليه وسلم وقال بعضهم فلعلهم الذين ولدوا في الإسلام ولم يشركوا بالله وذكروا أشياء فخرج عليهم رسول الله صلى الله عليه وسلم فقال ما الذي تخوضون فيه فأخبروه فقال هم الذين لا يرقون ولا يسترقون ولا يتطيرون وعلى ربهم يتوكلون فقام عكاشة بن محصن فقال ادع الله أن يجعلني منهم فقال أنت منهم ثم قام رجل آخر فقال ادع الله أن يجعلني منهم فقال سبقك بها عكاشة»

74. Ibn `Abbas (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "I was shown the past nations. I saw a Prophet who had a very small group (less than ten in total) with him, another Prophet who was accompanied by only one or two men and some did not have even one. Suddenly I was shown a huge crowd and I thought that they were my Ummah, but I was told: 'This is Musa (Moses) and his people, but look towards the other side.' I looked and beheld a great assemblage. I was told: 'These are your people and amongst them there are seventy thousand who shall enter Jannah without being taken to account or torment". Then the Prophet (PBUH) stood up and went into his apartment, and the Companions began to guess who may be those people who would enter Jannah without any accounting or torment. Some said: "Probably, they are the ones who kept company with Messenger of Allah (PBUH)". Others said: "Probably, they are the ones who have been born as Muslims and have never associated anyone with Allah in worship". Then Messenger of Allah (PBUH) came out and asked, "What are you discussing?" So they told him. He then said, "They are those who do not make Ruqyah (blowing over themselves after reciting the Qur'an or some prayers and supplications the Prophet (PBUH) used to say) nor seek it, nor perceive omens (i.e., they are not pessimistic) but keep trust in their Rubb (Allah)." On this 'Ukashah bin Mihsan stood up and asked: "Pray to Allah to make me one of them." The Prophet (PBUH) said, "You are one of them." Then another man stood up and asked the same thing. The Prophet (PBUH) answered, "'Ukashah has surpassed you".
[Al-Bukhari and Mulsim].

Commentary:
1. This Hadith mentions the importance of faith in Allah, inducement for having trust in Him and the distinction of people who have these qualities.
2. Although the practice of blowing over someone after reciting the Qur'an or supplications of the Prophet (PBUH) and medical treatment are permissible but they who avoid them because of their extreme trust in Allah and save themselves from bad omen, enjoy a distinguished position.
3. These conditions of various communities were shown to the Prophet (PBUH) in dreams for the dreams of the Prophets reflect the truth, or by means of Revelation, or he had witnessed them in the event of Isra (the Night Journey) of the Prophet (PBUH).
4. The followers of the Prophet (PBUH) exceed the followers of other Prophets in number.

75- عن بن عباس ثم أن رسول الله صلى الله عليه وسلم كان يقول اللهم لك أسلمت وبك أمنت وعليك توكلت وإليك أنبت وبك خاصمت اللهم إني أعوذ بعزتك لا إله إلا أنت أن تضلني أنت الحي الذي لا يموت والجن والإنس يموتون (متفق عليه وهذا لفظ مسلم واختصره البخاري).

75. Ibn `Abbas (May Allah be pleased with them) reported that the Messenger of Allah (PBUH) used to supplicate: "O Allah! To You I have submitted, and in You do I believe, and in You I put my trust, to You do I turn, and for You I argued. O Allah, I seek refuge with You through Your Power; there is none worthy of worship except You Alone; that You safeguard me against going astray. You are the Ever Living, the One Who sustains and protects all that exists; the One Who never dies, whereas human beings and jinn will all die".
[Al-Bukhari and Muslim].

76- عن بن عباس رضي الله عنهما قال : حسبنا الله ونعم الوكيل قالها إبراهيم عليه السلام حين ألقى في النار وقالها محمد صلى الله عليه وسلم حين قالوا إن الناس قد جمعوا لكم فاخشوهم فزادهم إيمانا وقالوا حسبنا الله ونعم الوكيل» (رواه البخاري).

وفي رواية له عن ابن عباس رضي الله عنهما قال: كان آخر قول إبراهيم ﷺ حين ألقي في النار: حسبي الله ونعم الوكيل».

76. Ibn `Abbas (May Allah be pleased with them) said: When (Prophet) Ibrahim (Abraham) was thrown into the fire, he said: "Allah (Alone) is sufficient for us, and, He is the Best Disposer of affairs." So did Messenger of Allah Muhammad (PBUH) when he was told: "A great army of the pagans had gathered against him, so fear them". But this (warning) only increased him and the Muslims in Faith and they said: "Allah (Alone) is sufficient for us, and He is the Best Disposer of affairs (for us)".
[Al-Bukhari].
Commentary: Even in the worst circumstances one should always have faith and trust in Allah.

77- عن أبي هريرة عن النبي صلى الله عليه وسلم قال: يدخل الجنة أقوام أفئدتهم مثل أفئدة الطير» (رواه مسلم قيل: معناه متوكلون، وقيل قلوبهم رقيقة).

77. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "A group of people (both men and women) whose hearts will be like the hearts of birds, will enter Jannah".
[Muslim].
It has been interpreted that such people are those who put their trust in Allah; another interpretation is that these people are tender-hearted.
Commentary:
1. Excellence of trust in Allah and kindness of heart are most valuable qualities because both of them are means to enter Jannah.
2. One should not worry much about one's food and means of subsistence. In fact, people should have the heart like birds who do not collect to keep in reserve anything and go out every morning in search of food and return to their nests fully satiated. This advice is repeated in another Hadith to the effect that when birds leave their nests in the morning they are hungry but when they come back, their stomachs are full and they do not need any more food.

78- الخامس عن جابر بن عبد الله رضي الله عنهما أخبر أنه غزا مع رسول الله صلى الله عليه وسلم قبل نجد فلما قفل رسول الله صلى الله عليه وسلم قفل معه فأدركتهم القائلة في واد كثير العضاه فنزل رسول الله صلى الله عليه وسلم وتفرق الناس يستظلون بالشجر فنزل رسول الله صلى الله عليه وسلم تحت سمرة وعلق بها سيفه ونمنا نومة فإذا رسول الله صلى الله عليه وسلم يدعونا وإذا عنده أعرابي فقال إن هذا اخترط علي سيفي وأنا نائم فاستيقظت وهو في يده صلتا فقال من يمنعك مني فقال الله ثلاثا ولم يعاقبه وجلس. متفق عليه.

وفي رواية : قال جابر: كنا مع رسول الله ﷺ بذات الرقاع فإذا أتينا على شجرة ظليلة تركناها لرسول الله صلى الله عليه وسلم فجاء رجل من المشركين وسيف رسول الله صلى الله عليه وسلم معلق بالشجرة فاخترطه فقال تخافني قال لا قال فمن يمنعك مني قال الله»

وفي رواية أبي بكر الاسماعيلي في صحيحه قال: من يمنعك مني قال الله قال: فسقط السيف من يده فأخذ رسول الله ﷺ السيف فقال: من يمنعك مني فقال: كن خير آخذ. فقال: تشهد أن لا إله إلا الله وأني رسول الله؟ فقال لا ولكني أعاهدك أن لا أقاتلك ولا أكون مع قوم يقاتلونك. فخلى سبيله فأتى أصحابه فقال: جئتكم من عند خير الناس».

78. Jabir (May Allah be pleased with him) reported: I went in an expedition along with the Prophet (PBUH) in the direction of Najd. When Messenger of Allah (PBUH) returned, I also returned with him. Then the mid-day sleep overtook us in a valley full of prickly shrubs. Messenger of Allah (PBUH) got down and the people scattered around seeking shade under the trees. Messenger of Allah (PBUH) hang up his sword on the branch of a tree. We were

enjoying a sleep when Messenger of Allah (PBUH) called us, and lo! There was a desert Arab bedouin near him. He (PBUH) said, "This man brandished my sword over me while I was asleep. I woke up and saw it in his hand unsheathed. He asked: `Who will protect you from me?' I replied: 'Allah' - thrice". He did not punish him and sat down.

[Al-Bukhari and Muslim].

In another narration, Jabir (May Allah be pleased with him) said: We accompanied Messenger of Allah (PBUH) in the campaign of Dhat-ur-Riqa`. We left Messenger of Allah (PBUH) to take rest under a shady tree. One of the polytheists came to him. The sword of Messenger of Allah (PBUH) was hanging on a tree. He drew it and said: "Are you afraid of me?" Messenger of Allah (PBUH) said, "No". Then he said: "Who will then protect you from me?" Messenger of Allah (PBUH) replied, "Allah".

And in a narration of Abu Bakr Al-Isma`ili, the polytheist asked: "Who will protect you from me?" Messenger of Allah (PBUH) replied, "Allah." As soon as he said this, the sword fell down from his hand and Messenger of Allah (PBUH) catching the sword, asked him, "Who will protect you from me." He said, "Please forgive me." Messenger of Allah (PBUH) said, "On condition you testify that there is none worthy of worship but Allah and that I am His Messenger." He said, "No, but I promise you that I shall not fight against you, nor shall I be with those who fight with you". The Prophet (PBUH) let him go. He then went back to his companions and said: "I have come to you from one of the best of mankind".

Commentary: Besides the Prophet's habit of pardoning, and gracious attitude, this Hadith mentions his utmost trust in Allah. It tells that one who has trust in Allah is helped by Him. Later on, the bedouin mentioned in the Hadith embraced Islam. In the battle of Dhat-ur-Riqa` which took place in the sixth year of the Hijra, due to intense heat and lack of footwear, the Companions of the Prophet (PBUH) wrapped their feet with pieces of cloth and for this reason it was called "War of patches of cloth (Dhat-ur-Riqa`)". Some scholars have also given a different reason for this name.

79- عن عمر بن الخطاب قال قال رسول الله صلى الله عليه وسلم:« لو أنكم كنتم توكلون على الله حق توكله لرزقكم كما يرزق الطير تغدو خماصا وتروح بطانا».

79. `Umar (May Allah be pleased with him) said: I heard Messenger of Allah (PBUH) saying: "If you all depend on Allah with due reliance, He would certainly give you provision as He gives it to birds who go forth hungry in the morning and return with full belly at dusk".

[At-Tirmidhi].

Commentary: Trust in Allah does not mean that one should not give any importance to material resources. What it really means is that along with their due importance, one should have full trust in Allah. Without His Will, material resources are of no avail. But nevertheless it is necessary to have material resources because their procurement is also ordained by Him. Birds do not keep sitting in their nests for food but fly out in search of it.

80 - عن أبي عمارة البراء بن عازب قال: قال رسول الله ﷺ يا فلان إذا أويت إلى فراشك فقل اللهم أسلمت نفسي إليك ووجهت وجهي إليك وألجأت ظهري إليك وفوضت أمري إليك رغبة ورهبة إليك لا ملجأ ولا منجا منك إلا إليك آمنت بكتابك الذي أنزلت وبرسولك الذي أرسلت فإن مت من ليلتك مت على الفطرة وإن أصبحت أصبت خيرا».

وفي رواية في الصحيحين عن البراء قال: قال لي رسول الله ﷺ : إذا أتيت مضجعك فتوضأ وضوءك للصلاة ثم اضطجع على شقك الأيمن وقل: وذكر نحوه، ثم قال: واجعلهن آخر ما تقول».

80. Al-Bara' bin `Azib (May Allah be pleased with them) said: Messenger of Allah (PBUH) asked me to recite whenever I go to bed: "Allahumma aslamtu nafsi ilaika, wa wajjahtu wajhi ilaika, wa fawwadtu amri ilaika, wal-ja'tu zahri ilaika, raghbatan wa rahbatan ilaika, la malja wa la manja minka illa ilaika. Amantu bikitabikal-ladhi anzalta, wa nabiyyikal-ladhi arsalta (O Allah! I have submitted myself to You, I have turned my face to You, entrusted my affairs to You; and committed my back to You out of desire for You and fear of You; expecting Your reward and fearing Your punishment). There is no refuge and no place of safety from You but with You. I believe in the Book You have revealed and in the Prophet You have sent." Messenger of Allah (PBUH) said that if anyone recited these words and died that night, he would die in the true religion. In case he remains alive till morning, he will obtain good.

[Al-Bukhari and Muslim].

In another narration: He reported Messenger of Allah (PBUH) as saying: "If you go to bed, perform the Salat Wudu', lie down on your right side and say [the above Du`a (supplication)] and let these words be your last".

Commentary: It is better to make Wudu' before going to sleep. Similarly, it is also meritorious to recite the invocation mentioned in the Hadith before one goes to bed, because it is a prayer for the renewal of Islam and Faith and request for grant of peace and security.

81 عن أبي بكر الصديق رضي الله عنه قال: نظرت إلى أقدام المشركين على رؤوسنا ونحن في الغار فقلت يا رسول الله لو أن أحدهم نظر إلى قدميه أبصرنا تحت قدميه فقال «يا أبا بكر ما ظنك باثنين الله ثالثهما؟» (متفق عليه).

81. Abu Bakr As-Siddiq (May Allah bepleased with him) said: When Messenger of Allah (PBUH) and I were in the cave of Thaur and I saw the feet of the polytheists who were above us at the mouth of the cave (on the eve of the Emigration), I submitted: "O Messenger of Allah! If one of them were to look down below his feet, he would see us". He (PBUH) said, "O Abu Bakr! What do you think of two whose third is Allah".
[Al-Bukhari and Muslim].
Commentary: This incident occurred when the Prophet (PBUH) was emigrating from Makkah to Al-Madinah with Abu Bakr As-Siddiq (May Allah be pleased with him) The disbelievers had announced a huge reward for their arrest for which people were searching them wildly. In the course of their search, some of them reached the mouth of the cave of Thaur where the Prophet (PBUH) and Abu Bakr (May Allah be pleased with him) were staying for refuge and rest. This Hadith describes the valour, fearlessness and unlimited confidence and trust of the Prophet (PBUH) in Allah; it also indicates how Allah helps His favourites. See Verse (40:51) of the Qur'an in this regard.

82- عن أم سلمة قالت ثم ما خرج النبي صلى الله عليه وسلم من بيتي قط إلا رفع طرفه إلى السماء فقال «اللهم إني أعوذ بك أن أضل أو أضل أو أزل أو أزل أو أظلم أو أظلم أو أجهل أو يجهل علي». (رواه أبو داود والترمذي وقال: حديث حسن صحيح.

82. Umm Salamah (May Allah be pleased with her) reported: Whenever the Prophet (PBUH) stepped out of his house, he would say, "Bismillah, tawakkaltu `alallah. Allahumma inni a`udhu bika an adilla aw udalla, aw azilla aw uzalla, aw azlima aw uzlama, aw ajhala aw yujhala `alayya". "[I go forth. (I begin with the Name of Allah, I trust in Allah; O Allah! I seek refuge in You from leaving or being led astray, or against slipping or being caused to slip; or doing injustice or being done injustice; or doing wrong or having wrong done to me)]".
[Abu Dawud and At-Tirmidhi reported it. According to At-Tirmidhi, this Hadith is classified as Hasan Sahih. Its wording is from Abu Dawud].

83- عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم «من قال - يعني إذا خرج من بيته - بسم الله توكلت على الله لا حول ولا قوة إلا بالله يقال له كفيت ووقيت، وتنحى عنه الشيطان» رواه أبو داود والترمذي والنسائي وغيرهم.

83. Anas (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Whoever says (upon leaving his house): `Bismillah, tawakkaltu `alallah, wa la hawla wa la quwwata illa billah [I begin with the Name of Allah; I trust in Allah; there is no altering of conditions but by the Power of Allah],' it will be said to him: 'You are guided, defended and protected.' The devil will go far away from him".
[Abu Dawud, At-Tirmidhi and An-Nasa'i].
Abu Dawud reported it with this addition: "One devil will say to another: 'How can you deal with a man who has been guided, defended and protected?".
Commentary: The prayer quoted in this Hadith shows the importance of confidence and trust in Allah and request for security against the mischief of Satan.

84 - عن أنس بن مالك قال ثم كان أخوان على عهد رسول الله صلى الله عليه وسلم وكان أحدهما يأتي النبي صلى الله عليه وسلم والآخر يحترف فشكا المحترف أخاه للنبي صلى الله عليه وسلم فقال «لعلك ترزق به» رواه الترمذي بإسناد صحيح على شرط مسلم.

84. Anas (May Allah be pleased with him) reported: There were two brothers in the days of the Prophet (PBUH). One of them used to attend the Prophet's circle (to acquire knowledge) and the other used to earn their living). Once the latter complained to the Prophet (PBUH) against the former (for not earning his living). He (PBUH) replied, "Perhaps you are being provided because of him".
[At-Tirmidhi].
Commentary: This Hadith evidently shows that it is permissible and desirable to devote oneself or make someone else to devote himself for religious knowledge. Such students of religious knowledge should not be considered a burden. Similarly, one should also not ignore those students and scholars who are devoted to such knowledge because Allah makes their help a means of increasing the donor's sources of subsistence.

Chapter 8

باب الاستقامة

Uprightness and Steadfastness

Allah, the Exalted, says:
"So stand (ask Allah to make) you (Muhammad (PBUH)) firm and straight (on the religion of Islamic Monotheism) as you are commanded..." (11:112)
"Verily, those who say: `Our Rubb is Allah (Alone),' and then they stand firm, on them the angels will descend (at the time of their death) (saying): 'Fear not, nor grieve! But receive the glad tidings of Jannah which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask. An entertainment from (Allah), the Oft-Forgiving, Most Merciful.'" (41:30-32)
"Verily, those who say: `Our Rubb is (only) Allah,' and thereafter stand firm and straight (on the Islamic Faith of Monotheism), on them shall be no fear, nor shall they grieve. Such shall be the dwellers of Jannah, abiding therein (forever), - a reward for what they used to do." (46:13,14)

85 وَعَنْ أبي عمرو ، وقيل أبي عمْرة سُفْيانَ بنِ عبد اللَّه رضيِ اللَّه عنه قال: قُلْتُ : يا رسول اللَّهِ قُلْ لِي في الإِسلامِ قولاً لا أسْأَلُ عنْه أحداً غيْركَ . قال: « قُلْ : آمَنْت باللَّهِ: ثُمَّ اسْتَقِمْ » رواه مسلم .

85. Sufyan bin `Abdullah (May Allah be pleased with him) reported: I said, "O Messenger of Allah, tell me something of Islam which I will not ask anyone else about it." He (PBUH) said, "Say, `I believe in Allah' and then be steadfast".
[Muslim].
Commentary: Steadfastness means adhering firmly to the injunctions of Islam, to act upon what is ordained and avoid what is prohibited, to perform dutifully orders in respect of obligations and what is regarded desirable and avoid what is unlawful. Faith is not a mere expression of Shahadah. The real Faith is one which is coupled with its actual practice because practice of religion is in fact the fruit of Faith. A tree which does not bear any fruit, has no value, similarly; faith becomes meaningless without practice. Steadfastness is the mark of perfect Faith.

86وعنْ أبي هُريْرة رضي اللَّه عنه : قال قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « قاربُوا وسدِّدُوا ، واعْلَمُوا أنَّه لَنْ ينْجُو أحدٌ منْكُمْ بعمله » قالوا : ولا أنْت يَا رسُولَ اللَّه؟ قال : « ولا أنَا إلا أنْ يتَغمَّدني اللَّه برَحْمةٍ منْه وَفضْلٍ » رواه مسلم .
و « الْمُقارَبةُ » : الْقَصْدُ الَّذي لا غُلُوَّ فيه ولا تقْصيرَ . و « السَّدادُ » : الاسْتقامة وَالإِصابة ، و « يتَغمَّدني » يُلْبسُني ويسْتُرني .
قالَ الْعُلَماءُ : معنى الاستقامَةِ : لُزومُ طاعةِ اللَّهِ تَعالى ، قالُوا : وَهِي مِنْ جوامعِ الْكلِم، وهِيَ نظام الأمُور ، وباللَّه التَّوفيق .

86. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Follow the Right Path of Faith strictly, and be steadfast; and keep in mind that none of you can achieve salvation through his (good) actions." Someone asked, "Not even you, O Messenger of Allah?" He (PBUH) said, "Not even me, unless Allah grants me His Mercy and Grace".
[Muslim].
Commentary: This Hadith tells us that although the importance of Faith and its practice is beyond any shadow of doubt, because this is the only way to attain His Favours and Blessings, but one should not entirely depend upon practice only because any shortcoming (which one does not even know) can ruin a good deed. It is, therefore, essential that we also pray that our good deeds are accepted by Allah and that He grants us His Infinite Mercy and sincerity because even the greatest noble deed is invalid without it.

Chapter 9
Pondering over the Great Creation of Allah, The passing away of Life of the World, the Horrors of the Day of Requital and Laxity of One's Nafs

قال اللَّه تعالى : { إنَّمَا أعِظُكُمْ بوَاحدةٍ أنْ تقوموا للَّهِ مَثْنَى وفُرادَى ثُمَّ تَتَفكَّرُوا } [سبأ 46] وقال تعالى : { إنَّ في خَلْق السَّموات والأرْض واخْتلافِ اللَّيْل وَالنَّهَار لآيَاتٍ لأُولِي الألْبَابِ الَّذِينَ يَذْكُرون اللَّه قِياماً وَقُعُوداً وعَلَى جُنُوبِهمْ ويَتَفكَّرون في خَلْق السَّموات وَالأرْض ربَّنَا مَا خَلَقْتَ هَذَا بَاطلاً سُبْحَانَك } الآيـــات [آل عمران 190 ، 191] .وقال تعالى : { أفلا ينْظُرونَ إلَى الإبل كِيْفَ خُلِقتْ وإلَى السَّمَاءِ كَيْفَ رُفِعتْ وإلَى الْجِبالِ كَيْفَ نُصِبتْ وَإلَى الأرض كيْفَ سُطِحتْ فَذَكِّرْ إنما أنْتَ مُذَكِّرٌ } [الغاشية : 17 ، 21]. وقال تعالى : { أفَلَمْ يَسيروا فِي الأرْضِ فَيَنْظُروا } [محمد : 10] . الآية والآيات في الباب كثيرةٌ . ومِنْ الأحَاديث الحديث السَّابق : « الْكَيِّس مَنْ دَانَ نَفْسَه » .

Allah, the Exalted, says:
"I exhort you to one (thing) only: that you stand up for Allah's sake in pairs and singly, - and reflect (within yourselves the life history of the Prophet (PBUH))". (34:46)
"Verily! in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): 'Our Rubb! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners)". (3:190,191)
"Do they not look at the camels, how they are created? And at the heaven, how it is raised? And at the mountains, how they are rooted (and fixed firm)? And at the earth, how it is spread out? So remind them (O Muhammad (PBUH)), you are only a one who reminds". (88:17-21)
"Have they not travelled through the earth, and seen..". (47:10)
Ayat of the Qur'an and Ahadith on the subject are many. See for example Hadith No. 66 mentioned before.

Chapter 10

باب في المبادرة إلى الخيرات ، وحثّ من توجَّه لخير على الإقبال عليه بالجدِّ من غير تردَّد

Hastening to do Good Deeds

Allah, the Exalted, says:
"So hasten towards all that is good". (2:148)
"And march forth in the way (which leads to) forgiveness from your Rubb, and for Jannah as wide as are the heavens and the earth, prepared for Al-Muttaqun (the pious)". (3:133)

87 فالأوَّل : عَنْ أبي هريرة رضي اللَّه عنه أن رسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قال: « بادِروا بالأعْمالِ الصَّالِحةِ ، فستكونُ فِتَنٌ كقطع اللَّيلِ الْمُظْلمِ يُصبحُ الرجُلُ مُؤمناً ويُمْسِي كافِراً ، ويُمسِي مُؤْمناً ويُصبحُ كافِراً ، يبيع دينه بعَرَضٍ من الدُّنْيا» رواه مسلم .

87. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. A man would be a believer in the morning and turn to disbelief in the evening, or he would be a believer in the evening and turn disbeliever in the morning, and would sell his Faith for worldly goods."
[Muslim].
Commentary: This Hadith tells that the Day of Resurrection will be preceded by a long chain of calamities. Because of the rush of these calamities, religion and Faith will loose their value in people. There will be a race for wealth, so much so that people would not hesitate to compromise their religion and Faith to acquire wealth. People will rapidly change their faces. This is what actually happening. In this situation true believers are exhorted to adhere strictly to Faith and perform noble deeds without delay.

88الثَّاني: عنْ أبي سِرْوَعَةَ بكسر السين المهملةِ وفتحها عُقبة بن الْحارِثِ رضي اللَّه عنه قال: صليت وراءَ النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم بالمدِينةِ الْعصْرَ ، فسلَّم ثُمَّ قامَ مُسْرِعاً فتَخطَّى رِقابَ النَّاسِ إلى بعض حُجَرِ نسائِهِ ، ففَزِعَ النَّاس من سرعَتِهِ ، فخرج عليهِمْ ، فرأى أنَّهُمْ قدْ عَجِبوا منْ سُرْعتِه ، قالَ : «ذكرت شيئاً من تبْرٍ عندَنا ، فكرِهْتُ أن يحبِسَنِي ، فأمرْتُ بقِسْمتِهِ» رواه البخاري .
وفي رواية له: كنْتُ خلَّفْتُ في الْبيتِ تِبراً من الصَّدقةِ ، فكرِهْتُ أنْ أُبيِّتَه» . «التِّبْر» قطع ذهبٍ أوْ فضَّةٍ .

88. `Uqbah bin Al-Harith (May Allah be pleased with him) said: Once I performed the 'Asr prayer in Al-Madinah behind the Prophet (PBUH). He (PBUH) got up quickly after finishing the prayer with Taslim, and stepping over the people, went to one of the rooms of his wives. The people were startled at his haste, and when he came out and saw their astonishment at his urgency he said, "I recalled that there was left with me some gold which was meant for charity; I did not like to keep it any longer, so I gave orders that it should be distributed".
[Al-Bukhari].
In another narration, Messenger of Allah said, "I had left some gold for Sadaqah in the house, and did not wish to keep it overnight".
Commentary:
1. A person should not keep such a thing because of which his attention is diverted from Allah (SWT) towards that thing.
2. Although it is undesirable to jump over the neck of people in ordinary circumstances but it is permissible when special conditions warrant it.

89الثَّالث: عن جابر رضي اللَّهُ عنه قال: قال رجلٌ للنبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم يومَ أُحُدٍ: أرأيتَ إنْ قُتلتُ فأينَ أنَا ؟ قال : «في الْجنَّةِ » فألْقى تَمراتٍ كنَّ في يَدِهِ ، ثُمَّ قاتل حتَّى قُتلَ. متفقٌ عليه .

89. Jabir (May Allah be pleased with him) reported: A man, said to the Prophet (PBUH) during the battle of Uhud: "Tell me where I shall be if I am killed". When he (PBUH) replied that he would be in Jannah, the man threw away some dates which he had in his hand and fought until he was killed.
[Al-Bukhari and Muslim].

Commentary: This Hadith mentions the passion of the Companions of the Prophet (PBUH) for Jihad and its reward which is Jannah. It also says that if a person heartily desires martyrdom, Allah certainly grants him this distinction and honour.

90الرابع: عن أبي هُريرة رضي اللّهُ عنه قال: جاءَ رجلٌ إلى النبيِّ صلّى اللهُ عَلَيْهِ وسلَّم، فقال: يا رسولَ اللّهِ، أيُّ الصَّدقةِ أعْظمُ أجْراً ؟ قال: «أنْ تَصَدَّقَ وأنْت صحيحٌ شَحيحٌ تَخْشى الْفقرَ، وتأمُلُ الْغنى، ولا تُمْهلْ حتَّى إذا بلَغتِ الْحلْقُومَ. قلت: لفُلانِ كذا ولفلانٍ كذَا، وقدْ كان لفُلان » متفقٌ عليه .
»الْحلْقوم » : مجرى النَّفس . و « الْمريءُ » : مجرى الطَّعامِ والشَّرابِ .

90. Abu Hurairah (May Allah be pleased with him) said: There came a man to the Prophet (PBUH) and said, "O Messenger of Allah, which charity is the most rewardable?" He (PBUH) said, "That you should give charity (in a state when you are) healthy and stingy and fear poverty, hoping to become rich (charity in such a state of health and mind is the best). And you must not defer (charity to such a length) that you are about to die and would be saying: 'This is for so-and-so, and this for so-and-so.' Lo! It has already come into (the possession of) so-and-so".
[Al-Bukhari and Muslim].
Commentary: Charity in the real sense is that which a person gives when he is healthy. If a person gives charity when he is facing death, it does not have much value before Allah. Moreover, in that condition he cannot give more than one-third of his property in charity because then it becomes the property of his successors, which cannot be spent even in the way of Allah. For this reason Allah has prescribed a limit in this respect, according to which if a person going through a mortal disease wants to give his property in charity or donate it for some charitable purpose, he cannot spend more than one-third of it on this account. This injunction is an inducement for people to hurry in doing good deeds, especially in the matter of alms and charity. In fact, he should do it without delay.

91الخامس: عن أنس رضي اللّه عنه ، أنَّ رسول اللّه صلّى اللهُ عَلَيْهِ وسلَّم أخذ سيْفاً يوم أحدٍ فقال: « مَنْ يأْخُذُ منِّي هَذا ؟ فبسطُوا أيديهُم ، كُلُّ إنْسانٍ منهمْ يقُول : أنا أنا . قالَ: «فمنْ يأْخُذُهُ بحقه ؟ فأحْجم الْقومُ ، فقال أبُو دجانة رضي اللّه عنه : أنا آخُذه بحقِّهِ ، فأخَذهُ ففلق بِهِ هَامَ الْمُشْرِكينَ». رواه مسلم .
اسم أبي دجانة : سماكُ بْنُ خرسة . قولُهُ : «أحجم الْقومِ» : أي توقَّفُوا . و «فلق بهِ» : أيْ شَق «هام الْمشركين» : أيْ رؤوسهُمْ .

91. Anas (May Allah be pleased with him) said: Messenger of Allah (PBUH) took up a sword on the day of the battle of Uhud and said, "Who will take this sword from me?" Everyone stretched forth his hand saying: "I will take it; I will take it". He (the Prophet (PBUH)) said, "Who will take it with its full responsibility (i.e., to use it to fight Allah's enemies with it)?" The Companions hesitated. Abu Dujanah (May Allah be pleased with him) said: "I shall take it;" and with it he cracked the skulls of the pagans.
[Muslim].
Commentary: This Hadith mentions the chivalry and distinction of Abu Dujanah (May Allah be pleased with him) but it should not be taken to mean that other Companions of the Prophet (PBUH) showed cowardice on that occasion. The latter had in fact hesitated to get the honour and reward attached with the Prophet's sword. It is evident from the fact that when the Prophet (PBUH) offered it without any condition everyone stretched his hand to take it.

92السَّادس: عن الزُّبيْر بن عديٍّ قال: أتَيْنَا أنس بن مالكٍ رضي اللّه عنه فشكَوْنا إليهِ ما نلْقى من الْحجَّاج. فقال: «اصْبِرُوا فإنه لا يأْتي زمانٌ إلاَّ والَّذي بعْده شرٌّ منه حتَّى تلقوا ربَّكُمْ » سمعتُه منْ نبيِّكُمْ صلّى اللهُ عَلَيْهِ وسلَّم . رواه البخاري .

92. Az-Zubair bin `Adi said: We went to Anas bin Malik (May Allah be pleased with him) and complained to him of suffering at the hands of Al-Hajjaj. He replied: "Show endurance, for no time will come but will be followed by one worse (than the present one) till you meet your Rubb. I heard this from your Prophet (PBUH)".
[Al-Bukhari].
Commentary: This Hadith contains the prediction that with the passage of time, conditions will become from bad to worse with the result that rulers would become more and more cruel. In such circumstances, the remedy suggested here is that rather than making any effort to reform the rulers, one should try to reform oneself and worry to make one's own life in the Hereafter, and endure patiently the tyrannies perpetrated by the rulers.

93السَّابع: عن أبي هريرة رضي اللَّه عنه أن رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال: « بادروا بالأعْمال سبعاً، هل تَنتَظرونَ إلاَّ فقراً مُنسياً، أوْ غنيٌّ مُطْغياً، أوْ مرضاً مُفسداً، أو هرماً مُفْنداً أو موتاً مُجهزاً أو الدَّجَّال فشرٌّ غائب يُنتَظر، أو السَّاعة فالسَّاعةُ أدْهى وأمر،» رواه الترمذي وقال: حديثٌ حسن .

93. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Hasten to do good deeds before you are overtaken by one of the seven afflictions." Then (giving a warning) he said, "Are you waiting for such poverty which will make you unmindful of devotion; or prosperity which will make you corrupt, or disease as will disable you, or such senility as will make you mentally unstable, or sudden death, or Ad-Dajjal who is the worst expected absent, or the Hour, and the Hour will be most grievous and most bitter".
[At-Tirmidhi].
Commentary: The purpose of this Hadith is that before overcoming of the obstructions, one should do one's best to improve his Hereafter by means of good deeds lest one is deprived of good deeds by some obstruction.

الثامن: عنه أن رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال يوم خيْبر: «لأعطِينَّ هذِهِ الراية رجُلا يُحبُّ اللَّه ورسُولَه، يفتَّح اللَّه علَى يديهِ» قال عمر رضي اللَّهُ عنه: ما أحببْت الإمارة إلاَّ يومئذٍ فتساورْتُ لهَا رجَاءَ أنْ أدْعى لهَا، فدعا رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم عليَ بن أبي طالب، رضي اللَّه عنه، فأعْطاه إيَّاها، وقالَ: «امش ولا تلْتَفتْ حتَّى يَفتح اللَّه عليكَ» فسار عليٌّ شيئاً، ثُمَّ وقف ولم يلْتفتْ، فصرخ: يا رسول اللَّه، على ماذَا أقاتل النَّاس؟ قال: «قاتلْهُمْ حتَّى يشْهدوا أنْ لا إله إلاَّ اللَّه، وأنَّ مُحمَّداً رسول اللَّه، فإذا فعلوا ذلك فقدْ منعوا منْك دماءَهُمْ وأموالهُمْ إلاَّ بحَقِّها، وحِسابُهُمْ على اللَّهِ» رواه مسلم
»فتَساورْت» هو بالسِّين المهملة: أيْ وثبت مُتطلّعاً.

94. Abu Hurairah (May Allah be pleased with him) reported: On the day of the battle of Khaibar, Messenger of Allah (PBUH) said, "I shall hand over this banner to one who loves Allah and His Messenger, and Allah will give us victory through him." `Umar (May Allah be pleased with him) said: "I had never longed for leadership but that day I expected that I might be called for. However, Messenger of Allah (PBUH) called `Ali bin Abu Talib (May Allah be pleased with him) and handed the banner to him and said, "Go forth and do not turn around till Allah bestows victory upon you". (On hearing this) `Ali proceeded a little and then halted and without turning around inquired in a loud voice: "O Messenger of Allah, for what shall I fight them?" He (PBUH) replied, "Go on fighting till they affirm that none has the right to be worshiped but Allah and that Muhammad is the Messenger of Allah. If they admit that, their lives and their properties will be secured, subject to their obligations according to Islam, and they will be answerable to Allah".
[Muslim].
Commentary:
1. This Hadith refers to prominence, special distinction and greatness of `Ali (May Allah be pleased with him).
2. It mentions the miracle of the Prophet (PBUH) in the form of his prophecy about the conquest of Khaibar which came true.
3. Islamic sanctions would be applied on the apparent conduct of the people. Thus, a person who would announce his acceptance of Islam, will be considered a Muslim. What is hidden in his heart will be left to Allah. He will, however, be punished with retaliation (Qisas) in case of unjust murder and execution for apostasy.

Chapter 11

باب في المجاهدة

The Struggle (in the Cause of Allah)

Allah, the Exalted, says:
"As for those who strive hard in Us (Our Cause), We will surely, guide them to Our paths (i.e., Allah's religion - Islamic Monotheism). And verily, Allah is with the Muhsinun (gooddoers)". (29:69)
"And worship your Rubb until there comes unto you the certainty (i.e., death)". (15:99)
"And remember the Name of your Rubb and devote yourself to Him with a complete devotion." (73:8)
"So whosoever does good equal to the weight of an atom (or a small ant), shall see it". (99:7)
"And whatever good you send before you for yourselves (i.e., Nawafil - non-obligatory acts of worship: prayers, charity, fasting, Hajj and Umrah, etc.), you will certainly find it with Allah, better and greater in reward." (73:20)
"And whatever you spend in good, surely, Allah knows it well." (2:273)

فالأول: عن أبي هريرة رضي اللَّه عنه. قال قال رسول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم: «إنَّ اللَّه تعالى قال: منْ عادى لي وليًّا. فقدْ آذنتهُ بالْحرْب. وما تقرَّبَ إلَيَ عبْدِي بشْيءٍ أحبَّ إلَيَ مِمَّا افْتَرَضْتُ عليْهِ: وما يَزالُ عبدي يتقرَّبُ إلى بالنَّوافِل حَتَّى أُحِبَّه، فإذا أحببْتُه كُنْتُ سمعهُ الَّذي يسْمعُ به، وبَصره الذي يُبصِرُ بهِ، ويدَهُ التي يَبْطِش بهَا، ورِجلَهُ التي يمْشِي بها، وَإنْ سألنِي أعْطيْتَه، ولَئِن اسْتَعَاذَنِي لأُعِيذَنّه» رواه البخاري.
»آذنتُهُ» أعلَمْتُه بأنّي محارب لَهُ «استعاذنِي» رُوى بالنون وبالباءِ.

95. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Allah the Exalted has said: 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him. When I love him I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him".
[Al-Bukhari].
Commentary:
1. Those who make innovations in religion and associate partners with Allah (such as Hululi - who believe in the indwelling light in the soul of man, Wujudi - who believe in the physical form of Allah, and pagans who worship other than Allah) interpret this Hadith in support of their beliefs and thus seek support of one wrong from another although the meaning and interpretation of the Hadith is not at all what they describe. The Hadith means that when a person adds voluntary prayers to the obligatory ones, he becomes a favourite slave of Allah and on account of it, he receives special help from Allah. Then he is protected by Allah to the extent that He supervises every organ of his body. Thus, he is saved from disobedience of Allah. He bears what is liked by Allah, sees what is liked by Him, handles what pleases Him. When he attains that lofty position of love and obedience of Allah, then Allah in return also grants prayers of His obedient and loyal slaves.
2. A saint is not one who has a peculiar attire and appearance, or who occupies the seat of a righteous as his successor, or a person who is lost in meditation, or a half-mad, or one who has invented his own style of remembrance and worship of Allah, but it is one who strictly fulfills the obligations imposed by Islam, is fond of voluntary prayers and adheres to Divine injunctions in every walk of life.
3. The love of such righteous is a means to attain the Pleasure of Allah, and enmity (hatred and repulsion) with them is a cause of His serious displeasure and wrath.
4. Voluntary prayer is certainly a means of attaining the Pleasure of Allah, but it must be preceded by the fulfillment of obligatory prayers. The former is of no value if the latter is neglected. The desire to attain nearness of Allah without strict observance of the obligatory prayers is fallacious and meaningless.

96الثاني: عن أنس رضي اللَّه عنه عن النبي صلّى اللهُ عَلَيْهِ وسَلَّم فيمَا يرْوِيهِ عنْ ربهِ عزَّ وجَلَّ قال: «إذَا تقرب الْعبْدُ إليَّ شِبْراً تَقرَّبْتُ إلَيْهِ ذِراعاً، وإذا تقرَّب إلَيَّ ذراعاً تقرَّبْتُ منه باعاً، وإذا أتانِي يَمْشِي أتيْتُهُ هرْوَلَة» رواه البخاري.

96. Anas (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Allah says: ' When a slave of Mine draws near to Me a span, I draw near to him a cubit; and if he draws near to Me a cubit, I draw near to him a fathom. And if he comes to Me walking, I go to him running.'".
[Al-Bukhari].
Commentary: This Hadith mentions infinite benevolence, generosity, kindness and regard of Allah for His slaves, which is evident from the reward that He gives to His slaves even on their minor good deeds.

97الثالث: عن ابن عباس رضي اللَّه عنه قال: قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم: «نِعْمتانِ مغبونٌ فيهما كثير من الناس: الصحة والفراغ» رواه مسلم.

97. Ibn Abbas (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "There are two blessings in which many people incur loss. (They are) health and free time (for doing good)".
[Al-Bukhari]
Commentary:
1. Al-Ghabn in Arabic means loss. What it really signifies is to sell something of one's own on less than its due price, or to buy something on its double or triple price. In both cases one is a loser. When a person comes to know about such a loss, he repents and feels sorry for it. This loss coupled with regret is called Al-Ghabn. In Ahadith, man has been compared with trader, and health and leisure enjoyed by him with merchandise. One who uses his merchandise with care, gains profit while he who wastes it, that is to say, uses it carelessly, will be a loser on the Day of Resurrection.
2. The majority of people do not take proper care of both these things, with the result that one wastes the time in useless activities and spends the physical strength and energy in the disobedience of Allah. One will have to face severe consequences of it on the Day of Resurrection when he will be brought into account for everything.

98الرابع: عن عائشة رضي اللَّه عنها أنَّ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم كَان يقُومُ مِنَ اللَّيْلِ حتَّى تَتَفطرَ قدمَاهُ، فقُلْتُ لَهُ، لِمْ تصنعُ هذا يا رسولَ اللَّهِ، وقدْ غفرَ اللَّه لكَ مَا تقدَّمَ مِنْ ذَنبِكَ وما تأَخَّرَ؟ قال: «أَفلاَ أُحِبُّ أَنْ أَكُونَ عبْداً شكُوراً؟» متفقٌ عليه. هذا لفظ البخاري، ونحوه في الصحيحين من رواية المُغيرة بن شُعْبَة.

98. `Aishah (May Allah be pleased with her) said: The Prophet (PBUH) would stand (in prayer) so long that the skin of his feet would crack. I asked him, "Why do you do this while your past and future sins have been forgiven?" He said, "Should I not be a grateful slave of Allah?"
[Al-Bukhari and Muslim].
Commentary:
1. All the Prophets were free from major sins. However, some religious scholars justify some of their minor sins with plausible reasons but the majority of them maintain that they are free from all sins because of their innocence. In this situation, it does not make any sense to speak of their sins. But the fact of the matter is quite different. Anything short of excellent done by them is counted as a sin.
2. The more one is rewarded by Allah, the greater the proportion of one's gratitude of Allah for His Benevolence should be. The best form of doing so is that one should not only be highly obedient and dutiful in the performance of the obligations but also add maximum voluntary prayers to them.

99الخامس: عن عائشة رضي اللَّه عنها أنها قالت: «كان رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم إِذَا دَخَلَ الْعشْرُ أَحيا اللَّيْلَ، وأَيقظ أَهْلَهُ، وجدَّ وشَدَّ المِئْزَرَ» متفقٌ عليه.
والمراد: الْعشْرُ الأَواخِرُ من شهر رمضان: «وَالمِئْزَر»: الإِزارُ وهُو كِنايَةٌ عن اعْتِزَال النِّساءِ، وقِيلَ: المُرادُ تَشْمِيرهُ للعِبادَةِ. يُقالُ: شَدَدْتُ لِهذا الأمر مِئْزَرِي، أيْ: تشمرتُ وَتَفَرَّغتُ لَهُ.

99. `Aishah (May Allah be pleased with her) said: With the start of the last ten days of Ramadan, Messenger of Allah (PBUH) would pray all the night, and would keep his family awake for the prayers. He tied his lower garment (i.e., avoided sleeping with his wives) and devoted himself entirely to prayer and supplication.
[Al-Bukhari and Muslim].
Commentary: One should try to do more good deeds in the blessed hours and times, as was the practice of the Prophet (PBUH) during the last ten days of the month of Ramadan every year.

100السادس: عن أبي هريرة رضي اللَّه عنه قال: قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم: «المُؤمِنِ الْقَوِيُّ خيرٌ وَأحبُّ إلى اللَّهِ مِنَ المُؤْمِنِ الضَّعِيفِ وفي كُلٍّ خيْرٌ. احْرِصْ عَلَى مَا ينْفَعُكَ، واسْتَعِنْ باللَّهِ ولاَ تَعْجَزْ. وإنْ أصابَكَ شيءٌ فلاَ تقُلْ: لَوْ أنِّي فعلْتُ كانَ كَذَا وكذا، ولَكِنْ قُلْ: قدَّرَ اللَّهُ، ومَا شَاءَ فعَلَ، فَإنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ». رواه مسلم.

100. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "A strong believer is better and dearer to Allah than a weak one, and both are good. Adhere to that which is beneficial for you. Keep asking Allah for help and do not refrain from it. If you are afflicted in any way, do not say: `If I had taken this or that step, it would have resulted into such and such,' but say only: `Allah so determined and did as He willed.' The word `if' opens the gates of satanic thoughts".
[Muslim].
Commentary:
1. In this Hadith, goodness is acknowledged in weak as well as strong because the real Faith is a common feature of both. The one who is stronger is, however, better with Allah for the reason that he is more active and energetic in the matter of noble deeds and performance of ritual prayers, obligatory as well as voluntary.
2. This Hadith ordains that in case of trouble, one should exercise patience and show submission and obedience rather than saying `ifs' and `buts' about it, because it provides Satan with a chance to mislead the sufferer.

101السابع: عنه أنَّ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال: «حُجِبتِ النَّارُ بالشَّهَواتِ، وحُجِبتْ الْجَنَّةُ بَالمكَارِهِ» متفقٌ عليه.
وفي رواية لمسلم: «حُفَّت» بَدلَ «حُجِبتْ» وهو بمعناهُ: أيْ: بينهُ وبيْنَهَا هَذا الحجابُ، فإذا فعلَهُ دخَلها.

101. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said. "The (Hell) Fire is surrounded with all kinds of desires and passions, while Jannah is surrounded with adversities."
[Al-Bukhari and Muslim].
Commentary: The way to Hell is littered with these evils. When a person crosses them, it is an indication that he has entered into Hell. On the other side exists a series of griefs and calamities, Islamic injunctions and obligations (the compliance with which is often irksome for man) impede his way to Jannah. When a person endures them with patience he, in fact, overcomes those obstacles and becomes eligible for Jannah.

102الثامن: عن أبي عبد اللَّه حُذَيْفَة بن اليمان، رضي اللَّهُ عنهما، قال: صَلَّيْتُ مع النَّبيِّ صلّى اللهُ عَلَيْهِ وسلَّم ذَاتَ ليْلَةٍ، فَافتَتَحَ الْبقرة، فقُلْت يركَعُ عِندَ المائة، ثُمَّ مضى، فقُلْت يُصلِّي بهَا في رَكْعةٍ، فمَضَى. فقُلْت يَرْكَع بهَا، ثمَّ افتَتَح النِّسَاءَ، فقرأهَا، ثمَّ افتتح آلَ عِمْرانَ فقرَأهَا، يَقْرأُ مُتَرَسِّلاً إذَا مرَّ بآيَةٍ فِيها تَسْبيحٌ سَبَّحَ، وإذَا مرَّ بسُؤالٍ سَأل، وإذَا مرَّ بتَعوذٍ تَعوَّذَ، ثم ركع فجعل يقول: «سُبحانَ رَبِّيَ الْعظِيمِ» فكَانَ ركُوعُهُ نحْوا مِنْ قِيامِهِ ثُمَّ قالَ: «سمع اللَّهُ لِمن حمِدَه، ربَّنا لك الْحمدُ» ثُم قام قِياماً طويلاً قريباً مِمَّا ركَع، ثُمَّ سَجَدَ فقَالَ: «سبحان رَبِّيَ الأعلَى» فكَانَ سُجُوده قريباً مِنْ قِيامِهِ». رواه مسلم.

102. Hudhaifah (May Allah be pleased with him) reported: I offered Salat (Tahajjud - optional night prayer) with the Prophet (PBUH) one night, and he started reciting (Surat) Al-Baqarah. I thought that he would bow at the end of one hundred Verses, but he continued reciting; I, then, thought that he would perhaps recite the whole (Surah) in a Rak`ah, but he proceeded on, and I thought he would perhaps bow on completing (this Surah); he then started (reciting Surat) An-Nisa'; he then started (Surat) Al-`Imran and his recitation was unhurried. And when he recited the Verses which referred to the Glory of Allah, he glorified Him (by saying Subhan Allah - My Rubb, the Supreme is far removed from every imperfection), the Great, and when he recited the Verses that mention supplication, he supplicated, and when he recited the Verses that mention seeking Refuge of the Rubb, he sought (His) Refuge. Then he bowed and said: "My Rubb, the Supreme is far removed from every imperfection (Subhana Rabbiyal-Azim);" his bowing lasted about the same length of time as his standing (and then on returning to the standing posture after Ruku`) he said: "Allah listened to him who praised Him (Sami` Allahu liman hamidah, Rabbana wa lakal hamd)." Then he stood about the same length of time as he had spent in bowing. He then prostrated himself and said: "My Rubb, the Supreme is far removed from every imperfection (Subhana Rabbiyal-A`la)," and his prostration lasted nearly the same length of time as his standing.
[Muslim].
Commentary: This Hadith makes the following three points clear:
Firstly, optional Salat can also be performed in congregation.

Secondly, as is commonly believed, it is not essential that in Salat, the Ayat of Qur'an are recited according to their sequence in the Book. It is permissible to recite them regardless of their sequence in the Qur'an.
Thirdly, it is commendable to relatively prolong the optional prayers.

103التاسع: عن ابن مسعودٍ رَضِيَ اللَّهُ عنه قال: صلَّيْت مع النبيِّ صلّى اللهُ عَلَيْهِ وسلَّم ليلةً، فأطالَ الْقِيامَ حتَّى هممْتُ أنْ أجْلِس وَأدعَهُ. متفقٌ عليه.

103. Ibn Mas`ud (May Allah be pleased with him) said: One night I joined the Prophet (PBUH) in his (optional) Salat. He prolonged the standing so much that I thought of doing something evil. He was asked: "What did you intend to do?" He replied: "To sit down and leave him".
[Al-Bukhari and Muslim].
Commentary:
1. This Hadith makes it evident that opposition of Imam (one who leads the prayer) is an evil act because one is ordered to follow him in the prayers.
2. It is permissible to ask clarification of something which is ambiguous or abstruse.

104العاشر: عن أنس رضي اللّه عنه عن رسول اللّهِ صلّى اللهُ عَلَيْهِ وسلَّم قال: «يتْبعُ الميْتَ ثلاثة: أهلُهُ ومالُه وعملُه، فيرْجع اثنان ويبْقى واحِدٌ: يرجعُ أهلُهُ ومالُهُ، ويبقى عملُهُ» متفقٌ عليه.

104. Anas (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Three follow a dead body: members of his family, his possessions and his deeds. Two of them return and one remains with him. His family and his possessions return; his deeds remain with him".
[Al-Bukhari and Muslim].
Commentary: This Hadith induces one to perform such deeds which always remain with him in the grave, where every being and thing leaves one and he is all alone in the grave. What is left is his good deeds which become the means of refuge and salvation.

105الحادي عشر: عن ابن مسعودٍ رضيَ اللّهُ عنه قال: قال النبيُّ صلّى اللهُ عَلَيْهِ وسلَّم: «الجنة أقربُ إلى أحدِكُم مِنْ شِراكِ نَعْلِهِ والنَّارُ مِثْلُ ذلِكَ» رواه البخاري.

105. Ibn Mas`ud (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Jannah is nearer to anyone of you than your shoe-lace, and so is the (Hell) Fire".
[Al-Bukhari].
Commentary: Going to Jannah or Hell is the result of one's own actions, both are close to everyone. One will be admitted into Jannah if he does good deeds, and will be consigned to Hell if he does evil. After death, one's entitlement for Jannah or Hell will be decided.

106الثاني عشر: عن أبي فِراس رَبيعة بن كَعْبٍ الأسْلَمِيِّ خادِمِ رسول اللّهِ صلّى اللهُ عَلَيْهِ وسلَّم، ومِنْ أهْلِ الصُّفَّةِ رضي اللّهُ عنه قال: كُنْتُ أبيتُ مع رسول اللّه صلّى اللهُ عَلَيْهِ وسلَّم، فآتِيهِ بوَضوئِهِ، وحاجتِهِ فقال: «سلْني» فقُلْت: أسْأَلُكَ مُرافقتَكَ في الجنَّةِ. فقالَ: «أوَ غَيْرَ ذلِك؟» قُلْت: أسْأَلُكَ مُرافقتَكَ في الجنَّةِ. فقالَ: «أوَ غَيْرَ ذلِك ؟» قُلْت: هو ذاك. قال: «فأَعِنِّي على نَفْسِكَ بكَثْرَةِ السجُودِ» رواه مسلم.

106. Rabi`ah bin Ka`b Al-Aslami (May Allah be pleased with him (a servant of the Messenger of Allah and also one of the people of As-Suffah) said: I used to spend my night in the company of Messenger of Allah (PBUH) and used to put up water for his ablutions. One day he said to me, "Ask something of me." I said: "I request for your companionship in Jannah". He inquired, "Is there anything else?" I said, "That is all." He said, "Then help me in your request by multiplying your prostrations".
[Muslim].
Commentary: There was a terrace at the end of the Prophet's Mosque which is called As-Suffah in Arabic. People of poor means who were taught by him used to live there. This Hadith evidently shows the importance of good actions and faithful following of the practice of the Prophet (PBUH). Leave others alone, in the absence of these two, even such people will not be close to the Prophet (PBUH) who used to be all the time with him. It is not difficult to visualize the fate of those who neither perform good deeds nor follow in the footsteps of the Prophet (PBUH).

الثالث عشر: عن أبي عبد اللَّه ويُقالُ: أبُو عبْدِ الرَّحمنِ ثوْبانَ موْلى رسول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قال: سمِعْتُ رسولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم يقول: «عليكَ بكثْرةِ السُّجُودِ، فإنَّك لَنْ تَسْجُدَ للَّهِ سجْدةً إلاَّ رفعكَ اللَّهُ بِهَا درجةً، وحطَّ عنْكَ بِهَا خَطِيئَةً» رواه مسلم.

107. Thauban (May Allah be pleased with him) said: I heard Messenger of Allah (PBUH) saying, "Perform Salah more often. For every prostration that you perform before Allah will raise your position one degree and will remit one of your sins".
[Muslim].
Commentary: Abundance of prostrations means strict observance of Salat and performance of obligatory and optional and voluntary prayers, it is a means for atonement of sins and the elevation of one's status in this life and the Hereafter.

108الرابع عشر: عن أبي صفْوانَ عبدِ اللَّه بن بُسْرٍ الأسلمِيِّ، رضي اللَّه عنه، قال: قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم: «خَيْرُ النَّاسِ مَنْ طَالَ عمُرُه وَحَسُنَ عملُه» رواه الترمذي، وقال حديثٌ حسنٌ.
«بُسْر»: بضم الباءِ وبالسين المهملة.

108. `Abdullah bin Busr Al-Aslami (May Allah be pleased with him) said: Messenger of Allah (PBUH) said, "The best of people is one whose life is long and his conduct is good".
[At-Tirmidhi].
Commentary:
1. Longevity of life is a blessing, provided it is accompanied by Faith and good deeds; otherwise, the longer life one has, the greater will be the number of sins. Such a long life is disastrous.
2. Those who do not realize the blessings of longevity of life will be losers.

109الخامس عشر: عن أنسٍ رضي اللَّه عنه، قال: غاب عمِّي أنَسُ بنُ النَّضْر رضي اللَّهُ عنه، عن قِتالِ بدرٍ، فقال: يا رسولَ اللَّه غِبْت عن أوَّلِ قِتالٍ قاتلْتَ المُشْرِكِينَ، لَئِن اللَّهُ أشْهَدَنِي قتالَ المشركين ليُرِيَنَّ اللَّهُ ما أصنعُ، فلما كانَ يومُ أحدٍ انْكشَفَ المُسْلِمُون فقال: اللَّهُمَّ أعْتَذِرُ إليْكَ مِمَّا صنع هَؤُلاءِ يَعْني أصْحَابَه وأبرأُ إلَيْكَ مِمَّا صنعَ هَؤُلاءِ يعني المُشْرِكِين ثُمَّ تَقَدَّمَ فاستَقْبلَهُ سعْدُ بْنُ مُعاذٍ، فقال: يا سعْدُ بْنَ مُعاذٍ الْجنَّةَ وربِّ الكعْبةِ، إنِي أجِدُ ريحَهَا مِنْ دُونِ أحُدٍ. قال سعْدٌ: فمَا استَطعْتُ يا رسول اللَّه ماصنَعَ، قال أنسٌ: فوجدْنَا بهِ بِضْعاً وثمانِينَ ضَرْبةً بالسَّيفِ، أوْ طَعْنَةً برُمْحٍ، أو رمْيةً بسهْمٍ، ووجدْناهُ قد قُتِلَ وَمثَّلَ بهِ المُشْركُونَ فما عرفهُ أحدٌ إلاَّ أُخْتُهُ ببنَانِه. قال أنسٌ: كُنَّا نرى أوْ نَظُنُّ أنَّ هَذِهِ الآيَة نزلَتْ فيه وَفِي أشْباهِهِ: [مِنَ المُؤْمِنِينَ رِجالٌ صدقُوا ما عَاهَدُوا اللَّهَ عليْهِ] [الأحزاب: 23] إلى آخرها. متفقٌ عليه.
قوله: «لَيُرِيَنَّ اللَّهُ» رُوِى بضم الياءِ وكسر الراءِ، أي لَيُظْهِرنَّ اللَّهُ ذَلِكَ لِلنَّاسِ، ورُوِى بفتحهما، ومعناه ظاهر، واللَّه أعلم.

109. Anas (May Allah be pleased with him) said: My uncle Anas bin An-Nadr (May Allah be pleased with him) was absent from the battle of Badr and he said: "O Messenger of Allah! I was absent from the first battle you fought against the pagans, and if Allah let me participate in a battle against the pagans, Allah will see what I do." So he encountered the day of Uhud Battle. The Muslims left the positions (the Prophet (PBUH) told them to keep) and were defeated, he said: "O Allah! excuse these people (i.e., the Muslims) for what they have done, and I am clear from what the pagans have done". Then he went forward with his sword and met Sa`d bin Mu`adh (fleeing) and said to him: "By the Rubb of the Ka`bah! I can smell the fragrance of Jannah from a place closer than Uhud Mount". Sa`d said: "O Messenger of Allah, what he did was beyond my power". Anas said: "We saw over eighty wounds on his body caused by stabbing, striking and shooting of arrows and spears. We found that he was killed, and mutilated by the polytheists. Nobody was able to recognize him except his sister who recognized him by the tips of his fingers." Anas (May Allah be pleased with him) said: "We believe that the Ayah `Among the believers are men who have been true to their covenant with Allah [i.e., they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers]...' (33:23), refers to him and his like".
[Al-Bukhari and Muslim].
Commentary:
1. This Hadith brings into prominence the exemplary life of the Companions of the Prophet (PBUH) for martyrdom and Jannah.
2. It also shows the enthusiasm of the believers for dedicating their lives to good deeds and their fervent supplication for their acceptance by Allah.

110السادس عشر: عن أبي مسعود عُقْبَة بن عمروٍ الأنصاريِّ البدريِّ رضي اللَّهُ عنه قال: لمَّا نَزَلَتْ آيةُ الصَّدقةِ كُنَّا نُحَامِلُ عَلَى ظُهُورنا. فجاءَ رَجُلٌ فتصدَّقَ بشَيْءٍ كَثِيرٍ فقالُوا: مُراءٍ، وجاءَ رَجُلٌ آخَرُ فتصدَّقَ بصَاعٍ فقالُوا: إنَّ اللَّه لَغَنِيٌّ عَنْ صاعِ هَذَا، فنَزَلَتْ {الَّذِينَ يَلْمِزُونَ المُطَّوِّعِينَ مِنَ المُؤْمِنِينَ فِي الصَّدَقاتِ وَالَّذِينَ لاَ يَجِدُونَ إلاَّ جُهْدَهُمْ} [التوبة 79] الآية. متفقٌ عليه.

»ونُحَامِلُ« بضم النون، وبالحاءِ المهملة: أيْ يَحْمِلُ أحَدُنَا على ظَهْرِهِ بالأجْرَةِ، ويَتَصَدَّقُ بها.

110. Abu Mas`ud `Uqbah bin `Amr Al-Ansari (May Allah be pleased with him) said: When the Ayah enjoining Sadaqah (charity) was revealed,* we used to carry loads on our backs to earn something that we could give away in charity. One person presented a considerable amount for charity and the hypocrites said: "He has done it to show off." Another one gave away a few Sa` of dates and they said: "Allah does not stand in need of this person's dates". Thereupon, it was revealed:
"Those who defame such of the believers who give charity (in Allah's Cause) voluntarily, and such who could not find to give charity (in Allah's Cause) except what is available to them..." (9:79)
[Al-Bukhari and Muslim].
* This is the A°yah in which Allah says! "Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and suppliate Allah for them..." (9:103)
Commentary: This Hadith shows that everyone can give charitable donation according to one's means. It can be more or less as one likes. To regard those as showy and criticize those who pay less to withhold them from alms amounts to hypocrisy. Believers must ignore such criticism of the hypocrites and refrain from such things in their dealings.

111السابِع عشر: عن سعيدِ بن عبدِ العزيز، عن رَبيعة بن يزيدَ، عن أبي إدريس الخَوْلاَنيِّ، عن أبي ذَرٍّ جُنْدُبِ بن جُنَادَةَ، رضي اللَّهُ عنه، عن النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم فيما يَرْوِى عَنِ اللَّهِ تباركَ وتعالى أنه قال: «يا عِبَادِي إنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّماً فلاَ تَظالمُوا، يَا عِبَادِي كُلُّكُم ضَالٌّ إلاَّ مَنْ هَدَيْتُهُ، فاسْتَهْدُوني أهْدكُمْ، يَا عِبَادِي كُلُّكُمْ جائعٌ إلاَّ منْ أطعمتُه، فاسْتطعموني أطعمْكم، يا عبادي كلكم عَارٍ إلاَّ مِنْ كَسَوْتُهُ فاسْتَكْسُونِي أكْسُكُمْ، يَا عِبَادِي إنَّكُمْ تُخْطِئُونَ باللَّيْلِ وَالنَّهَارِ وَأنَا أغْفِرُ الذُّنُوبَ جَمِيعاً، فاسْتَغْفِرُونِي أغْفِرْ لَكُمْ، يَا عِبَادِي إنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، يَا عِبَادِي لَوْ أنَّ أوَّلَكُمْ وآخِرِكُمْ، وَإنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أتقى قلبِ رجلٍ واحدٍ منكم ما زادَ ذلكَ فِي مُلكي شيئاً، يا عِبَادِي لو أنَّ أوَّلكم وآخرَكُم وإنسَكُم وجنكُم كَانُوا عَلَى أفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئاً، يَا عِبَادِي لَوْ أنَّ أوَّلَكُمْ وَآخِرَكُمْ وَإنْسَكُمْ وَجِنَّكُمْ، قَامُوا فِي صَعِيدٍ وَاحِدٍ، فَسألُونِي فأعْطَيْتُ كُلَّ إنْسانٍ مَسْألَتَهُ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إلاَّ كَمَا يَنْقُصُ المِخْيَطُ إذَا أدْخِلَ البَحْرَ، يَا عِبَادِي إنَّما هِيَ أعْمَالُكُمْ أحْصِيهَا لَكُمْ، ثُمَّ أوَفِّيكُمْ إيَّاهَا، فَمَنْ وَجَدَ خَيْراً فَلْيَحْمِدِ اللَّه، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلاَ يَلُومَنَّ إلاَّ نَفْسَهُ». قَالَ سعيدٌ: كان أبو إدريس إذا حدَّثَ بهذا الحديث جَثَا عَلَى رُكبتيه. رواه مسلم. وروينا عن الإمام أحمد بن حنبل رحمه اللَّه قال: ليس لأهل الشام حديث أشرف من هذا الحديث.

111. Abu Dharr (May Allah be pleased with him) said: The Prophet (PBUH) said, "Allah, the Exalted, and Glorious, said; 'O My slaves, I have prohibited Myself injustice; and have made oppression unlawful for you, so do not oppress one another. O My slaves, all of you are liable to err except the one whom I guide on the Right Path, so seek guidance from Me so that I will guide you to the Right Path. O My slaves, all of you are hungry except the one whom I feed, so ask food from Me, I will feed you. O My slaves, all of you are naked except those whom I clothe, so ask clothing of Me and I shall clothe you. O My slaves, you commit sins night and day and I forgive all sins, so seek My forgiveness and I shall forgive you. O My slaves, you can neither do Me any harm nor can you do Me any good. O My slaves, were the first of you and the last of you, the human of you and jinn of you to be as pious as the most pious heart of any man of you, that would not increase My domain a thing. O My slaves, were the first of you, and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any man of you, that would not decrease My domain in a thing. O My slaves, were the first of you and the last of you, the human of you and the jinn of you to stand in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decrease the sea if put into it. O My slaves, it is but your deeds that I reckon for you and then recompense you for, so let him who finds good (i.e., in the Hereafter) praise Allah and let him who finds other than that blame no one but himself.'".
[Muslim].
Commentary: This Hadith mentions the Power and Majesty of Allah and stresses that one should supplicate Allah for everything that one needs. From guidance to sustenance, the treasures of everything are with Him - the treasures which are unlimited and any withdrawal from them does not make any reduction in them. Similar is the case of His

Sovereignty; it is not affected even if the whole universe supports or opposes them. Thus, it is in the interest of man that he should dedicate himself entirely to Allah and beg all his needs from Him and Him Alone.

Chapter 12

باب الحثّ على الازدياد من الخير في أواخر العمر

Urging towards increasing Good Actions in later part of Life

Allah, the Exalted, says:
"Did We not give you lives long enough, so that whosoever would receive admonition, - could receive it? And the warner came to you." (35:37)
Ibn `Abbas and others said that "long enough" in the Verse means sixty years. The Hadith which follows supports this. Others said it means eighteen years; Al-Hasan Al-Basri, Al-Kalbi and Masruq said it means forty years, it has also been reported by Ibn Abbas and others that whenever the people of Al-Madinah turned forty years of age, they would devote themselves completely to worship. "Long enough" in the Verse has also been interpreted to mean the age of puberty. Ibn `Abbas and the majority of Muslim scholars said that the "warner" in the Verse refers to the Prophet (PBUH). `Ikrimah bin `Umaiyyah and others interpreted this word as the grayness or whiteness of hair". Allah knows better.

112 وأمَّا الأحاديث فالأوَّل : عن أبي هريرة رضي اللَّه عنه ، عن النَّبيِّ صلّى اللهُ عَلَيْهِ وسلَّم قال : «أعْذَرَ اللَّهُ إلى امْرِىءٍ أخَّرَ أجلَه حتى بلَغَ سِتِّينَ سنة » رواه البخارى.
قال العلماءُ معناه : لَمْ يتْركْ له عُذْراً إذ أمْهلَهُ هذِهِ المُدَّة . يُقال : أعْذَرَ الرَّجُلُ إذا بلغَ الغاية في الْعُذْر .

112. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Allah excuses and grants forgiveness to a person until he attains the age of sixty years".
[Al-Bukhari].
Commentary:
1. This Hadith makes it evident that Allah does not punish any individual or nation without warning them first.
2. The second point is that a person who is given sixty years of life and yet he neglects the obligations of Faith, will have no excuse.
3. After the age of sixty years, one must not neglect his religious obligations because then one is closer to death. Although one may die even at a young age, in youth one is still hopeful of life. After crossing the age of sixty, to hope for longer age, while leading a sinful life and defying Divine injunctions constitute a disastrous conduct. May Allah save us from doing so.

113الثانى : عن ابن عباس ، رضي اللَّه عنهما ، قال : كان عمر رضي اللَّه عنه يُدْخِلُنى مَع أشْياخ بْدرٍ ، فكأنَّ بعْضَهُمْ وجدَ فِي نفسه فقال : لِمَ يَدْخُلُ هَذِا معنا ولنَا أبْنَاء مِثْله ،؟ فقال عمرُ : إنَّهُ من حيْثُ عِلمْتُمْ ، فدَعَانى ذاتَ يَوْمٍ فأدْخلَنى معهُمْ ، فما رأيْتُ أنَّه دعانى يوْمئِذٍ إلاَّ لِيُريهُمْ قال : ما تقولون في قول اللَّه تعالى : { إذا جاءَ نَصْرُ اللَّهِ والْفتْحُ} [الفتح : 1] فقال بَعضُهُمْ : أمِرْنَا نَحْمَدُ اللَّهَ ونَسْتَغْفِره إذا نَصرنَا وفتَحَ علَيْنَا . وسكَتَ بعضهُمْ فلم يقُلْ شيئاً فقال لى : أكَذلك تقول يا ابنَ عباس ؟ فقلت : لا . قال فما تقول ؟ قلت : هُو أجلُ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ، أعْلَمَه له قال : { إذا جَاءَ نَصرُ اللَّهِ والْفتحُ} وذلك علامة أجلِك { فسَبِّحْ بحمْدِ ربِّكَ واسْتغْفِرْهُ إنَّه كانَ تَوَّاباً} [الفتح : 3] فقال عمر رضي اللَّه عنه : ما أعْلَمُ منها إلاَّ ما تَقُول . رواه البخارى .

113. Ibn `Abbas (May Allah be pleased with them) said: `Umar (May Allah be pleased with him) used to make me sit with the noble elderly men who had participated in the battle of Badr. Some of them disliked it and said to `Umar: "Why do you bring in this boy to sit with us when we have sons like him?" `Umar replied: "Because of the status he has, which you already know about (i.e., belongs to the source of knowledge and the house of the Prophet (PBUH))." One day, `Umar called me and seated me in the gathering of those people; and I think that he called me just to show them (of my religious knowledge). `Umar then questioned them (in my presence). "How do you interpret the ayah of Allah: `When there comes the Help of Allah (to you, O Muhammad (PBUH) against your enemies) and the Conquest (of Makkah).'" Someone said that when Allah's Help and the Conquest (of Makkah) came to us, we were called upon to celebrate the Praise of Allah and ask for His forgiveness. Some others remained silent and did not utter a word. Thereupon `Umar asked me: "Ibn `Abbas! Do you say the same." I replied: "No". He said: "What do you say then?" I replied: "That is the sign of the Prophet's death about which he had been informed. Allah, the Exalted, says:

'When there comes the help of Allah (to you, O Muhammad (PBUH) against your enemies) and the Conquest (of Makkah)'.
So declare the remoteness of your Rubb from every imperfection, and ask for His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives".
On that `Umar (May Allah be pleased with him) said: "I do not know anything about it other than what you have said".
[Al-Bukhari]
Commentary:
1. This value of man does not go with the length of age but with that of intellect, intelligence, knowledge and consciousness. For this reason, a young boy can have precedence and preference over the elders due to his clear understanding and vast knowledge.
2. When a person gets closer to death, he must devote himself more and more to the praise and glorification of Allah and beg pardon from Him.

114الثالث : عن عائشة رضي اللَّه عنها قالت : ما صلَّى رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم صلاةً بعْد أنْ نزَلَتْ عليْهِ { إذَا جَاءَ نصرُ اللَّهِ والْفتْحُ } إلاَّ يقول فيها : « سُبْحانك ربَّنَا وبحمْدِكَ ، اللَّهُمَّ اغْفِرْ لى » متفقٌ عليه .
وفي رواية الصحيحين عنها : كان رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يُكْثِر أنْ يَقُول فِي ركُوعِه وسُجُودِهِ : « سُبْحانَكَ اللَّهُمَّ ربَّنَا وَبحمْدِكَ ، اللَّهمَّ اغْفِرْ لي » يتأوَّل الْقرْآن .
معنى : « يتأوَّل الْقرُآنَ » أيْ : يعْمل مَا أُمِرَ بهِ في الْقُـرآنِ في قولِهِ تعالى : {فسبِّحْ بحمْدِ ربِّكَ واستَغْفِرْهُ } .
وفي رواية لمسلم : كان رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يُكْثِرُ أنْ يَقولَ قبْلَ أنْ يَمُوتَ : «سُبْحانَكَ اللَّهُمَّ وبِحْمدِكَ ، أسْتَغْفِرُكَ وأتُوبُ إلَيْكَ » . قالت عائشةُ : قلت : يا رسولَ اللَّه ما هذِهِ الكلِمَاتُ الَّتي أرَاكَ أحْدثْتَها تَقولها ؟ قـال : « جُعِلَتْ لِي علامةٌ في أمَّتي إذا رَأيتُها قُلْتُها {إذَا جَاءَ نَصرُ اللَّهِ والْفتْحُ } إلى آخر السورة».
وفي رواية له : كان رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يُكْثِرُ مِنْ قوْلِ : « سُبْحانَ اللَّهِ وبِحَمْدِهِ . أسْتَغْفِرُ اللَّه وَأتُوبُ إلَيْه » . قالت : قلت : يا رسولَ اللَّه ، أرَاكَ تُكْثِرُ مِنْ قوْل : سُبْحَانَ اللَّهِ وبحمْدِهِ ، أستْغْفِرُ اللَّه وأتُوبُ إليْهِ ؟ فقال : « أخْبرني ربِّي أنِّي سَأرَى علامَةً فِي أُمَّتِي فإذَا رأيْتُها أكْثَرْتُ مِن قوْل : سُبْحانَ اللَّهِ وبحَمْدِهِ ، أستْغْفِرُ اللَّه وَأتُوبُ إلَيْهِ : فقدْ رَأَيْتُها: {إذَا جَاءَ نَصرُ اللَّهِ والْفتْحُ } فتْحُ مكَّةَ ، { ورأيْتَ النَّاس يدْخُلُونَ فِي دِينِ اللَّهِ أفْوَاجًا ، فسبح بحمْدِ ربِّكَ واسْتَغفِرْهُ إنَّهُ كانَ توَّاباً } .

114. ' Aishah (May Allah be pleased with her) said: After the revelation of (the Surah) "When the Help of Allah comes (to you, O Muhammad (PBUH) against your enemies) and the Conquest (of Makkah)" (110:1), Messenger of Allah (PBUH) used to recite in every prayer: "Subhanaka Rabbana wa bihamdika, Allahum-maghfir li (Far removed You are from every imperfection, our Rubb, and all praise is for You, forgive me, O Allah)".
[Al-Bukhari and Muslim].
Another narration is: Messenger of Allah (PBUH) recited frequently in bowing and prostration: "Subhanaka Rabbana wa bihamdika, Allahum-maghfir li. (Far removed You are from every imperfection, our Rubb, and all praise is for You, forgive me, O Allah)". He elucidated that it has been commanded in the Noble Qur'an to recite: "So glorify the Praises of your Rubb, and ask for His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives". (V.110:1) And he (the Messenger of Allah) acted upon it.
According to the narration in Muslim, Messenger of Allah (PBUH) frequently recited these words just before he passed away: "Subhanaka Rabbana wa bihamdika. Astaghfiruka wa atubu ilaika." I (`Aishah (May Allah be pleased with her) asked him: "O Messenger of Allah! What are these new words which I hear from you repeatedly." He replied, "A sign has been appointed for me relating to my people that I should repeat these words at the sight of that sign". Then he recited Surat An-Nasr.
Another narration in Muslim related from `Aishah (May Allah be pleased with her) is: Messenger of Allah (PBUH) often recited, "Glory be to Allah and praise be to Him; I seek forgiveness of Allah and turn to Him in repentance." I said to him: "O Messenger of Allah, I hear you recite frequently: `O Allah, You are free from every imperfection our Rubb and all praise is for You; I seek forgiveness of Allah and turn to Him in repentance.'" He replied, "My Rubb has informed me that I would soon see a sign regarding my people, whenever I see it, I repeat this statement more often (of His Glorification and Praise and beg pardon of Him and turn to Him). Now I have witnessed the sign. The revelation of Surat An-Nasr and the victory is the conquest of Makkah."

"When there comes the Help of Allah (to you, O Muhammad (PBUH) against your enemies) and the Conquest (of Makkah). And you see that the people enter Allah's religion (Islam) in crowds. So glorify the Praises of your Rubb, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives." (110:1-3)

Commentary:

1. Acceptance and approval of reciting the words `Subhanaka Rabbana wa bihamdika, Allahum-maghfirli' in Ruku` and Sujud respectively, instead of the words `Subhana Rabbiyal-Azim' and `Subhana Rabbiyal-A`la'.
2. One must express his gratitude to Allah whenever he receives a blessing from Him.

115الرابع : عن أنسٍ رضي اللَّهُ عنه قال : إنَّ اللَّه عزَّ وجلَّ تَابعَ الوحْيَ على رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم قبْلَ وَفَاتِهِ ، حتَّى تُوُفِّي أَكْثَرَ مَا كَانَ الْوَحْيُ . متفقٌ عليه .

115. Anas (May Allah be pleased with him) said: Allah the Rubb of honour and glory sent Revelation to His Messenger (PBUH) more frequently before his death than at any other time.
[Al-Bukhari and Muslim].

Commentary: During the last days of the Prophet (PBUH) the abundance of Wahy (Revelation) was an indication that he was about to leave this world.

116الخامس : عن جابر رضي اللَّه عنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : « يُبْعثُ كُلُّ عبْدٍ على ما مَاتَ علَيْهِ » رواه مسلم .

116. Jabir (May Allah be pleased with him) said: The Prophet (PBUH) said, "Every one will be raised in the condition in which he dies".
[Muslim].

Commentary: This Hadith has a meaning similar to the one quoted at another place which signifies that if a person dies performing good deeds, he will have a good end; and the one who dies in misdeeds, he will come to a bad end. It is, therefore, necessary that one should always avoid disobedience of Divine injunctions, especially in old age and illness because one may fall in the clutches of death at any time .

Chapter 13
Numerous ways of doing Good

Allah, the Exalted, says:

"... and whatever you do of good deeds, truly, Allah knows it well." (2:215)
"And whatever good you do, (be sure) Allah knows it." (2:197)
"So whosoever does good equal to the weight of an atom (or a small ant), shall see it." (99:7)
"Whosoever does a good deed, it is for his ownself..." (45:15)

117 الأوَّل : عن أبي ذرٍّ جُنْدَبِ بنِ جُنَادَةَ رضي اللَّه عنه قال : قلت يا رسولَ اللَّه، أيُّ الأعْمالِ أفْضَلُ ؟ قال : « الإيمانُ باللَّهِ ، وَالجِهادُ فِي سَبِيلِهِ » . قلْتُ : أيُّ الرِّقابِ أفْضَلُ ؟ قال : « أنْفَسُهَا عِنْد أهْلِهَا ، وأكثرُهَا ثمَنَاً » . قلْتُ : فإنْ لَمْ أفعلْ ؟ قال : « تُعينُ صانِعاً أوْ تَصْنَعُ لأخْرَقَ » قلْتُ : يا رسول اللَّه أرأيتَ إنْ ضَعُفْتُ عَنْ بَعْضِ الْعمل ؟ قال : « تَكُفُّ شَرَّكَ عَنِ النَّاسِ فإنَّها صدقة مِنْكَ على نَفسِكَ » . متفقٌ عليه .
»الصانِعُ » بالصَّاد المهملة هذا هو المشهور ، ورُوِى « ضَائعاً » بالمعجمة : أيْ ذا ضياع مِنْ فقْر أوْ عِيالٍ ، ونحو ذلكَ « والأخْرَقُ » : الَّذي لا يُتقنُ ما يُحاولُ فِعْلَهُ .

117. Abu Dharr (May Allah be pleased with him) reported: I asked: "O Messenger of Allah! Which action is the best?" He (PBUH) said, "Faith in Allah and Jihad in the way of Allah." I asked: "Which neck (slave) is best (for emancipation)?" He said, "That which is dearest of them in price and most valuable of them to its masters". I asked: "If I cannot afford (it)?" He said, "Then help a labourer or work for one who is disabled". I asked: "If I cannot do (it)?" He said, "You should restrain yourself from doing wrong to people, because it (serves as) charity which you bestow upon yourself".
[Al-Bukhari and Muslim].
Commentary: This Hadith shows the excellence of Jihad and emancipation of slaves. It also highlights the importance of co-operation and sympathy with others. Similarly, one who refrains from putting others into trouble, his reward for it is no less than that of propitiatory offering and kindness. It also tells that faith in Allah is the basis for the acceptance of good deeds. In fact, conduct is the fruit of one's Faith. Without Faith nothing will be acceptable by Allah.

118الثاني : عن أبي ذرٍّ رضي اللَّه عنه أيضاً أنَّ رسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قال : يُصبِحُ على كلِّ سُلاَمَى مِنْ أَحَدِكُمْ صدقة ، فكُلُّ تَسبيحةٍ صَدقةٌ ، وكُلُّ تحْميدَةٍ صدقةٌ ، وكُلُّ تهْلِيلَةٍ صَدَقةٌ ، وكلُّ تَكْبيرةٍ صَدَقةٌ ، وأمْرٌ بالمعْرُوفِ صدقة ، ونَهْيٌ عَنِ المُنْكَرِ صدقة . ويُجْزِئُ مِنْ ذَلكَ رَكعتَانِ يرْكَعُهُما مِنَ الضُّحى » رواه مسلم . « السُّلاَمَى » بضم السين المهملة وتخفيف اللام وفتح الميم : المفْصِلُ .

118. Abu Dharr (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "When you get up in the morning, charity is due from every one of your joints. There is charity in every ascription of glory to Allah; there is charity in every declaration of His Greatness; there is charity in every utterance of praise of Him; there is charity in every declaration that He is the only true God (worthy of worship); there is charity in enjoining good; there is charity in forbidding evil. Two Rak`ah of Duha (Forenoon prayer) is equal to all this (in reward)".
[Muslim].
Commentary: There are three hundred and sixty joints in a human body. It is these joints which enable him to work and make all kinds of movements. If man's body did not have these joints it would have been impossible for him to sit, stand, lie, move and make use of different organs of his body. Thus every joint is a blessing for which one must express gratitude to Allah. It is yet another Blessing of Allah that He has also told man a very easy way of thanksgiving which can be practised even by the poorest man in the world. This means of thanksgiving is recitation of Tasbih (Subhan Allah), Tahmid (Al-hamdu lillah), Takbir (Allahu Akbar), Tahlil (La ilaha illallah), and to preach virtue and forbid wrong/ unlawful, etc. If one is unable to do even this, then he should perform two Rak`ah prayer at any time between sunrise and sunset. If one wants to enlarge their number, he can increase them to eight with the condition that the eight are divided into four couplets.

119الثَّالثُ عنْهُ قال : قال النبي صَلّى اللهُ عَلَيْهِ وسلَّم : « عُرِضَتْ عَلَيَّ أعْمالُ أُمَّتي حسَنُهَا وسيِّئُهَا فوجَدْتُ في مَحاسِنِ أعْمالِهَا الأذَى يُماطُ عن الطَّرِيق ، وَوجَدْتُ في مَساوِىءِ أعْمالِها النُّخَاعَةَ تَكُونُ فِي المَسْجِدِ لاَ تُدْفَنُ » رواه مسلم .

119. Abu Dharr (May Allah be pleased with him) reported: The Prophet (PBUH) said, "The deeds of my people, good and bad, were presented before me, and I found the removal of harmful objects from the road among their good deeds, and phlegm which might be in a mosque left unburied among their evil deeds".
[Muslim].
Commentary:
1. Allah has listed in virtue even the good deed which is for the benefit of people or can save them from loss. What is its opposite, however small it may be, is reckoned as mischief. This Hadith induces one to do good deeds to attain the Pleasure of Allah and prevents one from evil deeds so that one is saved from the displeasure of Allah.
2. The Hadith enjoins cleanliness of mosques and forbids throwing of anything there which violates its sacredness, i.e., spitting. If any such dirty thing is found there, it must be removed immediately.

120الرابع عنه : أنَّ ناساً قالوا : يا رسُولَ اللَّهِ ، ذَهَب أهْلُ الدُّثُور بالأجُور ، يُصلُّون كَمَا نُصَلِّي ، وَيَصُومُونَ كَمَا نَصُومُ ، ويَتَصدَّقُونَ بِفُضُولِ أمْوَالِهِمْ قال : «أوَ لَيْس قَدْ جعَلَ لَكُمْ مَا تَصدَّقُونَ بِهِ : إنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةً، وكُلِّ تَكبِيرةٍ صدقة ، وكلِّ تَحْمِيدةٍ صدقة ، وكلِّ تهْلِيلَةٍ صَدَقة ، وأمرٌ بالمعْرُوفِ صدقة ، ونَهْيٌ عنِ المُنْكَرِ صدقة وفي بُضْعِ أحدِكُمْ صدقةٌ » قالوا : يا رسولَ اللَّهِ أيأتي أحدُنَا شَهْوَتَه ، ويكُونُ لَه فيها أجْرٌ ؟، قال : «أرأيْتُمْ لو وضَعهَا في حرامٍ أكَانَ عليهِ وِزْرٌ ؟ فكذلكَ إذا وضَعهَا في الحلاَلِ كانَ لَهُ أجْرٌ» رواه مسلم .
»الدُّثُورُ » : بالثاءِ المثلثة : الأموالُ ، واحِدُها : دَثْرٌ .

120. Abu Dharr (May Allah be pleased with him) reported: Some people said to Messenger of Allah (PBUH): "O Messenger of Allah, the rich have taken away (all the) reward. They observe Salat (prayers) as we do; and give Sadaqah (charity) out of their surplus wealth." Upon this he (the Prophet (PBUH)) said, "Has Allah not prescribed for you (a course) following which you can (also) give Sadaqah? In every declaration of the glorification of Allah (i.e., saying Subhan Allah) there is a Sadaqah, and in every Takbir (i.e., saying Allahu Akbar) is a Sadaqah, and in every celebration of praise (saying Al-hamdu lillah) is a Sadaqah, and in every declaration that He is One (La ilaha illallah) is a Sadaqah, and in enjoining of good is a Sadaqah, and in forbidding evil is a Sadaqah, and in man's sexual intercourse (with his wife) there is a Sadaqah." They (the Companions) said: "O Messenger of Allah, is there reward for him who satisfies his sexual need among us?" He said, "You see, if he were to satisfy it with something forbidden, would it not be a sin on his part? Similarly, if he were to satisfy it legally, he should be rewarded".
[Muslim].
Commentary: This Hadith highlights two important points. Firstly, the enthusiasm of the Companions of the Prophet (PBUH) for surpassing each other in good actions. Secondly, it tells that virtue has a vast meaning in Islam and it includes every action which is done with good intention, provided it does not involve disobedience of Allah. So much so that it covers even natural activities of man which fall in the category of Mubah (that which is permissible and may be omitted without fear of sin) and one is rewarded for them. Not only that, one is rewarded even for abstaining from a sin on the condition that the abstention is for the obedience of Allah. Then abstention rises to the level of an act of obedience and is rewarded likewise.

121الخامس : عنه قال : قال لي النبيُّ صلى اللَّه عليه وآله وسلم : «لاَ تَحقِرنَّ مِن المعْرُوفِ شَيْئاً ولَوْ أنْ تلْقَى أخَاكَ بوجهٍ طلِيق » رواه مسلم .

121. Abu Dharr (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Do not belittle any good deed, even meeting your brother (Muslim) with a cheerful face".
[Muslim].
Commentary: We learn from this Hadith that meeting somebody cheerfully is also a virtue for two reasons. Firstly, it is a sign of good manners. Secondly, it creates affection and friendship among the Muslims which is a meritorious act.

122السادس : عن أبي هريرة رضي اللَّه عنه قال : قال رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم: « كُلُّ سُلاَمَى مِنَ النَّاس عليْهِ صدَقة كُلَّ يَوْمٍ تَطْلُعُ فيه الشَّمْسُ : تعدِلُ بيْن الاثْنَيْن صدَقَة ، وتُعِينُ الرَّجُلَ في دابَّتِهِ ،

فتحمِلُهُ عَلَيْهَا ، أوْ ترْفعُ لَهُ علَيْهَا متَاعَهُ صدقة ، والكلمةُ الطَّيِّبةُ صدَقةٌ، وبكُلِّ خَطْوَةٍ تمْشِيهَا إلى الصَّلاَةِ صدقة ، وتُميطُ الأذَى عَن الطريقِ صَدَقةٌ » متفق عليه .
ورواه مسلم أيضاً من رواية عائشة رضي اللَّه عنها قالت : قال رسُول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم: « إنَّهُ خُلِقَ كُلُّ إنْسانٍ مِنْ بني آدم على سِتِّينَ وثلاثمائَةِ مفْصلٍ ، فمنْ كَبَّر اللَّه ، وحمِدَ اللَّه ، وَهَلَّلَ اللَّه ، وسبَّحَ اللَّه واستَغْفر اللَّه ، وعزَلَ حجراً عنْ طريقِ النَّاسِ أوْ شوْكَةً أوْ عظْماً عن طريق النَّاس ، أوْ أمر بمعرُوفٍ أوْ نهى عنْ مُنْكَرٍ ، عَددَ السِّتِّينَ والثَّلاَثمائة ، فإنَّهُ يُمْسِي يَوْمئِذٍ وَقد زَحزَح نفْسَهُ عن النَّار » .

122. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Every day the sun rises charity (Sadaqah) is due on every joint of a person: you administer justice between two men is a charity; and assisting a man to mount his beast, or helping him load his luggage on it is a charity; and a good word is a charity; and every step that you take (towards the mosque) for Salat (prayer) is a charity and removing harmful things from the road is a charity".
[Al-Bukhari and Muslim].
In Muslim, it is reported on the authority of `Aishah (May Allah be pleased with her) that Messenger of Allah (PBUH) said, "Everyone of the children of Adam has been created with three hundred and sixty joints; so he who declares the Glory of Allah (i.e., saying Allahu Akbar), praises Allah (i.e., Al-hamdu lillah), declares Allah to be One (i.e., La ilaha illallah), glorifies Allah, and seeks forgiveness from Allah (i.e., Astaghfirullah), and removes stone, or thorn, or bone from people's path, and enjoins good and forbids evil, to the number of those three hundred and sixty, will walk that day having rescued himself from Hell".
Commentary: This Hadith also tells that even a person who does not have the capacity to pay Sadaqah (charity, alms, propitiatory offerings, etc.) can also pay it in the manner prescribed above and earn its reward. Moreover, he can also pay alms for the joints in his body.

123السابع : عنه عن النَّبيِّ صلّى اللهُ عَلَيْهِ وسلَّم قال : « منْ غدَا إلى المَسْجِدِ أو رَاحَ ، أعدَّ اللَّهُ لَهُ في الجنَّةِ نُزُلاً كُلَّمَا غدا أوْ رَاحَ » متفقٌ عليه .
«النُّزُل » : القُوتُ والرِّزْقُ ومَا يُهيَّأ للضَّيفِ .

123. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "He who goes to the mosque at dawn or dusk (for Salat), Allah prepares a hospitable abode for him in Jannah, every time when he walks to it or comes back from it".
[Al-Bukhari and Muslim].
Commentary: This Hadith induces us to go to the mosque and perform Salat in congregation.

124الثامن : عنه قال : قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « يا نِسَاءَ المُسْلِماتِ لاَ تَحْقِرَنَّ جارَةٌ لِجارَتِهَا ولَوْ فِرْسِنَ شاةٍ » متفقٌ عليه .
قال الجوهري : الفِرْسِنُ مِنَ البعِير : كالحافِرِ مِنَ الدَّابَّةِ ، قال : ورُبَّمَا استُعِير في الشَّاةِ

124. Abu Hurairah (May Allah be pleased with him) reported: O Muslim women, never belittle any gift you give your neighbour even if it is a hoof of a sheep".
[Al-Bukhari and Muslim].
Commentary: This Hadith enjoins that any gift presented sincerely by a neighbour should not be treated as humble, however ordinary it may be, because in spite of being of small worth it has a high value with Allah.

125التاسع : عنه عن النبي صلّى اللهُ عَلَيْهِ وسلَّم قال : « الإيمَانُ بِضْعٌ وَسبْعُونَ ، أوْ بضْعٌ وَسِتُّونَ شُعْبَةً : فأفْضلُهَا قوْلُ لاَ إلَهَ إلاَّ اللَّهُ ، وأدْنَاهَا إمَاطَةُ الأذَى عن الطَّرِيقِ ، وَالحيَاءُ شُعْبةٌ مِنَ الإيمان » متفقٌ عليه .
«البِضْعُ » من ثلاثة إلى تسعةٍ ، بكسر الباءِ وقد تفْتَحُ . « والشُّعْبَة » : القطعة .

125. Abu Hurairah (May Allah be pleased with him): The Prophet (PBUH) said, "Iman has over seventy branches, the uppermost of which is the declaration: `None has the right to be worshipped but Allah'; and the least of which is the removal of harmful object from the road, and modesty is a branch of Iman."
[Al-Bukhari and Muslim].
Commentary:
1. This Hadith tells us that from the standpoint of practice, Faith has several stages. It also tells that Faith and practice are inseparable.
2. It also makes evident the importance and excellence of bashfulness because it induces a person to good deeds and deters him from evils.

126العاشر : عنه أن رسول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم قال: « بَيْنمَا رَجلٌ يَمْشِي بطَرِيقٍ اشْتَدَّ علَيْهِ الْعَطشُ ، فَوجد بِئراً فَنزلَ فِيها فَشَربَ ، ثُمَّ خرج فإِذا كلْبٌ يلهثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ ، فقال الرَّجُلُ : لَقَدْ بلَغَ هَذَا الْكَلْبُ مِنَ العطَشِ مِثْلَ الَّذِي كَانَ قَدْ بَلَغَ مِنِّي ، فَنَزلَ الْبِئْرَ فملأَ خُفَّه مَاءً ثُمَّ أَمْسَكَه بفِيهِ ، حتَّى رقِيَ فَسقَى الْكَلْبَ ، فَشَكَرَ اللَّهُ لَه فغَفَرَ لَه. قالُوا: يا رسولَ اللَّه إِنَّ لَنَا في الْبَهَائِمِ أَجْراً ؟ فقَالَ: « في كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ » متفقٌ عليه .
وفي روايةٍ للبخاري : « فَشَكَرَ اللَّه لهُ فغَفَرَ لَه ، فأَدْخَلَه الْجنَّة » .
وفي رواية لَهُما : « بَيْنَما كَلْبٌ يُطِيفُ بركِيَّةٍ قَدْ كَادَ يقْتُلُه الْعطَشُ إِذْ رأَتْه بغِيٌّ مِنْ بَغَايا بَنِي إِسْرَائيلَ ، فَنَزَعَتْ مُوقَهَا فاسْتَقَت لَهُ بِهِ ، فَسقَتْهُ فَغُفِر لَهَا بِهِ».
«الْمُوقُ » : الْخُفُّ . « وَيُطِيفُ » : يَدُورُ حَوْلَ « رَكِيَّةٍ » وَهِيَ الْبِئْرُ .

126. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "While a man was walking on his way he became extremely thirsty. He found a well, he went down into it to drink water. Upon leaving it, he saw a dog which was panting out of thirst. His tongue was lolling out and he was eating moist earth from extreme thirst. The man thought to himself: `This dog is extremely thirsty as I was.' So he descended into the well, filled up his leather sock with water, and holding it in his teeth, climbed up and quenched the thirst of the dog. Allah appreciated his action and forgave his sins". The Companions asked: "Shall we be rewarded for showing kindness to the animals also?" He (PBUH) said, "A reward is given in connection with every living creature".
[Al-Bukhari and Muslim].
In the narration of Al-Bukhari, the Prophet (PBUH) is reported to have said: "Allah forgave him in appreciation of this act and admitted him to Jannah".
Another narration says: "Once a dog was going round the well and was about to die out of thirst. A prostitute of Banu Israel happened to see it. So she took off her leather sock and lowered it into the well. She drew out some water and gave the dog to drink. She was forgiven on account of her action".
Commentary:
1. This Hadith emphasizes the importance of kindness to every creature, even animals, because Allah is pleased with such kindness.
2. Allah's Quality of mercy and forgiveness is immensely vast. If He wants He may forgive a person even on a minor good action done by him.

127الْحادي عشَرَ : عنْهُ عن النبي صلّى اللهُ عَلَيْهِ وسَلَّم قال : « لَقد رأَيْتُ رَجُلاً يَتَقَلَّبُ فِي الْجنَّةِ فِي شَجرةٍ قطعها مِنْ ظَهْرِ الطَّرِيق كَانَتْ تُؤْذِي الْمُسلِمِينَ » . رواه مسلم .
وفي رواية : « مرَّ رجُلٌ بِغُصْنِ شَجرةٍ عَلَى ظَهْرِ طرِيقٍ فقَالَ : واللَّهِ لأُنَحِّيَنَّ هذا عن الْمسلِمِينَ لا يُؤْذِيهُمْ ، فأُدْخِلَ الْجنَّة » .
وفي رواية لهما : « بيْنَما رجُلٌ يمْشِي بطريقٍ وجد غُصْنَ شَوْكٍ علَى الطَّرِيق ، فأَخَّرُه فشكَرَ اللَّهُ لَهُ ، فغَفر لَهُ » .

127. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "I saw a man going about in Jannah (and enjoying himself) as a reward for cutting from the middle of the road, a tree which was causing inconvenience to the Muslims".
[Muslim].
Another narration says: "A man who passed by a branch of a tree leaning over a road and decided to remove it, saying to himself, `By Allah! I will remove from the way of Muslims so that it would not harm them.' On account of this he was admitted to Jannah".
According to the narration in Al-Bukhari and Muslim: Messenger of Allah (PBUH) said, "While a man was walking, he saw a thorny branch on the road, so he removed it and Allah appreciated his action and forgave him".
Commentary: The act of saving people from harm and loss is greatly liked by Allah, no matter how small it is. Allah is greatly pleased if a person removes from the passage something that causes harm to people. On the contrary, persons who restrict or obstruct passages and thereby create inconvenience for the passers-by, as is usually done with great audacity on marriage parties, or create trouble for people by encroachment, do in fact incur Allah's displeasure. But our moral sense has been so blunted that rather than feeling any compunction, we do such things boastfully forgetting that `Truly, to Allah we belong and truly, to Him we shall return.' We have now become so low that we take pride in going against our religious teachings and practices thus incurring Allah's displeasure. Is there any further stage of moral turpitude and revolt against Him?.

128الثَّاني عشَر : عنْه قالَ : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « منْ توضَّأَ فأحسَنَ الْوُضُوءَ ، ثُمَّ أتَى الْجُمعة ، فَاستمع وأنْصتَ ، غُفِر لَهُ ما بيْنَهُ وبيْنَ الْجُمعةِ وزِيادةُ ثلاثةِ أيَّامٍ ، ومَنْ مسَّ الْحصا فقد لَغا » رواه مسلم .

128. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "He who performs his Wudu' perfectly and comes to Jumu`ah prayer and listens (to the Khutbah) silently, the sins which he has committed since the previous Friday plus three more days (i.e., 10 days) will be forgiven for him. One who distracts himself with pebbles during the Khutbah will not get the (Jumu`ah) reward".
[Muslim].
Commentary: This Hadith brings into prominence the following five important points:
1. It induces one to take full care in ablutions, that is to say, it should be strictly performed according to Sunnah.
2. The excellence of Jumu`ah (Friday prayer), which is obligatory for every sane, adult, healthy and resident Muslim, whether he lives in a town or village. The Friday prayer is performed in the mosque in congregation. It has two Rak`ah at the time of noon prayer and is preceded by Khutbah of Imam (who leads the prayer). It is not performed individually at home.
3. Whoever does one good act will get ten-times reward in return. According to this principle, one who performs a Friday prayer, his minor sins relating the Rights of Allah which are committed by him in ten days are forgiven.
4. Silence during the Khutbah is a must, otherwise, one loses the reward of Jumu`ah prayer.
5. It is also necessary for a Khatib to deliver a brief Khutbah.

129الثَّالثَ عَشر : عنْه أن رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « إذَا تَوضَّأَ الْعبْدُ الْمُسْلِم ، أو الْمُؤْمِنُ فغسلَ وجْههُ خرج مِنْ وَجْهِهِ كُلُّ خطِيئةٍ نظر إليْهَا بعينهِ مَعَ الْماءِ ، أوْ مَعَ آخِرِ قطْرِ الْماءِ ، فَإذَا غسَلَ يديهِ خَرج مِنْ يديْهِ كُلُّ خَطِيئَةٍ كانَ بطشَتْهَا يداهُ مع الْمَاءِ أو مع آخِرِ قطْرِ الْماءِ ، فَإذَا غسلَ رجليْهِ خرجَتْ كُلُّ خَطِيْئَةٍ مشَتْها رِجْلاُه مع الْماءِ أوْ مع آخِرِ قطْرِ الْمَاءِ حَتَّى يخْرُج نقِياً من الذُّنُوبِ» رواه مسلم .

129. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "When a Muslim or a believer washes his face (in the course of Wudu'), every sin he has committed with his eyes is washed away from his face along with water, or with the last drop of water; when he washes his hands, every sin they wrought is erased from his hands with the water, or with the last drop of water; and when he washes his feet, every sin towards which his feet walked is washed away with water, or with the last drop of water, with the result that he comes out cleansed of all sins".
[Muslim].
Commentary: This Hadith mentions the excellence of Wudu'. Obviously a person who performs Wudu' five times daily would be free from sins. Thus, Wudu' is a means of both outward and inward cleanliness.

130الرَّابعَ عشرَ : عنه عن رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « الصَّلَواتُ الْخَمْسُ ، والْجُمُعَةُ إلَى الْجُمُعَةِ ، ورمضانُ إلَى رمضانَ مُكفِّرَاتٌ لِمَا بيْنَهُنَّ إذَا اجْتَنِبَت الْكَبائِرُ » رواه مسلم

130. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "The five (daily) Salat (prayers), and from one Jumu`ah prayer to the (next) Jumu`ah prayer, and from Ramadan to Ramadan are expiations for the (sins) committed in between (their intervals); provided the major sins are not committed".
[Muslim].
Commentary: If a Muslim saves himself from major sins and does not neglect his obligations to people, then he remains free from sins by means of the `Ibadah (worship) stated above.

131الْخَامسَ عشر: عنه قال : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « ألا أدلُّكَم على ما يَمْحُو اللَّهُ بِهِ الْخَطَايا ، ويرْفَعُ بِهِ الدَّرجاتِ ؟ » قالوا : بلى يا رسُولَ اللَّهِ ، قال : « إسباغ الْوُضوءِ على الْمَكَارِهِ وكَثْرةُ الْخُطا إلَى الْمساجِدِ ، وانْتِظَارُ الصلاةِ بعْدِ الصَّلاةِ ، فذلِكُمُ الرِّباطُ » رواه مسلم .

131. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Should I not direct you to something by which Allah obliterates the sins and elevates (your) ranks." They said: "Yes, O Messenger of Allah". He said, "Performing Wudu' properly, even in difficulty, frequently going to the mosque, and waiting eagerly for the next Salat (prayer) after a Salat is over; indeed, that is Ar-Ribat".
[Muslim].
Commentary: Ribat means staying on the frontier of an Islamic country, for security and defense purposes. Thus, it is a continuous process of Jihad. Continuous good deeds and `Ibadah have been compared with Ribat. Performing full ablution in Makarih (where severe unpleasantness and hard labour is involved) is quite difficult. For instance, in

winter it is very cumbersome to properly wash all the organs of the body but a Muslim does it to please Allah. Thus, its reward will be more in proportion to the labour. Similarly, the nearness of a mosque is in many respect very useful but its being far from the house is better in this respect that the greater distance one has to cover for going to the mosque, the higher the reward for going there will be. Those who live close to the mosque do not have this credit.

132السَّادسَ عشرَ : عن أبي موسى الأشعري رضي اللَّه عنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « منْ صلَّى الْبَرْديْنِ دَخَلَ الْجنَّة » متفقٌ عليه .
»البرْدَانِ » : الصُّبْحُ والْعَصْرُ .

132. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "He who observes the Fajr and `Asr (prayers) will enter Jannah."
[Al-Bukhari and Muslim].
Commentary: Muslims are enjoined to take special care of two of the five prescribed Salat, namely Fajr and `Asr because they occur during very comfortable hours. Their excellence, and inducement on them, have been mentioned here for the reason that there is greater possibility of laziness and negligence in these two Salat. It is very difficult indeed to rise for Salat-ul-Fajr (the dawn prayer). Similar is the case of Salat-ul-`Asr (the afternoon prayer). It is the time when a person is very busy in winding up his daily affairs and thus there is serious risk of losing this Salat on this account. One who observes these two at their stated time, can easily secure the other three without much effort. This endeavour on his part to secure Salat will be a very effective means for him to enter Jannah.

133السَّابعَ عشرَ : عنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « إذَا مرض الْعبْدُ أَوْ سافر كُتِب لَهُ ما كانَ يعْملُ مُقِيماً صحيحاً » رواه البخاري .

133. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "When a slave of Allah suffers from illness or sets on a journey, he is credited with the equal of whatever good works he used to do when he was healthy or at home".
[Al-Bukhari].
Commentary: This Hadith refers to the actions which a Muslim should take to gain the Blessings of Allah and acceptance of his prayers by Him, because one is duty-bound to fulfil all his obligations in all circumstances.

134الثَّامنَ عشَرَ : عنْ جابِرٍ رضِي اللَّه عنه قال : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « كُلُّ معرُوفٍ صدقة » رواه البخاري ، ورواه مسلم مِن رواية حذَيفة رضي اللَّه عنه .

134. Jabir (May Allah be pleased with him) reported that he heard Messenger of Allah (PBUH) saying, "Every good deed is charity".
[Al-Bukhari].
Muslim has reported the same on the authority of Hudhaifah (May Allah be pleased with him).
Commentary: We come to know from this Hadith that whatever good action and deed is done by a Muslim, he gets a reward of Sadaqah on it. The word Ma`ruf stands here for every virtue and noble deed. Renunciation of evils is also a virtue (Mar`uf).

135التَّاسع عشر : عنْهُ قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « ما مِنْ مُسْلِمٍ يَغْرِسُ غَرْساً إلاَّ كانَ ما أكِلَ مِنْهُ لَهُ صدقة ، وما سُرِقَ مِنْه لَه صدقة ، ولا يرْزؤه أَحَدٌ إلاَّ كَانَ له صدقَةٌ» رواه مسلم . وفي رواية له : « فلا يغْرس الْمُسْلِمِ غرساً ، فَيَأْكُلَ مِنْهُ إنسانٌ ولا دابة ولا طيرٌ إلاَّ كان له صدقة إلَى يَوْمِ الْقِيَامة ». وفي رواية له : « لا يغْرِس مُسلِم غَرْساً ، ولا يزْرعُ زرْعاً ، فيأكُل مِنْه إنْسانٌ وَلا دابَّة ولا شَيْءٌ إلاَّ كَانَتْ لَه صدقة ، ورويَاه جميعاً مِنْ رواية أنَسٍ رضي اللَّه عنه .
قولُهُ : « يرْزَؤُهُ » أي : يَنْقُصهُ .

135. Jabir (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "When a Muslim plants a tree, whatever is eaten from it is charity from him and whatever is stolen is charity and whatever is subtracted from it is charity".
[Muslim].
Another narration says: "If a Muslim plants a tree, or sows a field and men and beasts and birds eat from it, all of it is charity from him".

Commentary: This Hadith highlights the importance of gardening and agriculture. It is also one of the merits of these two occupations that if someone patiently bears the loss that he suffers due to pilferage or theft of their produce, he is rewarded for it.

136العشْرُونَ : عنْهُ قالَ : أَراد بنُو سلِمَة أَن ينْتَقِلوا قُرْبَ المَسْجِدِ فبلَغَ ذلك رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ، فقالَ لَهُمْ : « إِنَّه قدْ بلَغني أَنَّكُمْ تُريدُونَ أَنْ تَنْتَقِلُوا قُربَ الْمَسْجِدِ ؟ » فقالُوا : نَعَمْ يا رسولَ اللَّهِ قدْ أَرَدْنَا ذلكَ ، فقالَ : « بَنِي سلِمة دِيارَكُمْ ، تكْتَبْ آثارُكُمْ ، دِيارَكُم ، تُكْتَبْ آثارُكُمْ » رواه مسلم .
وفي روايةٍ : « إِنَّ بكُلِّ خَطْوَةٍ درجةً » رواه مسلم . ورواه البخاري أَيضاً بمعناهُ مِنْ روايةِ أَنسٍ رضي اللَّه عنه .
و « بنُو سلِمَةَ » بكسر اللام : قبيلة معروفة من الأنصار رضي اللَّه عنهم ، و «آثارُهُمْ» خُطاهُمْ .

136. Jabir (May Allah be pleased with him) reported: The tribe Banu Salimah wanted to move nearer to the mosque. On learning this Messenger of Allah (PBUH) said to them, "I heard that you intend to move nearer to the mosque". They said, "That is so, O Messenger of Allah, we do want to do that". He said, "O Banu Salimah, keep to your homes, your steps (to the mosque) are recorded".
[Muslim].
Another narration says: "There is for every step (towards the mosque) a degree (of reward) for you".
[Muslim].
Commentary:
1. The more labour a good deed involves, the greater the proportion of reward for it will be.
2. No matter how great the distance of the mosque from one's house may be, one must go to it to perform Salat with congregation.

137الْحَادي والْعِشْرُونَ : عنْ أَبي الْمُنْذِرِ أُبيِّ بن كَعبٍ رضي اللَّه عنه قال : كَانَ رجُلٌ لا أَعْلَمُ رجُلا أَبْعَدَ مِنَ الْمَسْجِدِ مِنْهُ ، وكَانَ لا تُخْطِئُهُ صلاةٌ فقِيل لَه ، أَوْ فقُلْتُ لَهُ: لَوْ اشْتَرَيْتَ حِماراً تَرْكَبُهُ في الظَّلْماءِ ، وفي الرَّمْضَاءِ فقَالَ : ما يسُرُّنِي أَن منْزِلِي إِلَى جنْب الْمسْجِدِ ، إِنِّي أُرِيدُ أَنْ يُكْتَبَ لِي ممْشَايَ إِلَى الْمَسْجِد ، ورُجُوعِي إِذا رجعْتُ إِلَى أَهْلِي ، فقَالَ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « قدْ جمع اللَّهُ لكَ ذلِكَ كُلَّهُ » رواه مسلم .
وفي روايةٍ : « إِنَّ لَكَ مَا احْتَسَبْتَ » . « الرمْضَاءُ » الأَرْضُ الَّتِي أَصَابَهَا الْحرُّ الشَّدِيدُ.

137. Ubayy bin Ka`b (May Allah be pleased with him) reported: There was a man, and I do not know of any other man whose house was farther than his from the mosque, and he never missed Salat (in congregation). It was said to him (or I said to him): "If you buy a donkey you could ride it in the dark nights and in the burning sand." He said: "I do not like my house to be by the side of the mosque, for I (eagerly) desire that my steps towards the mosque and back from it should be recorded when I return to my family." Upon this Messenger of Allah (PBUH) said, "Allah has granted you all the rewards for you".
[Muslim].
Another narration says: "You will get the reward for what you have anticipated".
Commentary: This Hadith brings into focus the fervent zeal of the Companions of the Prophet (PBUH) for reward of good deeds in the Hereafter. It also tells that one gets reward for actions according to one's intentions. If we see the matter of Salat from this angle, we find that location of mosque at a long distance from a Muslim's house is a blessing for him.

138الثَّاني والْعشْرُون : عنْ أَبي محمدٍ عبدِ اللَّهِ بنِ عمرِو بن العاص رضي اللَّه عنهما قال : قال رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « أَرْبعُونَ خَصْلَةً أَعلاها منِيحةُ الْعَنْزِ، ما مِنْ عامِلٍ يعملَ بخَصْلَةٍ مِنْها رجاءَ ثَوَابِهَا وتَصْدِيقَ موْعُودِهَا إِلاَّ أَدْخلَهُ اللَّهُ بهَا الْجنَّةَ » رواه البخارى.
»الْمنِيحةُ « : أَنْ يُعْطِيَهُ إِيَّاهَا ليأْكُل لبنَهَا ثُمَّ يَردَّهَا إِلَيْهِ .

138. Abdullah bin `Amr bin Al-`as (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "There are forty kinds of virtue; the uppermost of them is to lend a (milch) she-goat (to someone in order to benefit from it and then return it). He who practices any of these virtues expecting its reward and relying on the truthfulness of the promise made for it, shall enter Jannah."
[Al-Bukhari].
Commentary: Loaning of anything to someone for temporary benefit, without loosing the right of its ownership, is a meritorious act.

139الثَّالثُ والْعشْرونَ : عَنْ عدِيٍّ بن حاتِمٍ رضي اللَّه عنه قال : سمِعْتُ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم يقول : « اتَّقُوا النار ولَوْ بشقِّ تَمْرةٍ » متفقٌ عليه .
وفي رواية لهما عنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « مَا مِنْكُمْ مِنْ أحَدٍ إلاَّ سيُكَلِّمُه ربُّه لَيْس بيْنَهُ وبيْنَهُ تَرْجُمَان ، فيَنْظُرَ أيْمنَ مِنْهُ فلا يرَى إلاَّ مَا قدَّم ، وينْظُر أشأمَ مِنْهُ فلا يَرَى إلاَّ ما قدَّمَ ، ويَنْظُر بَيْنَ يدَيْهِ فَلا يرَى إلاَّ النَّارَ تِلْقاءَ وَجْههِ ، فاتَّقُوا النَّارَ ولوْ بشِقِّ تَمْرةٍ، فمَنْ لَمْ يَجدْ فبكَلِمَةٍ طيِّبَةٍ » .

139. `Adi bin Hatim (May Allah be pleased with him) reported: I heard the Prophet (PBUH) saying, "Protect yourself from (Hell) Fire, by giving of half of a date (in charity)".
[Al-Bukhari and Muslim].
In another narration `Adi bin Hatim (May Allah be pleased with him) reported Messenger of Allah (PBUH) as saying: "Allah will surely speak with everyone of you without an interpreter. He (the man) will look at his right side and will see nothing but (the deeds) which he had done before, and he will look to his left side and will see nothing but (the deeds) which he had done before. Then he will look in front of him and will find nothing but Hell-fire facing him. So protect (yourselves) from (Hell) Fire, by giving in charity even half a date; and if he does not finds it, then with a kind word".
Commentary: This Hadith brings into prominence the following three points:
1. The horror of the Day of Resurrection when one will have to stand before Allah to account for all his actions which will then be lying at his both hands.
2. Everyone should spend according to his capacity in the way of Allah in the form of Sadaqah and alms. In this way, good manners like polite conversation, etc., can also become a means of his salvation.
3. One's actions alone would help him on the Day of Resurrection.

140الرَّابِع والْعشرونَ : عنْ أنَسٍ رضي اللَّه عنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « إنَّ اللَّه لَيرْضَى عَنِ الْعَبْدِ أنْ يَأْكُلَ الأكْلَةَ فيحْمَدَهُ عليْهَا ، أوْ يشْرب الشَّرْبَةَ فيحْمدَهُ عليْهَا » رواه مسلم .
«والأكْلَة » بفتح الهمزة : وهي الْغدوة أو الْعشوة .

140. Anas (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Allah will be pleased with His slave who praises Him (i.e., says Al-hamdu lillah) when he eats and praises Him when he drinks".
[Muslim].
Commentary: If a person expresses his gratitude to Allah for food, which besides being a source of nourishment is enjoyable for him, he gets a reward for it and thus even eating can become rewardable too.

141الْخَامِسُ والْعشْرُونَ : عن أبي رضي اللَّه عنه ، عن النبى صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « عَلَى كُلِّ مُسْلِمٍ صدقَة » قال : أَرأَيْتَ إنْ لَمْ يَجِدْ ؟ قَالَ : « يعْمَل بيدَيهِ فيَنْفَعُ نَفْسَه ويَتَصدَّقُ » : قال : أرأَيْتَ إنْ لَمْ يسْتَطِعْ ؟ قال : يُعِينُ ذَا الْحَاجَةِ الْملْهوفَ » قالَ : أرأيْت إنْ لَمْ يستَطِعْ قالَ : « يَأْمُرُ بالمَعْرُوفِ أو الْخَيْر » قَالَ : أرأَيْتَ إنْ لَمْ يفْعَلْ ؟ قالَ : «يُمْسِكُ عَن الشَّرِّ فإنَّهَا صدَقَة » متفقٌ عليه .

141. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Giving in charity is an obligation upon every Muslim". It was said (to him): "What about one who does not find (the means) to do so?" He (PBUH) said, "Let him work with his hands, thus doing benefit to himself and give in charity." It was said to him: "What if he does not have (the means) to do so?" He (PBUH) said, "Then let him assist the needy, the aggrieved." It was said: "What about if he cannot even do this?" He (PBUH) said, "Then he should enjoin good." He was asked: "What if he cannot do that?" He (the Prophet (PBUH)) said, "He should then abstain from evil, for verily, that is a charity from him".
[Al-Bukhari and Muslim].
Commentary: This Had•th emphasizes two things. Firstly, it induces one to work hard so that he can fulfill his own needs and also spend in the way of Allah. Secondly, it points out a great variety of virtues and good deeds so much so that even to abstain from sin also comes in the category of Sadaqah.

Chapter 14

باب في الاقتصاد في العبادة

Moderation in Worship

Allah, the Exalted, says:
"Ta-Ha. We have not sent down the Qur'an unto you (O Muhammad (PBUH)) to cause you distress". (20:1,2)
"Allah intends for you ease, and He does not want to make things difficult for you". (2:185)

142 عن عائشة رضي اللَّهُ عنها أن النبي صلّى اللهُ عَلَيْهِ وسلَّم دخَلَ عليْها وعِنْدها امْرأَةٌ قال : منْ هَذِهِ ؟ قالت : هَذِهِ فُلانَةَ تَذْكُرُ مِنْ صَلاتِهَا قالَ : « مَهُ عليكُمْ بما تُطِيقُون ، فوَاللَّه لا يَمَلُّ اللَّهُ حتَّى تَمَلُّوا وكَانَ أَحَبُّ الدِّين إِلَيْهِ ما داوَمَ صَاحِبُهُ علَيْهِ » متفقٌ عليه .
»ومهْ « كَلِمةُ نَهْي وزَجْرٍ . ومَعْنى « لا يملُّ اللَّهُ » أي : لا يَقْطَعُ ثوابَهُ عنْكُمْ وَجَزَاءَ أَعْمَالِكُمْ ، ويُعَامِلُكُمْ مُعاملَةَ الْمالِّ حَتَّى تَملُّوا فتَتْرُكُوا ، فيَنْبَغِي لكُمْ أَنْ تَأْخُذُوا ما تُطِيقُونَ الدَّوَامَ علَيْهِ لِيَدُومَ ثَوَابُهُ لَكُمْ وفَضْلُه عَلَيْكُمْ .

142. Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) came in when a woman was sitting beside me. He asked me, "Who is she?" I said: "She is the one whose performance of Salat (prayer) has become the talk of the town." Addressing her, he (PBUH) said, "(What is this!) You are required to take upon yourselves only what you can carry out easily. By Allah, Allah does not withhold His Mercy and forgiveness of you until you neglect and give up (good works). Allah likes the deeds best which a worshipper can carry out constantly".
[Al-Bukhari and Muslim].
Commentary:
1. This Hadith prohibits `Ibadah (worship) beyond one's capacity lest one gets tired and stops it altogether. One should be, therefore, moderate in this respect.
2. Allah likes that good action which is done regularly, even if it is a small one. Any good deed which is done continuously, will also have an everlasting reward. On the contrary, a good deed which is done for a short period will have a short return.

143وعن أنسٍ رضي اللَّه عنه قال : جاءَ ثَلاثَةُ رهْطٍ إِلَى بُيُوتِ أَزْواجِ النَّبيِّ صلّى اللهُ عَلَيْهِ وسلَّم يسْأَلُونَ عنْ عِبَادَةِ النَّبيِّ صلّى اللهُ عَلَيْهِ وسلَّم ، فلَمَّا أُخبِروا كأَنَّهمْ تَقالُّوْها وقالُوا : أَين نَحْنُ مِنْ النَّبيِّ صلّى اللهُ عَلَيْهِ وسلَّم قدْ غُفِرَ لَهُ ما تَقدَّمَ مِنْ ذَنْبِهِ وما تَأَخَّرَ . قالَ أَحَدُهُمْ : أَمَّا أَنَا فأُصلِّي اللَيل أَبداً ، وقال الآخَرُ : وَأَنا أَصُومُ الدَّهْرَ أَبداً ولا أُفْطِرُ ، وقالَ الآخرُ : وأَنا اعْتَزِلُ النِّساءَ فلا أَتَزوَّجُ أَبداً، فَجاءَ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم إِلَيْهِمْ فقال : « أَنْتُمُ الَّذِينَ قُلْتُمْ كذا وكذَا ؟، أَما واللَّهِ إِنِّي لأَخْشَاكُمْ للَّهِ وَأَتْقَاكُم له لكِني أَصُومُ وَأُفْطِرُ ، وَأُصلِّي وَأَرْقُد، وَأَتزَوّجُ النِّسَاءَ، فمنْ رغِبَ عن سُنَّتِي فلَيسَ مِنِّى» متفقٌ عليه.

143. Anas (May Allah be pleased with him) reported: Three men came to the houses of the wives of the Prophet (PBUH) to inquire about the worship of the Prophet (PBUH). When they were informed, they considered their worship insignificant and said: "Where are we in comparison with the Prophet (PBUH) while Allah has forgiven his past sins and future sins". One of them said: "As for me, I shall offer Salat all night long." Another said: "I shall observe Saum (fasting) continuously and shall not break it". Another said: "I shall abstain from women and shall never marry". The Prophet (PBUH) came to them and said, "Are you the people who said such and such things? By Allah, I fear Allah more than you do, and I am most obedient and dutiful among you to Him, but still I observe fast and break it; perform Salat and sleep at night and take wives. So whoever turns away from my Sunnah does not belong to me".
[Al-Bukhari and Muslim].
Commentary:
1. This Hadith deals with the following five points:
a) Moderation in worship.
b) Obligation to marry.
c) Inducement for following in the Prophet's footsteps.
d) Prohibition from observing Saum (fasts) all the time.
e) Prohibition of keeping awake all the night for Nawafil prayers.

2. There is neither virtue nor reward for making innovations in religion. All the blessings and rewards lie only in the obedience and following the conduct of the Prophet (PBUH).

144وعن ابن مسعودٍ رضي اللَّه عنه أن النبيَّ صَلّى اللهُ عَلَيْهِ وسلَّم قال : « هَلَكَ الْمُتَنَطِّعُونَ » قالَهَا ثلاثاً ، رواه مسلم .
«الْمُتَنطِّعُونَ » : الْمُتعمِّقونَ الْمُشَدِّدُون فِي غيْرِ موْضعَ التَّشْدِيدِ .

144. Ibn Mas`ud (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Ruined are those who insist on hardship in matters of the Faith." He repeated this three times.
[Muslim]
Commentary: This Hadith shows disgust against exercises which many Sufis have introduced in religion which deviate from the conduct of the Prophet (PBUH) and encourage self-violence. Similarly, such people who are hypocritical and make unnecessary probe into religious matters also fall in this category and are usually far from the teachings and practice of the Prophet (PBUH).

عن أبي هريرة رضي اللَّه عنه النبي صَلّى اللهُ عَلَيْهِ وسلَّم قال : إنَّ الدِّينَ يُسْرٌ ، ولنْ يشادَّ الدِّينُ إلاَّ غَلَبه فسدِّدُوا وقاربُوا وَأَبْشِرُوا ، واسْتَعِينُوا بِالْغدْوةِ والرَّوْحةِ وشَيْءٍ مِن الدُّلْجةِ » رواه البخاري .
وفي رواية له « سدِّدُوا وقاربُوا واغْدوا ورُوحُوا ، وشَيْءٌ مِنَ الدُّلْجةِ ، الْقصْد الْقصْدَ تَبْلُغُوا » .
قوله : « الدِّينُ » هُو مرْفُوعٌ عَلَى ما لَمْ يُسَمَّ فاعِلُهُ . وروِي مَنْصُوباً ، ورويَ: « لَنْ يُشَادَّ الدِّينَ أَحَدٌ » ..
وقوله صَلّى اللهُ عَلَيْهِ وسلَّم : « إلاَّ غَلَبَهُ » : أيْ : غَلَبَه الدِّينُ وَعَجزَ ذلكَ الْمُشَادُّ عنْ مُقاومَةِ الدِّين لِكَثْرةِ طُرقِهِ . « والْغدْوةُ » سيْرُ أوَّلِ النَّهار . «وَالرَّوْحةُ » : آخِرُ النَّهَار «والدُّلْجَةُ » : آخِرُ اللَّيْلِ . وهَذَا استِعارةٌ ، وتَمْثِيلٌ ، ومعْناهُ : استَعِينُوا عَلَى طاعةِ اللَّهِ عز وجلَّ بالأَعْمالِ فِي وقْتِ نشاطِكُمْ ، وفراغِ قُلُوبِكُمْ بحيثُ تَسْتلِذُّونَ الْعِبادَةَ ولا تسأَمُونَ مقْصُودكُمْ ، كَما أنَّ الْمُسافِرَ الحاذِقَ يَسيرُ في هَذهِ الأوْقاتِ ويستَريحُ هُو ودابَّتُهُ فِي غيْرِها ، فيصِلُ الْمقْصُود بغيْرِ تَعبٍ ، واللَّهُ أعلم .

145. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "The religion (of Islam) is easy, and whoever makes the religion a rigour, it will overpower him. So, follow a middle course (in worship); if you can't do this, do something near to it and give glad tidings and seek help (of Allah) at morn and at dusk and some part of night".
[Al-Bukhari].
Commentary: Besides moderation in worship, this Hadith enjoins that such times should be fixed for worship when one is fresh so that one feels pleasure in performing it. But this principle is for optional and voluntary prayers only. Obligatory Salat are to be performed at the prescribed times only.

146وعن أنسٍ رضي اللَّهُ عنه قال : دَخَلَ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم الْمسْجِدَ فإذَا حبْلٌ مَمْدُودٌ بيْنَ السَّارِيَتَيْنِ فقالَ : « ما هَذَا الْحبْلُ ؟ قالُوا ، هَذا حبْلٌ لِزَيْنَب فَإذَا فترتْ تَعلَّقَتْ بِهِ . فقال النَّبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم : « حُلّوهُ ، لِيُصَلِّ أَحدُكُمْ نَشَاطَهُ ، فَإذَا فتَرَ فَلْيرْقُدْ » متفقٌ عليه .

146. Anas (May Allah be pleased with him) reported: The Prophet (PBUH) came into the mosque and noticed a rope stretched between two poles. He enquired, "What is this rope for?" He was told: "This is Zainab's rope. When during her voluntary prayer, she begins to feel tired, she grasps it for support". The Prophet (PBUH) said, "Untie it. You should perform prayers so long as you feel active. When you feel tired, you should go to sleep".
[Al-Bukhari and Muslim].
Commentary: This Hadith deals with the following three points:
1. It forbids undue strictness and taking support of anything in the course of Salat.
2. If wrong can be corrected by hand, it must be stopped immediately.
3. One should be moderate in `Ibadah and select such times for optional and voluntary prayers when one feels real pleasure in them.

147وعن عائشة رضي اللَّه عنها أن رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم قال : « إذَا نَعسَ أحدُكُمْ وَهُوَ يُصَلِّي ، فلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ ، فإن أحدكم إذَا صلَّى وهُو نَاعَسٌ لا يَدْري لعلَّهُ يذهَبُ يسْتَغْفِرُ فيَسُبُّ نَفْسَهُ » متفقٌ عليه .

147. `Aishah (May Allah be pleased with her) reported: Messenger of Allah (PBUH) said, "When one of you feels drowsy during prayer, let him lie down till drowsiness goes away from him, because when one of you performs prayers while feeling sleepy, he does not know whether he seeks forgiveness or abuses himself".
[Al-Bukhari and Muslim].

148وعن أبي عبد اللَّه جابر بن سمُرَةَ رضي اللَّهُ عنهما قال : كُنْتُ أُصَلِّي مَعَ النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم الصَّلَوَاتِ ، فَكَانَتْ صلاتُهُ قصداً وخُطْبَتُه قصْداً » رواه مسلم .
قوله : قصْداً : أيْ بَيْنَ الطُّول وَالْقِصَر .

148. Jabir bin Samurah (May Allah be pleased with him) reported: I used to perform prayer with the Prophet (PBUH) and his Salat was of a moderate length and his Khutbah too was moderate in length.
[Muslim].
Commentary: This Hadith tells us that Imam should neither lengthen the Salat nor give a long Khutbah in the congregational Salat because both of these things are not according to the practice of the Prophet (PBUH).

149وعن أبي جُحَيْفَةَ وَهبِ بْن عبد اللَّه رضي اللَّهُ عنه قال : آخَى النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم بَيْن سَلْمَانَ وأبِي الدَّرْدَاءِ ، فَزَارَ سلْمَانُ أَبَا الدَّرْدَاءِ ، فرَأَى أُمَّ الدَّرْدَاء مُتَبَذِّلَةً فقالَ : ما شَأْنُكِ؟ قالَتْ : أخُوكَ أَبُو الدَّرداءِ لَيْسَ له حَاجةٌ فِي الدُّنْيَا . فَجَاءَ أَبُو الدرْدَاءِ فَصَنَعَ له طعَاماً ، فقالَ لَهُ : كُلْ فَإنِّي صَائِمٌ ، قالَ : ما أنا بآكِلٍ حَتَّى تأكل ، فَأكَلَ ، فَلَمَا كانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْداءِ يقُوم فقال له : نَمْ فَنَام ، ثُمَّ ذَهَبَ يَقُوم فقالَ له : نَمْ ، فَلَمَّا كان من آخر اللَّيْلِ قالَ سلْمانُ : قُم الآنَ، فَصلَّيَا جَمِيعاً ، فقالَ له سَلْمَانُ : إنَّ لرَبِّكَ عَلَيْكَ حَقًّا ، وَإنَّ لنَفْسِكَ عَلَيْكَ حقًّا ، ولأهلِك عَلَيْكَ حَقًّا ، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّه ، فَأَتَى النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم فذكر ذلكَ لَه ، فقالَ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم : « صَدَقَ سلْمَانُ » رواه البخاري .

149. Abu Juhaifah (May Allah be pleased with him) reported: The Prophet (PBUH) made a bond of brotherhood between Salman and Abud-Darda'. Salman paid a visit to Abud-Darda' and found Umm Darda' (his wife) dressed in shabby clothes and asked her why she was in that state. She replied: "Your brother Abud-Darda' is not interested in (the luxuries of) this world. In the meantime Abud-Darda' came in and prepared a meal for Salman. Salman requested Abud-Darda' to eat (with him) but Abud-Darda' said: "I am fasting." Salman said: "I am not going to eat unless you eat." So, Abud-Darda' ate (with Salman). When it was night and (a part of the night passed), Abud-Darda' got up (to offer the night prayer) but Salman asked him to sleep and Abud-Darda' slept. After some time Abud-Darda' again got up but Salman asked him to sleep. When it was the last hours of the night, Salman asked him to get up and both of them offered (Tahajjud) prayer. Then Salman told Abud-Darda': "You owe a duty to your Rubb, you owe a duty to your body; you owe a duty to your family; so you should give to every one his due. Abud-Darda' came to the Prophet (PBUH) and reported the whole story. Prophet (PBUH) said, "Salman is right".
[Al-Bukhari].
Commentary: This Hadith highlights the following points:
1. Although the performance of voluntary prayers (Nawafil) is highly meritorious, it should not be done at the cost of obligations for, in this case, they loose their merits and are disliked by Allah.
2. The right time for Tahajjud (optional prayers at night) is the last third part of the night. The reason being that in the first two portions of the night, one should take rest and perform his conjugal duties.
3. Voluntary fasting can be broken (for valid reasons) without any expiation.
4. It is permissible to establish fraternity on the basis of Deen, and when this is established, the families so affiliated can associate with each other.
5. Muslims must provide right guidance to each other.
6. In case of need, it is permissible to speak to an unknown woman while observing the teachings of the Prophet (PBUH) in this regard, such as lowering the gaze and be as brief as possible.

150وعن أبي محمد عبدِ اللَّهِ بن عمرو بن العاص رضي اللَّه عنهما قال : أُخْبِرَ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم أنِّي أقول : وَاللَّهِ لأصومَنَّ النَّهارَ ، ولأقومنَّ اللَّيْلَ ما عشْتُ ، فقَالَ رسُول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : «أنْتَ الّذِي تَقُول ذلك ؟ فقُلْتُ له : قدْ قُلْتُه بأبِي أنْتَ وأمِّي يا رسولَ اللَّه . قالَ: « فإنَّكَ لا تَسْتَطِيعُ ذلِكَ ، فصُمْ وأفْطِرْ ، ونَمْ وقُمْ ، وَصمُمْ مِنَ الشَّهْرِ ثلاثةَ أيَّامٍ فإنَّ الْحسنَةَ بعَشْرِ أمْثالِهَا ، وذلِكَ مثْلُ صِيامِ الدَّهْر قُلْت : فإنِّي أُطِيق أفْضَلَ منْ ذلكَ قالَ : فصمْ يَوْماً وأفطِرْ يَوْمَيْن ، قُلْت : فإنِّي أُطيقُ أفْضَلَ مِنْ ذلكَ ، قالَ : « فصُم يَوْماً وَأفْطِرْ يوْماً ، فذَلكَ صِيَام دَاوود صلى الله عليه وسلم، وَهُو أعْدَلُ الصِّيَام » . وَفي رواية : « هوَ أفْضَلُ

الصِّيام » فقُلْتُ فإنِّي أُطِيقُ أفضَلَ مِنْ ذلكَ ، فقال رسول اللَّه صلَّى اللهُ عَلَيْهِ وسلَّم : « لا أفْضَلَ منْ ذلك»
وَلأنْ أكُونَ قبلْتُ الثَّلاثةَ الأيَّامِ الَّتِي قال رسولُ اللَّه صلَّى اللهُ عَلَيْهِ وسلَّم أحَبُّ إليَّ منْ أهْلِي وَمَالِي.
وفي روايةٍ : « ألَمْ أُخْبَرْ أنَّكَ تَصومُ النَّهَارَ وتَقُومُ اللَّيْلَ ؟ » قلت : بلَى يَا رسول اللَّهِ . قال : « فَلا تَفْعل : صُمْ وأفْطِرْ ، ونَمْ وقُمْ فإنَّ لجَسدكَ عليْكَ حقًّا ، وإنَّ لعيْنَيْكَ عَلَيْكَ حقًّا وَإنَّ لزَوْجِكَ عليْكَ حَقًّا ، وَإنَّ لزَوْرِكَ عَلَيْكَ حقًّا ، وإنَّ بحَسْبِكَ أنْ تَصومَ فِي كُلِّ شَهْرٍ ثَلاثةَ أيَّامٍ ، فَإنَّ لكَ بكُلِّ حَسَنَةٍ عشْرَ أمْثالِهَا ، فَإذن ذلك صِيَامُ الدَّهْرِ» فشَدَّدْتُ فشُدِّدَ عَلَيَّ ، قُلْتُ : يا رسول اللَّه إنِّي أجِدُ قُوَّةً، قال : « صُمْ صِيَامَ نَبيِّ اللَّهِ داوُدَ ولا تَزِدْ عَلَيْهِ» قلت: وما كَانَ صِيَامُ داوُدَ؟ قال : « نِصفُ الدهْرِ » فكَانَ عَبْدُ اللَّهِ يقول بعْد مَا كَبِر : يالَيْتَنِي قبلْتُ رُخْصة رسول اللَّه صلَّى اللهُ عَلَيْهِ وسلَّم .
وفي رواية : « ألَمْ أُخْبَرْ أنَّك تَصُومُ الدَّهْرِ ، وتَقْرَأُ الْقُرآنَ كُلَّ لَيْلَةٍ ؟ » فقُلْتُ : بَلى يا رسولَ اللَّهِ ، ولَمْ أُرِدْ بذلِكَ إلاَّ الْخيْرَ ، قالَ : « فَصُمْ صَوْمَ نَبيِّ اللَّهِ داودَ ، فإنَّه كَانَ أعْبَدَ النَّاس ، واقرأ الْقُرآنَ فِي كُلِّ شَهْرٍ » قلت : يَا نَبيَّ اللَّهِ إنِّي أطِيق أفضل مِنْ ذلِكَ ؟ قالَ : « فاقرَأه فِي كُلِّ عِشرينَ » قلت : يَا نبيَّ اللَّهِ إنِّي أطِيق أفضَلَ مِنْ ذلِكَ ؟ قال : «فاقرَأهُ فِي كُلِّ عشْرٍ » قلت : يَا نَبيَّ اللَّهِ إنِّي أطِيق أفْضلَ مِنْ ذلِكَ ؟ قالَ : « فَاقرَأه فِي كُلِّ سَبْعٍ ولاَ تَزِدْ عَلَى ذَلِكَ » فَشَدَّدْتُ فشُدِّدَ عَليَّ ، وقالَ لِي النَّبيُّ صَلَّى اللهُ عَلَيْهِ وسلَّم : « إنَّكَ لاَ تَدْرِي لَعلَّكَ يَطُول بِكَ عُمُرٌ قالَ : فَصِرْت إلى الَّذِي قالَ لِي النَّبيُّ صلَّى اللهُ عَلَيْهِ وسلَّم فلمَّا كَبِرْتُ وَدِدْتُ أنِّي قبلْتُ رخْصَةَ نَبيِّ اللَّهِ صلَّى اللهُ عَلَيْهِ وسلَّم .
وفي رواية : « وَإنَّ لوَلَدِكَ عليْكَ حَقًّا » وفي روايةٍ : لا صَامَ من صَامَ الأبَدَ » ثلاثاً . وفي روايةٍ : « أحَبُّ الصِّيَامِ إلَى اللَّه تَعالَى صِيامُ دَاوُدَ ، وَأحبُّ الصَّلاةِ إلى اللَّه تَعَالَى صلاةُ داوُدَ : كَانَ يَنَامُ نِصفَ اللَّيلِ ، وَيَقُومُ ثُلُثَهُ ، وَيَنَامُ سُدُسَهُ ، وكَانَ يَصُومُ يوماً ويُفْطِرُ يَوْماً ، وَلا يفِرُّ إذَا لاقى » .
وفي رواية قالَ : أنْكَحَنِي أبِي امْرأةً ذاتَ حسَبٍ ، وكَانَ يَتَعاهَدُ كَنَّتَهُ أي : امرَأة ولدِهِ فيسألُها عَنْ بَعْلِهَا ، فَتَقُولُ لَهُ : نِعْمَ الرَّجُلُ مِنْ رجُلٍ لَمْ يَطأْ لنَا فِرَاشاً ولَمْ يُفَتِّشْ لنَا كَنَفاً مُنْذُ أتَيْنَاهُ فلمَّا طالَ ذَلِكَ عليه ذكَرَ ذلِكَ لِلنَّبيِّ صلَّى اللهُ عَلَيْهِ وسلَّم . فقالَ : « الْقنِي به » فلقيتُهُ بَعْدَ ذلكَ فقالَ : « كيفَ تَصُومُ ؟ » قُلْتُ كُلَّ يَوْمٍ ، قالَ : « وكَيْفَ تَخْتِمُ ؟ » قلتُ: كُلَّ ليلة ، وذَكَر نَحْوَ مَا سَبَق وكَان يقْرأُ عَلَى بعْض أهْلِه السُّبُعَ الَّذِي يقْرَؤهُ ، يعْرِضُهُ مِن النَّهَارِ لِيكُون أخفَّ عليهِ باللَّيْلِ ، وَإذَا أراد أنْ يَتَقوَّى أفْطَر أيَّاماً وأحصَى وصامَ مِثْلَهُنَّ كَرَاهِيةَ أن يتْرُكَ شيئاً فارَقَ عليهِ النَّبي صلَّى اللهُ عَلَيْهِ وسلَّم .
كُلُّ هذِهِ الرِّوَايات صحيحة مُعْظَمُهَا فِي الصَّحيحيْنَ وقليلٌ منْهَا في أحَدِهِما .

150. `Abdullah bin `Amr bin Al-`as (May Allah be pleased with them) reported: The Prophet (PBUH) was informed that I said that I would perform prayers the whole night and observe fasting every day as long as I live. Messenger of Allah (PBUH) said, "Is it you who said this?" I said to him, "O Messenger of Allah! I ransom you with my parents, it is I who said that." Messenger of Allah (PBUH) said, "You will not be able to do that. Observe fast and break it; sleep and get up for prayer, and observe fast for three days during the month; for every good is multiplied ten times and that will be equal to fasting the whole year." I said, "O Messenger of Allah! I can do more than that." He said, "Observe fast one day and leave off the next two days." I said, "O Messenger of Allah! I have strength to do more than that." Messenger of Allah (PBUH) said, "Observe fast every other day, and that is the fasting of Dawud (PBUH) and that is the most moderate fasting".
According to another narration: Messenger of Allah (PBUH) said, "That is the best fasting." I said, "But I am capable of doing more than this". Thereupon, Messenger of Allah (PBUH) said, "There is nothing better than this." `Abdullah bin `Amr (May Allah be pleased with them) said (when he grew old): "Had I accepted the three days (fasting during every month) as the Messenger of Allah had said, it would have been dearer to me than my family and my property".
In another narration `Abdullah is reported to have said: Messenger of Allah (PBUH) said to me, "O `Abdullah! Have I not been informed that you observe fast during the day and offer prayer all the night." I replied, "Yes, O Messenger of Allah!" Messenger of Allah (PBUH) said, "Don't do that. Observe fast for few days and then leave off for few days, perform prayers and also sleep at night, as your body has a right upon you, and your eyes have a right upon you; and your wife has a right upon you; your visitors have a right upon you. It is sufficient for you to observe fast three days in a month, as the reward of good deeds is multiplied ten times, so it will be like fasting the whole year." I insisted (on fasting) and so I was given a hard instruction. I said, "O Messenger of Allah! I have strength." Messenger of Allah (PBUH) said, "Observe fast like the fasting of Prophet Dawud (PBUH); and do not fast more than that." I said: "How was the fasting of Prophet Dawud?" He (PBUH) said, "Half of the year (i.e., he used to fast on every alternate day)."
Afterwards when `Abdullah (May Allah be pleased with him) grew old, he used to say: "Would that I had availed myself of the concession granted to me by Messenger of Allah."

In another narration `Abdullah is reported to have said: Messenger of Allah (PBUH) said, "I have been informed that you observe fast continuously and recite (the whole of the Qur'an) every night." I said, "Messenger of Allah! It is right, but I covet thereby nothing but good," whereupon he (PBUH) said, "Then observe fasts like the fasting of Prophet Dawud (PBUH) as he was the most ardent worshipper of Allah; recite the Qur'an once every month." I said, "O Prophet of Allah! I am capable of doing more than that." He said, "Then recite it (the complete Qur'an) in every twenty days." I said, "O Prophet of Allah I am capable of reciting more than that." He said, "Then recite it once in every ten days." I said, "O Prophet of Allah! I am capable of reciting more than that." He said, "Then recite it once in every seven days, but not recite more than that." The Prophet of Allah also said to me, "You do not know, you may have a longer life". When I grew old I wished I had availed myself of the concession (granted to me by) the Prophet of Allah.

In another narration `Abdullah is reported to have said: Messenger of Allah (PBUH) said, "The best fasting with Allah is that of (Prophet) Dawud, and the best prayer with Allah is that of Dawud (PBUH) for he would sleep half of the night and stand for prayer for the third of it and (then) would sleep sixth part of it; he observed fast one day and leave off the other. He would not flee on meeting the enemy".

In another narration `Abdullah is reported to have said: My father helped me marry a noble woman and he used to inquire of his daughter-in-law regarding her husband. She would say: "He is, indeed, a fine man. Since I have come to him, he has neither stepped on my bed nor he has had sexual intercourse with me". When this state of affairs lasted for some time, my father mentioned the matter to Messenger of Allah (PBUH) who directed my father saying, "Send him to me". I went to him accordingly. He asked me, "How often do you observe fast?" I replied; "Daily". He asked me, "How long do you take in reading the Noble Qur'an completely." I said, "Once every night". Then he narrated the whole story. He (in his old age) would recite one seventh of his nightly recitation to some members of his family during the day to lighten his task at night. Whenever he wished to have a relief from his fast on alternate days, he would give up fasting for a few days and make up deficiency later by observing the number of fasts he had missed. He would not give up the number of fasts altogether because he did not like to abandon what he had settled with Messenger of Allah (PBUH).

Commentary: This Hadith brings the following two things into focus:

1. Besides mentioning the continence and ardour for worship of the Companions of the Prophet (PBUH), it tells us of the teachings of the Prophet of Allah to adopt moderation and fulfill the lawful needs of life as well as religion.
2. It also presents a model of the chastity, modesty and bashfulness of the Sahabiyat (women who embraced Islam and saw the Prophet (PBUH)). It tells how patiently they bore the indifference of their husbands. In the instance quoted in the above mentioned Hadith, the politeness with which the wife of Abdullah bin `Amr bin Al-`as (May Allah be pleased with them) answered her father-in-law when he inquired her about the treatment of her husband is a model of decency and modesty.

151وعن أبي ربْعِيٍّ حنْظلة بن الرَّبيع الأُسيدِيِّ الْكَاتِب أحدِ كُتَّابِ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : لَقيني أَبُو بَكْر رضي اللَّه عنه فقال : كَيْفَ أَنْتَ يا حنْظلَةُ ؟ قُلْتُ : نَافَق حنْظلَةُ ، قالَ : سُبْحانَ اللَّه ما تقُولُ ؟، : قُلْتُ : نَكُونُ عِنْد رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يُذكِّرُنَا بالْجنَّةِ والنَّارِ كأَنَّا رأْيَ عين ، فإِذَا خَرجنَا مِنْ عِنْدِ رسولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم عافسنَا الأَزْوَاجَ وَالأَوْلادَ وَالضَّيْعاتِ نَسينَا كَثِيراً قال أَبُو بكْر رضي اللَّه عنه : فواللَّهِ إِنَّا لنَلْقى مِثْلَ هَذَا فانْطلقْتُ أَنَا وَأَبُو بَكْر حتى دخَلْنَا علَى رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم . فقُلْتُ نافَقَ حنْظلةُ يا رسول اللَّه ، فقالَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم: « ومَا ذَاكَ؟» قُلْتُ: يا رسولَ اللَّه نُكونُ عِنْدكَ تُذَكِّرُنَا بالنَّارِ والْجنَةِ كَأَنَّا رأْيَ العَيْنِ فإِذَا خَرَجْنَا مِنْ عِنْدِكَ عَافسْنَا الأَزْواج والأَوْلاَدَ والضَّيْعاتِ نَسينَا كَثِيراً . فقال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم: «وَالَّذِي نَفْسِي بِيدِهِ أن لَوْ تَدُومُونَ عَلَى مَا تَكُونُونَ عِنْدِي وَفِي الذِّكْر لصَافحتْكُمُ الملائِكَةُ عَلَى فُرُشِكُم وفي طُرُقِكُم ، ولَكِنْ يا حنْظَلَةُ ساعةً وساعةً » ثلاثَ مرَّاتٍ ، رواه مسلم .

151. Hanzalah Al-Usayyidi (May Allah be pleased with him) who was one of the scribes of Messenger of Allah (PBUH), reported: I met Abu Bakr (May Allah be pleased with him) he said: "How are you O Hanzalah?" I said, "Hanzalah has become a hypocrite". He said, "Far removed is Allah from every imperfection, what are you saying?" I said, "When we are in the company of Messenger of Allah (PBUH) and he reminds us of Hell-fire and Jannah, we feel as if we are seeing them with our very eyes, and when we are away from Messenger of Allah (PBUH), we attend to our wives, our children, our business, most of these things (pertaining to life hereafter) slip out of our minds." Abu Bakr (May Allah be pleased with him) said, "By Allah, I also experience the same thing". So Abu Bakr (May Allah be pleased with him) and I went to Messenger of Allah (PBUH) and I said to him, "O Messenger of Allah (PBUH), Hanzalah has turned hypocrite." Thereupon Messenger of Allah (PBUH) said, "What has happened to you?" I said, "O Messenger of Allah, when we are in your company, and are reminded of Hell-fire and Jannah, we feel as if we are seeing them with our own eyes, but when we go away from you and attend to our wives, children and business, much of these things go out of our minds." Thereupon Messenger of Allah (PBUH) said, "By Him in Whose Hand is my life if your state of mind remains the same as it is in my presence and you are always busy in

remembrance (of Allah), the angels will shake hands with you in your beds and in your roads; but Hanzalah, time should be devoted (to the worldly affairs) and time should be devoted (to prayer)". He (the Prophet (PBUH)) said this thrice.
[Muslim].
Commentary: This Hadith also tells us about the continence and piety of the Companions of the Prophet (PBUH) with reference to the natural instinct of man to think differently in different situations. This condition has nothing to do with Nifaq (hypocrisy). Islam is the Deen of Fitrah (pure nature) and takes the middle course in everything, and combines the benefits of this world and those of the Hereafter. It also satisfies the needs of the body as well as that of the soul.

152وعن ابن عباس رضي اللَّه عنهما قال : بيْنما النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم يَخْطُبُ إِذَا هُوَ برجُلٍ قائِمٍ ، فسأَلَ عَنْهُ فقالُوا : أَبُو إِسْرائيلَ نَذَر أَنْ يَقُومَ فِي الشَّمْسِ وَلا يقْعُدَ ، ولا يستَظِلَّ ولا يتَكَلَّمَ ، ويصومَ ، فقَالَ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم : « مُرُوهُ فَلْيَتَكَلَّمْ ولْيَستَظِلَّ ولْيُتِمَّ صوْمَهُ » رواه البخاري .

152. Ibn `Abbas (May Allah be pleased with them) reported: While the Prophet (PBUH) was delivering Khutbah (religious talk), he noticed a man who was standing, so he asked about him and was told that he was Abu Israel who had taken a vow to remain standing and not sit, or go into the shade, or speak while observing fasting. Thereupon Messenger of Allah (PBUH) said, "Tell him to speak, to go into the shade, to sit and to complete his fast".
[Al-Bukhari].
+Commentary:
1. This Hadith makes it abundantly clear that one cannot attain the Pleasure of Allah by means of self-invented methods. It can only be achieved by ways and means prescribed in the Qur'an and Sunnah.
2. One should never vow for anything which is smeared with sin or which is not permitted by Deen. An instance of this is quoted in the above mentioned Hadith.
3. The majority of 'Ulama' (scholars) who do not think the expiation of such vows necessary, quote this Hadith in support of their view. They argue that the Prophet (PBUH) has not prescribed expiation in such cases as is evident from this Hadith.

Chapter 15

باب في المحافظة على الأعمال

The Righteous conduct on Regular base

Allah, the Exalted, says:
"Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurat (Torah) and the Injeel (Gospel)] before (i.e., Jews and Christians), and the term was prolonged for them and so their hearts were hardened?" (57:16)
"And We sent `Isa (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him, compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but that they did not observe it with the right observance." (57:27)
"And be not like her who undoes the thread which she has spun, after it has become strong..." (16:92)
"And worship your Rubb until there comes unto you the certainty (i.e., death)." (15:99)
And there are Ahadith, one of them is narrated by `Aishah (May Allah be pleased with her): Messenger of Allah (PBUH) liked that act of worship most in the performance of which a person was regular and constant. [Muslim].

153 وعن عمرَ بن الخطاب رضي اللَّه عنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم: « منْ نَامَ عَنْ حِزْبِهِ مِنَ اللَّيْل ، أو عَنْ شَيْءٍ مِنْهُ فقرأه ما بين صلاةِ الْفَجرِ وَصَلاةِ الظهر ، كُتبَ لَهُ كأنما قرأهُ مِن اللَّيْلِ » رواه مسلم .

153. `Umar bin Al-Khattab (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Should anyone fall asleep at night and fail to recite his portion of the Qur'an, or a part of it, if he recites it between the Fajr prayer and the Zuhr prayer, it will be recorded for him as though he had recited it during the night".
[Muslim].
Commentary: The word `Hizb' originally means to take one's turn for getting water from a well. Subsequently, people started using it for daily round of recitation which one adopts on his own voluntarily. For instance, fixing a number of Nawafil (voluntary prayers), recital of a certain portion of the Noble Qur'an or performance of some other noble deed as one's daily routine. This Hadith stresses that one must adhere to such routine. It also tells that if for some reason one is unable to do it at the time fixed by him, he can do it later at the time closest to the one he has fixed for it. If one does so, he will be eligible to its full reward.

154وعن عبدِ اللَّه بن عمرو بنِ العاص رضي اللَّه عنهما قال : قال لي رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « يَا عبْدَ اللَّه لا تَكُنْ مِثْلَ فُلانٍ ، كَانَ يقُومُ اللَّيْلَ فَتَركَ قِيامَ اللَّيْل » متفقٌ عليه

154. `Abdullah bin `Amr bin Al-`as (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said to me, "O Abdullah! Do not be like so-and-so. He used to get up at night for optional prayer but abandoned it later."
[Al-Bukhari and Muslim].
Commentary: The excellence of manners demands that if someone has something reprehensible in his character, the person concerned should not be mentioned but the shortcoming must be indicated so that people refrain from it. The second point that we learn from this Hadith is that if one starts a good deed, he should try his best to do it perpetually because its perpetuation is liked by Allah.

155وعن عائشة رضي اللَّه عنها قالت : كان رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم إذا فَاتَتْهُ الصَّلاةُ مِنَ اللَّيْل مِنْ وجعٍ أوْ غيْرِهِ ، صلَّى مِنَ النَّهَار ثِنْتَى عشْرَة ركعة » رواه مسلم .

155. `Aishah (May Allah be pleased with her) reported: When Messenger of Allah (PBUH) missed the optional night Salat (Tahajjud) due to pain or any other reason, he would perform twelve Rak`ah during the day time.
[Muslim].
Commentary: The Qada' of Nawafil (offering prayer to make up for having failed to offer it at their due time) is not binding. But it is Mustahab (desirable). The Prophet (PBUH) did it.

Chapter 16

باب في الأمر بالمحافظة على السنة وآدابها

Observing the Sunnah and the manners of its obedience

Allah, the Exalted, says:
"And whatsoever the Messenger (Muhammad (PBUH)) gives you, take it; and whatsoever he forbids you, abstain (from it)". (59:7)
"Nor does he speak of (his own) desire. It is only a Revelation that is revealed." (53:3,4)
"Say (O Muhammad (PBUH) to mankind): `If you (really) love Allah then follow me (i.e., accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you of your sins". (3:31)
"Indeed in the Messenger of Allah (Muhammad (PBUH)) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day..." (33:21)
"But no, by your Rubb, they can have no Faith, until they make you (O Muhammad (PBUH)) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission". (4:65)
"(And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (PBUH)". (4:59)
"He who obeys the Messenger (Muhammad (PBUH)), has indeed obeyed Allah." (4:80)
"And verily, you (O Muhammad (PBUH)) are indeed guiding (mankind) to the Straight Path (i.e., Allah's Deen of Islamic Monotheism):. (42:52)
"And let those who oppose the Messenger's (Muhammad (PBUH)) commandment (i.e., his Sunnah -- legal ways, orders, acts of worship, statements) (among the sects), beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them." (24:63)
"And remember (O you the members of the Prophet's family, the Graces of your Rubb), that which is recited in your houses of the Verses of Allah and Al-Hikmah (i.e., Prophet's Sunnah -- legal ways, so give your thanks to Allah and glorify His Praises for this Qur'an and the Sunnah)." (33:34)

156 فالأوَّلُ : عنْ أبي هُرَيْرَةَ رضي اللَّه عنه عن النبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم قال : «دَعُونِي ما تَركتُكُمْ: إنَّما أهْلَكَ من كَانَ قبْلكُم كَثْرةُ سُؤَالِهِمْ ، وَاخْتِلافُهُمْ عَلَى أنْبيائِهِمْ، فإذا نَهَيْتُكُمْ عن شَيْءٍ فاجْتَنِبُوهُ ، وَإذا أمرْتُكُمْ بأَمْرٍ فأْتُوا مِنْهُ ما اسْتَطعْتُمْ » متفقٌ عليه .

156. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Do not ask me unnecessarily about the details of the things which I do not mention to you. Verily, the people before you were doomed because they were used to putting many questions to their Prophets and had differences about their Prophets. Refrain from what I forbid you and do what I command you to the best of your ability and capacity".
[Al-Bukhari and Muslim]
Commentary: To be unnecessarily inquisitive and create differences and confusion in the Injunctions of Allah and His Prophet (PBUH) leads to destruction. The safest course lies only in following the Orders of Allah and His Prophet (PBUH) without `ifs' and `buts.' Hairsplitting in religious issues falls in this category. It opens the door for chaos and conflict and paves the way for disunity and separation. May Allah give sense to the Muslim Ummah to abandon this road and take the Right Path which ensures peace and security. Let it be absolutely clear that the Right Path is one and one alone. There cannot be multiple right paths, it is one and singular. Once a community leaves the Straight Path, it is sure to go astray.

الثَّاني : عَنْ أبي نَجيحٍ الْعِرْباضِ بْنِ سَارِيَة رضي اللَّه عنه قال : وَعَظَنَا رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم مَوْعِظَةً بليغة وَجِلَتْ مِنْهَا الْقُلُوبُ وَذَرَفَتْ مِنْهَا الْعُيُون ، فقُلْنَا : يا رَسولَ اللَّه كَأَنَّهَا موعِظَةُ مُوَدِّعٍ فَأوْصِنَا . قال : « أُوصِيكُمْ بتَقْوى اللَّه، وَالسَّمْعِ وَالطَّاعَةِ وإنْ تَأمَّرَ عَلَيْكُمْ عَبْدٌ حبشيٌّ ، وَأنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرى اخْتِلافاً كثِيرا . فَعَلَيْكُمْ بسُنَّتِي وَسُنَّةِ الْخُلَفاءِ الرَّاشِدينَ الْمَهْدِيِّينَ ، عضُّوا عَلَيْهَا بالنَّوَاجِذِ ، وإيَّاكُمْ ومُحْدَثاتِ الأُمُور فإنَّ كُلَّ بدْعَةٍ ضلالَة » رواه أبو داود ، والترمذِي وقال حديث حسن صحيح .
«النَّواجِذُ » بالذال المعجمة : الأَنْيَابُ ، وقيلَ : الأَضْرَاسُ .

157. `Irbad bin Sariyah (May Allah be pleased with him) reported: One day Messenger of Allah (PBUH) delivered us a very eloquent Khutbah on account of which eyes shed tears and hearts were full of tears. A man said: "O Prophet of Allah, this is as if it were a parting advice. So advise us". He (PBUH) said, "I admonish you to fear

Allah, to listen and obey even if an Abyssinian slave is appointed as your leader. Because whosoever among you shall live after me, will see much discord. So hold fast to my Sunnah and the examples of the Rightly-Guided Caliphs who will come after me. Adhere to them and hold to it fast. Beware of new things (in Deen) because every Bid`ah is a misguidance".
[Abu Dawud and At-Tirmidhi].
Commentary: This Hadith stresses piety, obedience to the leader, following in the footsteps of the Prophet (PBUH) and the first four noble caliphs. It strictly forbids innovation in Deen.
This Hadith also reveals the prediction of the Prophet (PBUH) that the Muslim Ummah will become a victim of dissension. He also prescribed the right means to counteract it. The remedy that he has proposed for this problem is that Muslims should never deviate from the path laid for them by him and his righteous successors. This is the touchstone for discovering the truth from the mess of different views. All the troubles of Muslims would come to an end if they accept this as the one singular criterion of right and wrong.

158الثَّالِثُ : عَنْ أبي هريرة رضي اللَّه عنه أن رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : كُلُّ أُمَّتِي يدْخُلُونَ الْجنَّةَ إلاَّ مَنْ أبي » . قِيلَ ومَنْ يَأبى يا رسول اللَّه ؟ قالَ : « منْ أَطاعَنِي دَخَلَ الجنَّةَ ، ومنْ عصَانِي فقدْ أبي » رواه البخاري .

158. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Everyone of my Ummah will enter Jannah except those who refuse". He was asked: "Who will refuse?" He (PBUH) said, "Whoever obeys me, shall enter Jannah, and whosoever disobeys me, refuses to (enter Jannah)".
[Al-Bukhari].
Commentary: The word Ummah here stands for the community which accepted the invitation of the Prophet (PBUH), that is to say, the people who on his call embraced Islam. Out of this community who follow him faithfully will go to Jannah.

159الرَّابعُ : عن أبي مسلمٍ ، وقيلَ : أبي إيَاسٍ سلَمة بْنِ عَمْرو بن الأكْوَعِ رضي اللَّه عنه ، أنَّ رَجُلاً أكَلَ عِنْدَ رسولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم بشِمَالِهِ فقالَ : « كُلْ بيمِينكَ » قالَ : لا أَستَطِيعُ . قالَ : « لا استطعْتَ » ما منعَهُ إلاَّ الْكِبْرُ فمَا رَفعَها إلَى فِيهِ ، رواه مسلم .

159. Salamah bin Al-Akwa` (May Allah be pleased with him) reported: My father said that a person ate in the presence of Messenger of Allah (PBUH) with his left hand. He (PBUH) said, "Eat with your right hand". He said, "I cannot do that." Thereupon he (the Prophet) said, "May you never do that." It was pride that prevented him from doing it. And he could not raise it (the right hand) up to his mouth afterwards.
[Muslim].
Commentary:
1. To eat with the left hand without a valid reason, is a repulsive act. Besides eating, every other good action was done by the Prophet (PBUH) with his right hand.
2. To ignore the Injunctions of Allah and the practice of the Prophet (PBUH) out of pride is a serious offense and can endanger even the Faith of a Muslim.

160الْخامِسُ : عنْ أبي عبدِ اللَّه النُّعْمَانِ بْنِ بَشيرٍ رضي اللَّه عنهما، قالَ: سمِعْتُ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقولُ : « لَتُسَوُّنَّ صُفُوفكُمْ أَوْ لَيُخَالِفَنَّ اللَّه بَيْنَ وُجُوهِكمْ » متفقٌ عليه
وفي روايةٍ لِمُسلمٍ : كان رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يُسَوِّي صُفُوفَنَا حَتَّى كَأَنَّمَا يُسَوي بها الْقِدَاحَ حَتَّى إِذَا رأى أنَّا قدْ عَقَلْنَا عَنْهُ ثُمَّ خَرَجَ يَوماً ، فقامَ حتَّى كَادَ أنْ يكبِّرَ ، فرأى رجُلا بادِياً صدْرُهُ فقالَ : « عِبادَ اللَّه لَتُسوُّنَّ صفُوفكُمْ أوْ لَيُخَالِفَنَّ اللَّه بيْن وُجُوهِكُمْ » .

160. Nu`man bin Bashir (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "Straighten your rows (during Salat) or Allah would create dissension amongst you".
[Al-Bukhari and Muslim].
In another narration reported by Muslim, Nu`man bin Bashir (May Allah be pleased with them) narrated: Messenger of Allah (PBUH) used to straighten our rows (in Salat), as if he was straightening an arrow with their help until he saw that we had learnt it from him. One day he came out, stood up (for Salat) and was about to say: Allahu Akbar (Allah is the Greatest), (marking the beginning of the prayer) when he saw a man, whose chest was bulging out from the row. He said, "Slaves of Allah, you must straighten your rows or Allah would create dissension amongst you."
Commentary: The real meaning of this saying is that Allah will create dissension and conflict among you. In any case, this Hadith makes abundantly clear the importance of setting the rows in congregational Salat to which the

present-day Muslims do not pay much attention. Because of the lack of understanding of Islamic principles, no one pays heed to the proper formation of rows in mosques in congregational Salat.

161السَّادِسُ : عن أبي موسى رضي اللَّه عنه قال : احتَرق بيْتٌ بالْمدِينَةِ عَلَى أهلِهِ مِنَ اللَّيْل فلَمَّا حُدِّث رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم بشَأْنِهِمْ قال : « إنَّ هَذِهِ النَّار عَدُوٌّ لكُمْ ، فإذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ » متَّفقٌ عليه .

161. Abu Musa (May Allah be pleased with him) reported: A house in Al-Madinah caught fire at night and the roof and walls
fell down upon the occupants. When this was reported to Messenger of Allah (PBUH) he said, "Fire is your enemy; so put it out before you go to bed".
[Al-Bukhari and Muslim].
Commentary: The order of the Prophet (PBUH) in this Hadith relates to the lamps which produced light by means of oil and wick which can cause fire. Such lamps were used in the time of the Prophet (PBUH). There is no such risk in electric bulbs which are being used in the present age.

السَّابِعُ : عَنْهُ قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : « إنَّ مَثَل مَا بعَثَني اللَّه بِهِ مِنَ الْهُدَى والْعِلْم كَمَثَلِ غَيْثٍ أَصَاب أرْضاً فكَانَتْ طائِفَةٌ طيبَةٌ ، قبِلَتِ الْمَاءَ فَأَنْبَتتِ الْكلأَ والْعُشْبَ الْكَثِيرَ ، وكَانَ مِنْهَا أجَادِبُ أمسكَتِ الماءَ ، فنَفَعَ اللَّه بها النَّاس فَشَرِبُوا مِنْهَا وسقَوْا وَزَرَعوا. وأصَابَ طائِفَةً أخْرَى ، إنَّمَا هِيَ قِيعانٌ لا تُمْسِكُ ماءً وَلا تُنْبتُ كَلأً فَذَلِكَ مثَلُ مَنْ فقُه فِي دِينَ اللَّه ، ونَفَعَه ما بعَثَنِي اللَّه به ، فعَلِمَ وعَلَّمَ، ومثَلُ مَنْ لَمْ يرْفَعْ بذَلِكَ رَأْساً ولَمْ يَقْبَلْ هُدَى اللَّهِ الذي أُرْسِلْتُ بِهِ » متفقٌ عليه . « فقُه » بضم الْقافِ عَلَى الْمَشْهُور ، وقيلَ : بكَسْرِهَا ، أيْ : صارَ فقِيهاً .

162. Abu Musa (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "The similitude of guidance and knowledge with which Allah has sent me is like a rain which has fallen on some ground. A fertile part of earth has absorbed water and brought forth much grass and herbs. Another part, which is solid, held the water and Allah benefits men thereby, who drank and gave others to drink, and used it for irrigation. But some of it has fallen on a portion of sandy land which neither retains the water nor produces herbage. Such is the likeness of the man who understands the religion of Allah and who gets benefit of what Allah has sent me with; he learns and teaches others. It is also the likeness of the man who neither raises his head on that account (meaning he does not benefit from what the Prophet (PBUH) was sent with) nor accepts Allah's Guidance with which I am sent".
[Al-Bukhari and Muslim].
Commentary: In this Hadith the guidance and knowledge which was sent to mankind through the Prophet (PBUH) is compared to the rain which is beneficial, because this knowledge resuscitates the dead hearts as does the rain to a barren land. One who makes use of this knowledge is likened to a good soil, and one who acquires this knowledge and imparts it to others but does not put it into practice is considered akin to a hard land which holds water and other people utilize it. A person who neither learns it nor acts upon it is like a desolate land which neither holds water nor produces anything. Such a person is the worst of all because he neither himself benefits from it nor lets others make use of it. This Hadith induces one to acquire knowledge, impart it to others, put it into actual practice and warns people from neglecting this duty.

الثَّامِنُ : عن جابِرٍ رضي اللَّه عنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : «مثَلِي ومثَلُكُمْ كَمَثَلِ رجُلٍ أوْقَدَ نَاراً فجَعَلَ الْجَنَادِبُ وَالْفَراشُ يَقَعْنَ فيهَا وهُوَ يذُبُّهُنَّ عَنهَا وأنَا آخذٌ بحُجَزِكُمْ عَن النار ، وأنْتُمْ تَفَلَّتُونَ مِنْ يَدِي » رواه مسلمٌ .
»الْجَنَادِبُ « : نَحْوُ الجَرادِ والْفَراشِ ، هَذَا هُوَ المَعْرُوفُ الَّذِي يَقَعُ في النَّار . «والْحُجَزُ»: جَمْعُ حُجْزَةٍ ، وهِي معْقِدُ الإزَار والسَّراويل .

163. Jabir (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "My parable and that of yours is like a man who kindled a fire. When it has illuminated all around him, the moths and grasshoppers began to fall therein. He tried to push them away, but they overcame him and jumped into it. I am catching hold of your waists ties (to save you) from fire, but you slip away from my hands".
[Muslim].
Commentary: This Hadith mentions the extreme kindness which the Prophet (PBUH) had for the welfare of his followers. It also mentions the misfortune of those who would become the fuel of Hell for not accepting Islam in

spite of the utmost affection and ardour of the Prophet (PBUH) to bring them in the fold of Islam. People who fail to accept Islam would fall in the Hell-fire in the same way moths fall in the fire.

164التَّاسعُ : عَنْهُ أنْ رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم أمَر بلَعْق الأصابع وَالصحْفَةِ وقال: « إنَّكُـم لا تَدْرُونَ في أيِّهَا الْبَرَكَة » رواه مسلم .
وفي رواية لَهُ : « إذَا وَقعتْ لُقْمةُ أحدِكُمْ . فَلْيَأْخُذْهَا فَلْيُمِطْ مَا كَانَ بها مِنْ أذًى ، وَلْيَأكُلْهَا ، وَلا يَدَعْهَا للشَّيْطان ، وَلا يَمْسَحْ يَدَهُ بالْمَنْدِيلِ حَتَّى يَلْعَقَ أصابعهُ ، فإنَّهُ لا يدْري في أيِّ طعَامِهِ الْبَرَكَة » .
وفي رواية له : « إنَّ الشَّيْطانَ يَحْضُرُ أحدَكُمْ عِنْدَ كُلِّ شَيءٍ مِنْ شَأْنِهِ حَتَّى يَحْضُرَهُ عِنْدَ طعَامِهِ ، فإذَا سَقَطتْ مِنْ أحَدِكُمْ اللُّقْمَةُ فَلْيُمِطْ مَا كَانَ بها مِنْ أذَى، فَليَأكُلْها ، وَلا يَدَعْهَا لِلشَّيْطانِ .

164. Jabir (May Allah be pleased with him) reported: Messenger of Allah (PBUH) commanded the licking of fingers (after eating) and the cleaning of the dish, saying: "You do not know in what portion the Blessing (of Allah) lies". [Muslim].
In another narration, Jabir said: Messenger of Allah (PBUH) said, "When a morsel of any of you falls down, you should pick it up and remove any dirt or dust on it and then eat it; and don't leave it for Satan; and do not wipe your hand with the towel until you have licked your fingers, for you do not know in what portion of the food the Barakah* (of Allah) lies".
* Barakah is the abundance of goodness and its continuity.
Commentary: This Hadith enjoins Muslims to lick their fingers after meals, wipe off the food left in the utensils and eat morsels which fall down in the course of eating. All these things have many advantages:
1. May be that is the blessed portion of the food which sticks to the fingers or utensils.
2. This practice is a sign of humility and aversion from the style of proud and haughty people.
3. It saves one from being ungrateful to Allah.
4. By these means one defeats Satan.
In the light of these Islamic injunctions one can very well judge violation of Islamic teachings and ungratefulness to Allah which is evident from the large quantity of food which is thrown on the garbage.

165الْعَاشِرُ : عن ابن عباس ، رضيَ اللَّه عنهما ، قال : قامَ فينَا رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم بموْعِظةٍ فقال : « أيُّهَا النَّاسُ إنَّكُمْ محشورونَ إلَى اللَّه تَعَالَى حُفَاةً عُرَاةً غُرْلاً { كَمَا بَدَأْنَا أوَّلَ خَلْق نُعِيدُهُ وَعْداً علَيْنَا إنَّا كُنَّا فاعِلِين } [الأنبياء : 103] ألا وَإنَّ أوَّلَ الْخَلائِق يُكْسى يَوْمَ الْقِيَامَةِ إبراهيم صلّى اللهُ عَلَيْهِ وسلَّم، ألا وإنَّهُ سَيُجَاءِ برجَالٍ مِنْ أمَّتِي، فيُؤْخَذُ بِهمْ ذَاتَ الشِّمال فأقُولُ: يارَبِّ أصْحَابي ، فيُقَالُ : إنَّكَ لا تَدْري مَا أحْدَثُوا بَعْدَكَ ، فَأقول كما قالَ الْعَبْدُ الصالِحُ : { وكُنْتُ عَلَيْهِمْ شَهيداً ما دُمْتُ فِيهِمْ } إلَى قوله : { الْعَزِيز الْحَكِيمُ } [المائدة : 117 ، 118] فَيُقَالُ لِي : إنَّهُمْ لَمْ يَزَالُوا مرتَدِّينَ عَلَى أعقابِهِمْ مُنْذُ فارَقْتَهُمْ » متفقٌ عليه .
»غُرْلاً « أيْ : غَيْرَ مَخْتُونِين .

165. Ibn `Abbas (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "On the Day of Resurrection you will be assembled barefooted, naked and uncircumcised". He then recited: "As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it," and continued: "The first to be clothed on the Day of Resurrection will be (Prophet) Ibrahim. Then some of my Companions will be taken to the left, (i.e., towards Hell-fire) and when I will say, 'They belong to my Ummah, O my Rubb!' It would be said: 'You do not know what they invented after you had left them.' I shall then say as the righteous slave [i.e., `Isa (Jesus (PBUH)] said: 'And I was a witness over them while I was amongst them, when You took me up, You were the Watcher over them and You are a Witness to all things. If you punish them, they are Your slaves, and if You forgive them, verily, You, only You are the All-Mighty, the All-Wise.' I shall be told: 'They continued to turn on their heels since you parted from them".
[Al-Bukhari and Muslim].
Commentary:
1. We learn from this Hadith that the punishment of apostasy is Hell. For this reason, this crime is punishable by death in Islam.
2. We also learn from this Hadith that the Prophet (PBUH) had neither knowledge of the Unseen nor is he omnipresent and omniscient, as is falsely believed by deviated people. If he had the knowledge of the Unseen, or had he been omnipresent and omniscient, he would not have accepted such persons as his Companions and followers who were in fact apostates. This is the reason when he was informed of their real conduct through Wahy

(Revelation), he disowned them in the same way as Prophet `Isa (Jesus) had disowned the people who had started worshipping him and his mother as God.

166الْحَادِي عَشَرَ : عَنْ أبي سعيدٍ عبدِ اللَّهِ بن مُغفَّلٍ ، رضي اللَّه عنه ، قال : نَهَى رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، عَن الخَذْفِ وقال : « إنَّهُ لا يقْتُلُ الصَّيْدَ ، ولا يَنْكَأُ الْعَدُوَّ ، وَإنَّهُ يَفْقَأُ الْعَيْنَ ، ويَكْسِرُ السِّنَّ » متفقٌ عليه .
وفي رواية : أنَّ قريباً لابْنِ مُغَفَّلٍ خَذَفَ ، فنَهَاهُ وقال : إنَّ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم نَهَى عن الخَذْفِ وقَالَ : « إنَّهَا لا تَصِيدُ صَيْداً » ثُمَّ عادَ فقالَ : أُحَدِّثُكَ أن رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، نَهَى عَنْهُ ، ثُمَّ عُدْتَ تَخْذِفُ ،؟ لا أُكَلِّمُكَ أبداً .

166. `Abdullah bin Mughaffal (May Allah be pleased with him) reported: Messenger of Allah (PBUH) prohibited flicking pebbles by the index finger and the thumb; and he said, "It does not kill a game animal nor does it inflict wound on the enemy, but breaks the tooth and gorges the eye".
[Al-Bukhari and Muslim].
In another narration it is said: A close relative of `Abdullah bin Mughaffal (May Allah be pleased with him) was hitting with pebbles using the index finger and the thumb; he said: "Messenger of Allah (PBUH) has forbidden it saying that it does not kill the game". He repeated the act and Ibn Mughaffal said to him: "I told you that the Prophet (PBUH) had prohibited it but you repeated it. I shall never talk to you."
Commentary:
1. This Hadith exhorts us not to do anything which is likely to harm others.
2. It also tells us that it is permissible to sever connections and speech with the people who disobey the Injunctions of Allah and His Prophet (PBUH).

وعنْ عابسِ بن ربيعة قال : رَأَيْتُ عُمَرَ بنَ الخطاب ، رضي اللَّه عنه ، يُقبِّلُ الْحَجَرَ يَعْنِي الأَسْوَدَ ويَقُولُ : إني أَعْلَمُ أنَّكَ حَجَرٌ مَا تَنْفَعُ ولا تَضُرُّ ، ولوْلا أنِّي رأيْتُ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، يُقَبِّلُكَ ما قَبَّلْتُكَ .. متفقٌ عليه .

167. `Abis bin Rabi`ah (May Allah be pleased with him) reported: I saw `Umar bin Al-Khattab(May Allah be pleased with him) kissing the Black Stone (Al-Hajar Al-Aswad) and saying: "I know that you are just a stone and that you can neither do any harm nor give benefit. Had I not seen Messenger of Allah (PBUH) kissing you, I would not have kissed you".
[Al-Bukhari and Muslim].
Commentary:
1. The statement of `Umar (May Allah be pleased with him) quoted in this Hadith is highly significant in the sense that he wanted to make it absolutely clear to the illiterate and ignorant that Al-Hajar Al-Aswad (Black Stone of the Ka`bah) is not kissed for because stones are venerated in Islam, as was the practice in pre-Islamic period. What he wanted to emphasize was that kissing the Black Stone was in accordance with the Sunnah of the Prophet (PBUH).
2. Obedience of the Prophet (PBUH) in every affair is a must, whether one understands the wisdom behind it or not. By analogy, kissing of the Black Stone, some people think it is permissible to kiss and show respect to the tombs of saints. But this is not valid reason because kissing the Black Stone is an `Ibadah (act of worship), or a part of it, and every `Ibadah is Tauqifiyah (prescribed by Allah and the Prophet (PBUH)) and it can neither be increased nor diminished, nor can it be graded as something else.

Chapter 17

باب في وجوب الانقياد لحكم الله وما يقوله من دَعي إلى ذلك ، وأمِرَ بمعروف أو نُهي عن منكر

Obedience to the command of Allah is an obligatory duty

Allah, the Exalted, says:
"But no, by your Rubb, they can have no Faith, until they make you (O Muhammad (PBUH)) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." (4:65)
"The only saying of the faithful believers, when they are called to Allah (His Words, the Qur'an) and His Messenger (PBUH), to judge between them, is that they say: `We hear and we obey.' And such are the successful (who will live forever in Jannah)." (24:51)

168 عن أبي هريرة رضي اللَّه عنه ، قال : لَمَّا نَزَلَتْ عَلَى رسولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : { للَّهِ ما في السَّمواتِ وَمَا فِي الأرض وإن تبدوا مافِي أنْفُسِكُمْ أوْ تُخْفوهُ يُحاسِبْكُمْ بِهِ اللَّه} الآية [البقرة 283] اشْتَدَّ ذلك عَلَى أصْحابِ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، فأتوْا رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم، ثُمَّ برَكُوا عَلَى الرُّكَب فقالُوا : أيْ رسولَ اللَّه كُلِّفنَا مِنَ الأعمالِ مَا نُطِيقُ : الصَّلاَةَ وَالْجِهادَ وَالصِّيام وَالصَّدقة ، وَقَدَ أُنْزلتْ عليْكَ هَذِهِ الآيَةُ وَلا نُطِيقُهَا . قالَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : «أتُرِيدُونَ أنْ تَقُولوا كَمَا قالَ أهْلُ الْكِتابَين مِنْ قَبْلكُمْ : سَمِعْنَا وَعصينَا ؟ بَلْ قُولوا : سمِعْنا وَأطعْنَا غُفْرانك رَبَّنَا وَإلَيْكَ الْمصيرُ » فَلَمَّا اقْتَرَأَهَا الْقَومُ ، وَذَلقتْ بهَا ألْسِنتهُمْ ، أنَزلَ اللَّه تَعَالَى في إثْرهَا : { آمنَ الرَّسُولُ بما أُنْزِلَ إلِيْهِ مِنْ رَبِّهِ وَالْمُؤمِنونَ كُلٌّ آمنَ باللَّه وَملائِكَتِهِ وكُتبه وَرُسُلهِ لا نُفرِّقُ بَيْنَ أحَدٍ مِنْ رُسُلهِ وَقالوا سمعْنَا وَأطعْنا غُفْرَانك رَبَّنَا وَإلَيْكَ الْمَصيرُ } فَلَمَّا فعلُوا ذلك نَسَخَهَا اللَّه تَعالَى ، فَأنْزَلَ اللَّه عَزَّ وَجَلَّ : { لا يُكلِّفُ اللَّه نَفْساً إلاَّ وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ، رَبَّنَا لا تُؤاخِذْنَا إنْ نَسينَا أو أخْطأنَا } قالَ : نَعَمْ { رَبَّنَا وَلا تَحْمِلْ عَلَيْنَا إصْراً كَمَا حملْتَهُ عَلَى الَّذِينَ مِنْ قبْلِنَا } قالَ: نعمْ { رَبَّنَا ولا تُحَمِّلْنَا مَالا طَاقَةَ لَنَا بهِ } قالَ : نَعَمْ { واعْفُ عَنَّا واغْفِرْ لَنَا وَارْحَمْنَا أنْتَ مَوْلانَا فانْصُرنَا عَلَى الْقومِ الْكَافِرِينَ } قالَ : نعَمْ . رواه مسلم .

168. Abu Hurairah (May Allah be pleased with him) reported: When it was revealed to Messenger of Allah (PBUH): "To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allah will call you to account for it," the Companions of Messenger of Allah (PBUH) felt it hard and severe and they came to Messenger of Allah (PBUH) and sat down on their knees and said: "O Messenger of Allah, we were assigned some duties which were within our power to perform, such as Salat (prayer), Saum (fasting), Jihad (striving in the Cause of Allah), Sadaqah (charity). Then this (the above mentioned) Verse was revealed to you and it is beyond our power to live up to it." Messenger of Allah (PBUH) said, "Do you want to say what the people of two Books (Jews and Christians) said before you: 'We hear and disobey?' You should rather say: 'We hear and we obey, we seek forgiveness, our Rubb and unto You is the return.'" And they said: "We hear and we obey, (we seek) Your forgiveness, our Rubb! And unto You is the return." When the people recited it and it smoothly flowed on their tongues, then Allah revealed immediately afterwards: "The Messenger (Muhammad (PBUH)) believes in what has been sent down to him from his Rubb, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say), 'We make no distinction between one another of His Messengers' - and they say, 'We hear, and we obey. (We seek) Your forgiveness, our Rubb, and to You is the return (of all)". When they did that, Allah abrogated this (Ayah) and Allah the Great revealed: "Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned." (The Prophet (PBUH) said): "Yes. 'Our Rubb! Lay not on us a burden like that which You did lay on those before us (Jews and Christians)". (The Prophet (PBUH) said): "Yes. 'Our Rubb! Put not on us a burden greater than we have strength to bear". (The Prophet (PBUH) said): "Yes. 'Pardon us and grant us forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector) and give us victory over the disbelieving people".
He (the Prophet (PBUH)) said: "Yes".
[Muslim].

Commentary: We learn from this Hadith that initially every person was answerable for thoughts and doubts even those which crossed his mind; something on which nobody had any control. The Companions of the Prophet (PBUH) were naturally disturbed on this situation. But when they heard and obeyed the orders of the Prophet (PBUH) then Almighty Allah revoked this order with the elaboration that He does not put anyone to trouble beyond

his capacity. It is, therefore, essential for every Muslim to obey all the Injunctions of Allah because none of it is such that he is unable to carry out.

Chapter 18

باب في النهي عن البدع ومحدثات الأمور

Prohibition of heresies in religion

Allah, the Exalted, says:
"So after the truth, what else can there be, save error?". (10:32)
"We have neglected nothing in the Book". (6:38)
"(And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (PBUH)". (4:59)
"And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path". (6:153)
"Say (O Muhammad (PBUH) to mankind): 'If you (really) love Allah then follow me (i.e., accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you your sins". (3:31)

169 عن عائشة ، رضي اللَّه عنها ، قالت قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « منْ أحْدثَ في أمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فهُو ردٌّ » متفقٌ عليه .
وفي رواية لمسلمٍ : « مَنْ عَمِلَ عملاً لَيْسَ عَلَيْهِ أمْرُنَا فهُو ردٌّ » .

169. `Aishah (May Allah be pleased with her) reported: Messenger of Allah (PBUH) said, "If anyone introduces in our matter something which does not belong to it, will be rejected".
[Al-Bukhari and Muslim].
The narration in Muslim says: "If anybody introduces a practice which is not authenticated by me, it is to be rejected".
Commentary: This Hadith lays down a very important principle. Unfortunately, Muslims have not attached any importance to this Hadith and the principle given in it with the result that innovations in the Deen have become so common that they have been taken for true Deen; our people act upon them and are made to practice them. One reason for this is their lack of education and ignorance about Deen. The second reason is their lack of understanding of the principle prescribed in this Hadith although it is stated in very explicit terms.
The principle that we learn from this Hadith is that every such action or activity is innovation which is done as a virtue and to gain the Pleasure of Allah but is not consonant with the teachings of the Qur'an and Sunnah, or which does not agree with the interpretation of the Nuss (text) given by the Companions of the Prophet (PBUH) or their successors (Tabi`un). The reason being that the period of the Companions and the Tabi`un is the Khair-ul-Qurun (the best of all generations). Thus any action or activity that is deprived of the support of these generations falls in the category of heresies.

170وعن جابرٍ ، رضي اللَّه عنه ، قال : كان رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ، إذَا خَطب احْمرَّتْ عيْنَاهُ ، وعَلا صوْتُه ، وَاشْتَدَّ غَضَبهُ ، حتَّى كَأَنَّهُ مُنْذِرُ جَيْشٍ يَقُولُ : «صَبَّحَكُمْ ومَسَّاكُمْ » ويقُولُ : « بُعِثْتُ أنَا والسَّاعةُ كَهَاتيْن » ويَقْرِنُ بين أُصْبُعَيْه ، السبَابَةِ ، وَالْوُسْطى ، ويَقُولُ: « أمَّا بَعْدُ ، فإِنَّ خَيرَ الْحَديث كِتَابُ اللَّه ، وخَيْرَ الْهَدْى هدْيُ مُحمَّدٍ صلّى اللهُ عَلَيْهِ وسلَّم ، وَشَرَّ الأُمُورِ مُحْدَثَاتُها وكُلَّ بِدْعَةٍ ضَلالَةٌ » ثُمَّ يقُولُ : « أنَا أوْلَى بُكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ . مَنْ تَرك مَالا فلأهْلِهِ ، ومَنْ تَرَكَ دَيْناً أوْ ضَيَاعاً، فإِليَّ وعَلَيَّ » رواه مسلم .

وعن الْعِرْبَاض بن سَارِيَةَ ، رضي اللَّه عنه ، حَدِيثُهُ السَّابِقُ في بابِ الْمُحَافَظةِ عَلَى السُّنَّةِ

170. Jabir (May Allah be pleased with him) reported: Whenever the Messenger of Allah (PBUH) delivered a Khutbah, his eyes would become red, his tone loud and he showed anger as if he were warning us against an army. He (PBUH) would say, "The enemy is about to attack you in the morning and the enemy is advancing against you in the evening". He would further say, "I am sent with the final Hour like these two fingers of mine." Messenger of Allah (PBUH) held up his index finger and the middle finger together to illustrate. He used to add: "To proceed, the best speech is the Book of Allah and the best guidance is the guidance of Muhammad (PBUH), the worst practice is the introduction of new practices in Islam and every Bid`ah is a misguidance". He would also say, "I am, in respect of rights, nearer to every believer than his own self. He who leaves an estate, it belongs to his heirs, and he who leaves a debt, it is my responsibility to pay it off." [Muslim]. Same Hadith as reported by `Irbad bin Sariyah (May Allah be pleased with him) has already been recorded in the previous chapter regarding safeguarding the Sunnah of

the Prophet (PBUH).
(See Hadith number 158)
Commentary:
1. This Hadith mentions the style of the speech of the Prophet (PBUH). His auspicious presence is regarded in it as a sign of the nearness of the Day of Resurrection.
2. It emphasizes the importance of the Qur'an and the Sunnah and brings into focus the destruction caused by Bid`ah in Deen.
3. It clearly lays down that the orphans and the needy are the liability of the government/Bait-ul-Mal (public exchequer). The reason being that the caliphs were the successors of the Prophet (PBUH) and the work which was done by him in his lifetime was after him their responsibility.
4. The rightful owners of the deceased are their heirs and none else.

Chapter 19

باب في مَنْ سَنَّ سُنَّةً حسنة أو سيئة

Heretics doing desirable or undesirable deeds

Allah, the Exalted, says:

"And those who say: `Our Rubb! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqun (the pious)". (25:74)

"And We made them leaders, guiding (mankind) by Our Command". (21:73)

عَنْ أَبي عَمرو جَرير بن عبدِ اللَّه ، رضي اللَّه عنه ، قال : كُنَّا في صَدْرِ النَّهارِ عِنْد رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم فجاءهُ قومٌ عُرَاةٌ مُجْتابي النِّمار أو الْعَباءِ . مُتَقَلِّدي السُّيوفِ عامَّتُهمْ ، بل كلهم مِنْ مُضرَ ، فتمعَّر وجهُ رسولِ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ، لما رأى بهمْ مِنْ الْفاقة ، فدخلَ ثُمَّ خرج ، فأمر بلالاً فأذَّن وأقام ، فصلَّى ثمَّ خَطَبَ ، فقالَ : {يَا أيُّها الناسُ اتَّقوا ربَّكُمُ الذي خلقكُمْ مِنْ نَفْسٍ وَاحِدةٍ } إلى آخرِ الآية: { إنَّ اللَّه كَانَ عَلَيْكُمْ رَقِيباً} ، وَالآيةُ الأُخْرَى الَّتِي في آخر الْحشْرِ : { يَا أَيُّهَا الَّذينَ آمنُوا اتَّقُوا اللَّه ولْتنظُرْ نفْسٌ مَّا قدَّمتْ لِغدٍ} تَصدَّق رَجُلٌ مِنْ دينارِهِ مِنْ دِرْهَمِهِ مِنْ ثَوْبِهِ مِنْ صَاعِ بُرِّه مِنْ صاعِ تَمرِه حتَّى قالَ : وَلَوْ بِشقِّ تَمْرةٍ فجَاءَ رَجُلٌ مِنْ الأَنْصارِ بِصُرَّةٍ كادتْ كَفُّهُ تعجزُ عَنْها ، بَلْ قدْ عجزتْ ، ثُمَّ تَتابعَ النَّاسُ حَتَّى رَأَيْتُ كَوْمَيْنِ مِنْ طعامٍ وَثيابٍ ، حتَّى رَأَيْتُ وجْهَ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ، يَتهلَّلُ كَأَنَّهُ مذْهَبَةٌ ، فقال رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « مَنْ سَنَّ في الإِسْلامِ سُنَّةً حَسنَةً فلَهُ أَجْرُهَا، وأجْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيءٌ ، ومَنْ سَنَّ في الإِسْلامِ سُنَّةً سيِّئَةً كَانَ عليه وِزْرُها وَوِزرُ مَنْ عَمِلَ بِهَا مِنْ بعْدِهِ مِنْ غَيْرِ أنْ يَنْقُصَ مِنْ أوْزارِهِمْ شَيْءٌ » رواه مسلم .

قوْلُهُ : « مُجْتَابي النِّمارِ » هُو بالجِيمِ وبعد الأَلِفِ باءٌ مُوَحَّدَةٌ . والنِّمَارُ : جمْعُ نَمِرَةٍ، وَهِيَ : كِسَاءٌ مِنْ صُوفٍ مُخَطَّطٌ . وَمَعْنَى « مُجْتَابِيها » أَيْ : لابسِيهَا قَدْ خَرَقُوهَا في رُؤُوسهمِ . « والْجَوْبُ » : الْقَطْعُ ، وَمِنْهُ قوْلُهُ تَعَالَى : { وثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ } أيْ : نَحَتُوهُ وَقَطَعُوهُ . وَقوْلُهُ « تَمَعَّرَ » هو بالعين المهملة ، أيْ : تَغيرَ . وَقوْلُهُ: « رَأَيْتُ كَوْمَيْنِ » بفتح الكاف وضمِّها ، أيْ : صُبْرَتَيْنِ . وَقوْلُهُ : « كَأَنَّهُ مَذْهَبَةٌ» هو بالذال المعجمةِ ، وفتح الهاءِ والباءِ الموحدة ، قالَهُ الْقاضِي عِيَاضٌ وغَيْرُهُ . وصَحَّفَه بَعْضُهُمْ فَقالَ : « مُدْهُنَةٌ » بِدَالٍ مهملةٍ وضم الهاءِ وبالنون ، وَكَذَا ضَبَطَهُ الْحُمَيْدِيُّ ، والصَّحيحُ الْمَشْهُورُ هُوَ الأَوَّلُ . وَالْمُرَادُ بِهِ عَلَى الْوَجْهَيْنِ : الصَّفَاءُ وَالاسْتِنَارَةُ .

171. Jarir bin `Abdullah (May Allah be pleased with him) reported: We were with Messenger of Allah (PBUH) shortly after dawn when there came to him some people clad in woollen rags, or covered with sleeveless blankets; and with swords hanging down from their necks. Most of them rather, all of them, belonged to the Mudar tribe. The face of the Prophet (PBUH) changed when he saw them starving. Then he went into his house and came out; then he commanded Bilal (May Allah be pleased with him) to proclaim Adhan (call to prayers). So he proclaimed Adhan and recited Iqamah and the Prophet (PBUH) led the Salat. Then he delivered a Khutbah saying, "O mankind! Be dutiful to your Rubb, Who created you from a single person (Adam), and from him (Adam) He created his wife (Eve), and from them both He created many men and women; and fear Allah through Whom you demand your (natural) rights, and do not sever the relations of kinship. Surely, Allah is Ever an All-Watcher over you." (4:1) He also recited the Ayah which is in the end of Surat Al-Hashr: "O you who believe! Fear Allah and keep your duty to Him. And let every one look what he has sent forth for the tomorrow". (59:18). Thereafter, every man gave in charity Dinar, Dirham, clothes, measure-fulls of wheat and measure-fulls of dates till he said: "(Give in charity) be it half a date". Then a man of the Ansar came with a bag which was difficult for him to hold in his hand. Thereafter, the people came successively (with charity) till I saw two heaps of food and clothes. I noticed that the face of Messenger of Allah (PBUH) was glowing like that of the bright moon or glittering gold. Then he (PBUH) said, "Whosoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it after him without anything being diminished from their rewards. And whosoever introduces an evil practice in Islam, will shoulder its sin and the sins of all those who will act upon it, without diminishing in any way their burden"
[Muslim].

Commentary:
1. Some people try to deduce a proof for good innovations from the words: "Mun sana' fi Al- islam sunah hasanah". Whosoever introduces a good practice in Islam.
Thus they classify innovations Bid`ah into two categories, namely good innovations and bad innovations. But this is wrong. No innovation can be good. It is always bad because it amounts to inventing Shar`iah which no one has the right to do. Constitution of Shar`iah is the exclusive Right of Allah Alone. It is He who constitutes the Shar`iah and it is on His behest that His Prophets convey it to the people. Not to speak of scholars and others.
2. What this Hadith makes abundantly clear is that anyone who tries to find new ways and means to preach and practice Islamic Shar`iah, which are later on adopted by other people also, would not only get the reward of doing so but he will also be rewarded for the endeavours of those who will after him continue them and perform good deeds. But anything of which we do not find any trace in Shar`iah is bad. It cannot be good in any case, no matter what means are adopted for this purpose.
3. Other benefits of this Hadith are self-evident and do not need further elaboration.

172وعن ابن مسعودٍ رضي اللَّه عنه أنَّ النَّبيَّ صلّى اللهُ عَلَيْهِ وسلَّم قال : « ليس مِنْ نفْسٍ تُقْتَلُ ظُلماً إلاَّ كَانَ عَلَى ابنِ آدمَ الأوَّلِ كِفْلٌ مِنْ دمِهَا لأنَّهُ كَان أَوَّل مَنْ سَنَّ الْقتْلَ » متفقٌ عليه.

172. Ibn Mas`ud (May Allah be pleased with him) reported: The Prophet (PBUH) said, "The first son of Adam* takes a share of the guilt of every one who murders another wrongfully because he was the initiator of committing murder".
[Al-Bukhari and Muslim].
* The son of Adam in the Hadith is said to be Qabil. Allah tells us about his story in Surat Al-Ma'idah (The Table spread with Food). Verses 27-31.
Commentary: This Hadith gives us an idea how serious is the crime of initiating an evil which is followed by others. One who initiates an evil would be sinful for all those who follow him in that crime till the Day of Resurrection. The safest course, therefore, is that one should abstain from heresy and stick to obedience only.

Chapter 20

باب في الدلالة على خير والدعاء إلى هدى أو ضلالة

Calling to right guidance and forbidding depravity

Allah, the Exalted, says:
"And invite (men) to (believe in) your Rubb [i.e., in the Oneness (Tauhid) of Allah - (1) Oneness of the Rububiyah of Allah; (2) Oneness of the worship of Allah; (3) Oneness of the Name and Qualities of Allah]. (28:87)
"Invite (mankind, O Muhammad (PBUH)) to the way of your Rubb (i.e., Islam) with wisdom (i.e., with the Divine Revelation and the Qur'an and fair preaching)".(16:125)
"Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety)". (5:2)
"Let there arise out of you a group of people inviting to all that is good (Islam)." (3:104)

173 وعن أبي مسعودٍ عُقبَةَ بْن عمْرٍو الأَنْصَارِيِّ رضي اللَّه عنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « مَنْ دَلَّ عَلَى خَيْرٍ فَلهُ مثْلُ أَجْرِ فَاعِلِهِ » رواه مسلم .

173. Abu Mas`ud `Uqbah bin `Amr Al-Ansari Al-Badri (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Whoever guides someone to virtue will be rewarded equivalent to him who practices that good action".
[Muslim].
Commentary: The statement quoted in this Hadith was made by the Prophet (PBUH) when, on a certain occasion, someone requested him to give an animal for riding. The Prophet (PBUH) replied that he did not have any. A man who was present there said that he could show him the man who could help him in the matter. This is how the Prophet (PBUH) revealed the reward of directing people to good deeds, which is mentioned in this Hadith.

174وعن أبي هريرة رضي اللَّه عنه أن رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : «منْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الأجْرِ مِثْلُ أُجُورِ منْ تَبِعَهُ لا يَنْقُصُ ذلكَ مِنْ أُجُورِهِم شَيْئاً ، ومَنْ دَعَا إِلَى ضَلاَلَةٍ كَانَ عَلَيْهِ مِنَ الإِثْم مِثْلُ آثَامِ مَنْ تَبِعَهُ لا يَنْقُصُ ذلكَ مِنْ آثَامِهِمْ شَيْئاً » رواه مسلم.

174. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect, and if anyone invites others to follow error, the sin, will be equivalent to that of the people who follow him (in sinfulness) without their sins being diminished in any respect".
[Muslim].
Commentary: `Invitation' and `Call' stand to mean here that someone induces others to virtue or seduces to sin by means of his speech or action. We come to know from this Hadith that one who becomes a medium for either of them is given a reward or punishment respectively by Allah (SWT).

175وعن أبي العباس سهل بن سعدٍ السَّاعِدِيِّ رضي اللَّه عنه أن رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال يَوْمَ خَيْبَرَ : « لأُعْطِيَنَّ الرَّايَةَ غَداً رَجُلاً يَفْتَحُ اللَّه عَلَى يَدَيْهِ ، يُحبُّ اللَّه ورسُولَهُ ، ويُحِبُّهُ اللَّهُ وَرَسُولُهُ » فَبَاتَ النَّاسُ يَدُوكونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطاهَا . فلَمَّا أَصبحَ النَّاسُ غَدَوْا عَلَى رسولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا ، فقال: « أَيْنَ عليُّ بنُ أَبِي طالب ؟ » فقيل : يا رسولَ اللَّه هُو يَشْتَكي عَيْنَيْه قال : « فَأَرْسِلُوا إِلَيْهِ » فَأُتِي بِهِ ، فَبَصقَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم في عيْنَيْهِ ، وَدعا لَهُ ، فَبَرأَ حَتَّى كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ ، فأَعْطَاهُ الرَّايَةَ . فقَال عليٌّ رضي اللَّه عنه : يا رسول اللَّه أُقَاتِلُهمْ حَتَّى يَكُونُوا مِثْلَنَا ؟ فقال : « انْفُذْ عَلَى رِسلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلامِ ، وَأَخْبِرْهُمْ بِمَا يجِبُ مِنْ حقِّ اللَّه تَعَالَى فِيهِ ، فواللَّه لأَنْ يَهْدِيَ اللَّه بِكَ رَجُلاً وَاحِداً خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ» متفقٌ عليه.
قوله : « يَدُوكُونَ » : أَيْ يخُوضُونَ ويتحدَّثون ، قوْلُهُ : « رِسْلِكَ » بكسر الراءِ وبفتحِهَا لُغَتَان ، وَالْكَسْرُ أَفْصَحُ .

175. Sahl bin Sa`d (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said on the day of the Khaibar Battle, "I will give this banner to a person at whose hands Allah will grant victory; a man who loves Allah

and His Messenger (PBUH), and Allah and His Messenger love him also." The people spent the night thinking as to whom it would be given. When it was morning, the people hastened to Messenger of Allah (PBUH). Every one of them was hoping that the banner would be given to him. He (the Prophet (PBUH)) asked, "Where is `Ali bin Abu Talib?" They said: "O Messenger of Allah! His eyes are sore." He (PBUH) then sent for him and when he came, Messenger of Allah (PBUH) applied his saliva to his eyes and supplicated. `Ali (May Allah be pleased with him) recovered as if he had no ailment at all. He (PBUH) conferred upon him the banner. `Ali (May Allah be pleased with him) said: ``O Messenger of Allah, shall I fight against them until they are like us?" Thereupon he (the Prophet (PBUH)) said, "Advance cautiously until you reach their open places; thereafter, invite them to Islam and inform them what is obligatory for them from the Rights of Allah, for, by Allah, if Allah guides even one person through you that is better for you than possessing a whole lot of red camels".
[Al-Bukhari and Muslim].
Commentary: Besides mentioning the excellence of `Ali (May Allah be pleased with him) and the miracle of the Prophet (PBUH), this Hadith tells about the procedure of Jihad. According to procedure, first of all, polytheists and infidels should be invited to Islam, and if they reject the invitation, then Jihad be made against them. Jihad is such an action that if at its initial stage, that is to say at the stage of invitation, some people accept the guidance, then the people who will participate in Jihad will get the reward of good deeds done by those who would join the fold of Islam.

176وعن أنسٍ رضي اللَّه عنه أنْ فتًى مِنْ أسْلَمَ قال : يا رسُولَ اللَّه إنِّي أُريد الْغزْوَ ولَيْس مَعِي مَا أتجهَّزُ بِهِ ؟ قالَ : « ائْتِ فُلاناً فإنه قدْ كانَ تَجهَّزَ فَمرِضَ » فأتَاهُ فقال : إنَّ رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يُقْرِئُكَ السَّلامَ ويَقُولُ : أعْطِنِي الذي تجَهَّزْتَ بهِ ، فقال : يا فُلانَةُ أعْطِيهِ الذي تجَهَّزْتُ بهِ ، ولا تحْبسِي مِنْهُ شَيْئاً ، فواللَّه لا تَحْبسِين مِنْهُ شَيْئاً فيُبَارَكَ لَكِ فِيهِ . رواه مسلم .

176. Anas bin Malik (May Allah be pleased with him) reported: A young man from the tribe of Aslam said, "O Messenger of Allah (PBUH), I wish to fight (in the Cause of Allah) but I do not have anything to equip myself with (for fighting)". He (the Prophet (PBUH)) said, "Go to so-and-so, for he had equipped himself (for fighting) but he fell ill." So he (the young man) went to him and said, "Messenger of Allah (PBUH) sends you his greetings and says that you should give me the equipment that you have provided yourself with." The man said (to his wife or servant): "O so-and-so, give him the equipment I have collected for myself and do not withhold anything from him. By Allah, if you withhold anything from him, we will not be blessed therein".
[Muslim].
Commentary:
1. We learn from this Hadith that if a person has made preparations for doing some good deed but he is unable to do it due to illness or some other genuine reason, and he gives the material to be used for that purpose to someone else then he will also be equally eligible to the reward of that good deed.
2. Rather than spending wealth in the way of Allah, those who withhold it, displease Allah, and their wealth becomes deprived of His Blessing.

Chapter 21

باب في التعاون على البر والتقوى

Assistance towards righteousness and piety

Allah, the Exalted, says:

"Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety)". (5:2)

"By Al-`Asr (the time). Verily, man is in loss. Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma`ruf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad)". (103:1-3)

عن أبي عبدِ الرحمن زيدِ بن خالدٍ الْجُهَنيِّ رضيَ اللَّه عنه قالَ : قالَ رَسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : مَنْ جهَّزَ غازياً في سَبيلِ اللَّه فقدْ غزَا ومَنْ خَلَفَ غازياً في أهْلِهِ بِخَيْرٍ فقدْ غزَا» متفقٌ عليه .

177. Khalid Al-Juhani (May Allah be pleased with him) reported: The Prophet (PBUH) said, "He who equips a warrior in the way of Allah (will get the reward of the one who has actually gone for Jihad); and he who looks after the family of a warrior in the way of Allah will get the reward of the one who has gone for Jihad".
[Al-Bukhari and Muslim].

Commentary: This Hadith tells the mode which can make Jihad more effective and give the participants of Jihad equal share in its reward. Every society has many able-bodied young people who want to take part in Jihad but do not have the resources for it, and this is how a very useful segment of the society fails to make any contribution to it. On the other hand, there are people in the society who have plenty of resources but do not possess health, vigour and youth which are essential for Jihad. According to the method prescribed in this Hadith, not only the requisite manpower and resources essential for Jihad are combined but everyone gets an even share in its reward. It should be kept in mind that in the early period of Islam, Mujahidun (the Muslims who took part in Jihad) were neither professional soldiers nor were they paid regular salaries, the way they now constitute a regular, permanent and vast military institution. These Mujahidun used to take part in Jihad voluntarily as is being done nowadays under many organizations also.

178وعن أبي سعيدٍ الخُدْريِّ رضي اللَّه عنهُ أنَّ رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم ، بَعَثَ بَعْثاً إلى بَني لِحيانَ مِنْ هُذَيْلٍ فقالَ : « لِيَنْبعِثْ مِنْ كُلِّ رَجُلَيْنِ أحَدُهُمَا وَالأجْرُ بَيْنَهُمَا » رواه مسلم.

178. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: Messenger of Allah (PBUH) sent a detachment to Banu Lahyan tribe and remarked, "Let one of every two men get ready to advance, and both will earn the same reward".
[Muslim].

وعن ابن عباسٍ رضي اللَّه عنهما أنَّ رسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم لَقِيَ رَكْباً بالرَّوْحَاءِ فقال: «مَنِ الْقوْمُ ؟ » قالُوا : الْمُسْلِمُونَ ، فقالُوا : مَنْ أنْتَ ؟ قال : «رسولُ اللَّه» فرفَعَتْ إليْهِ امرَأَةٌ صَبيًّا فقالَتْ : ألَهَذَا حَجٌّ ؟ قال : « نَعمْ وَلَكِ أجْرٌ » رواه مسلم .

179. Ibn `Abbas (May Allah be pleased with them) reported: Messenger of Allah (PBUH) came across a party of mounted men at Ar-Rauha and asked them, "Who are you?" They answered: "We are Muslims, and who are you?" He said, "I am the Messenger of Allah." A woman from among them lifted a boy up to him and asked: "Can this one go on Hajj?" He (PBUH) said, "Yes, and you will have the reward."
[Muslim].

Commentary:

1. We learn from this Hadith that in the matter of dress, style and appearance, the Prophet (PBUH) was so simple that ordinary people could not easily recognize him as a Prophet.
2. If a child is taken with his parents for Hajj, its reward will be given to his parents because at that age Hajj is not obligatory on him. After gaining maturity, if the child has the means to go for Hajj, then he is duty-bound to perform it. The Hajj performed by him in childhood is considered as Nafl only.

180وَعَنْ أبِي موسى الأشْعَرِيِّ رضيَ اللَّهُ عنه ، عن النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم أنَّهُ قال: « الخَازِنُ المُسْلِمُ الأمِينُ الذي يُنَفِّذُ ما أمِرَ بهِ ، فيُعْطِيهِ كَامِلاً مَوفَّراً ، طيِّبَةً بهِ نَفْسُهُ فيَدْفعُهُ إلى الذي أمِرَ لَهُ بهِ أحَدُ المُتَصَدِّقيْنِ » متفقٌ عليه .

وفي رواية : « الذي يُعْطِي مَا أمِرَ بهِ » وضَبطُوا « المُتَصدِّقيْنِ » بفتح القاف مع كسر النون على التَّثْنِيَةِ ، وعَكْسُهُ عَلَى الجمْعِ وكلاهُمَا صَحِيحٌ .

180. Abu Musa (May Allah be pleased with him) reported: The Prophet (PBUH) said, "The honest Muslim trustee who carries out duties assigned to him (in another narration he said, "Who gives"), and he gives that in full, with his heart overflowing with cheerfulness, to whom he is ordered, he is one of the two givers of charity".
[Al-Bukhari and Muslim].
Commentary: This Hadith also mentions a very important principle to the effect that everyone must wholeheartedly perform the duty assigned to him by the state. If he is appointed custodian of the Bait-ul-Mal (public exchequer), he must fulfill his duty with utmost honesty. If he is not envious of anyone, nor harms anybody, nor behaves niggardly then he will be entitled to the same reward which will be due to the person who entrusted him that duty. Thus this Hadith enjoins every Muslim to perform his official duties wholeheartedly and to the best of his ability.

Chapter 22

باب في النصيحة

Giving Counsel

Allah, the Exalted, says:
"The believers are nothing else than brothers (in Islamic religion)". (49:10)
"(Nuh said) I give sincere advice to you". (7:62)
"(And Hud said) And I am a trustworthy adviser (or well-wisher) for you". (7:68)

181 فالأوَّلُ : عن أبي رُقَيَّة تَميم بن أوْس الدَّاريِّ رضي اللَّه عنه أنَّ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال: « الدِّينُ النَّصِيحَةُ » قُلْنَا : لِمَنْ ؟ قالَ « للَّه وَلِكِتَابِهِ ولِرسُولِهِ وَلأئمَّةِ المُسْلِمِينَ وَعَامَّتِهِمْ » رواه مُسْلِم .

181. Tamim bin Aus Ad-Dari (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Ad-Deen is sincerity". We said: "For whom?" He replied, "For Allah, His Book, His Messenger and for the leaders of the Muslims and their masses".
[Muslim].
Commentary: This Hadith stresses the importance and merits of general sincerity. Sincerity for Allah here means that one must have true faith in Him and He should be worshipped with full devotion and sincerity. Sincerity for the Qur'an means that one should confirm its truth with one's full heart and mind, recite it regularly, act upon the injunctions contained in it with meticulous care and strictly avoid its misinterpretation. Sincerity of the Prophet (PBUH) means sincere confirmation of his Prophethood, faithful obedience of his orders and adherence to his Sunnah. The goodwill of the Muslim rulers stands here for co-operating with them in their lawful orders and obedience of their such orders which are free from any trace of sin. If they deviate from the Straight Path they should be persuaded to turn to virtue. One should not revolt against them unless they commit infidelity. The goodwill of the Muslim masses means that one should work for the betterment of their life in this world and the Hereafter. They should be provided the right guidance, induced to perform good deeds and deterred from evils.

182الثَّاني : عَنْ جرير بْن عبدِ اللَّه رضي اللَّه عنه قال : بَايَعْتُ رَسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم عَلَى : إقَامِ الصَّلاَةِ ، وإيتَاءِ الزَّكَاةِ ، وَالنُّصْحِ لِكلِّ مُسْلِمٍ . متفقٌ عليه .

182. Jarir bin `Abdullah (May Allah be pleased with him) reported: I made my covenant with Messenger of Allah (PBUH) on the observance of Salat, payment of Zakat, and giving counsel to Muslim."
[Al-Bukhari and Muslim].
Commentary: This Hadith emphasizes the importance of goodwill to all the Muslims to the extent that the Prophet (PBUH) would require his Companions to vow for their goodwill giving counsel to each other in the same way as he did in the case of most important obligations like Salat and Zakat.

183الثَّالثُ : عَنْ أنَس رضي اللَّه عنه عن النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « لاَ يُؤْمِنُ أحَدُكُمْ حَتَّى يُحِبَّ لأخِيهِ مَا يُحِبُّ لِنَفْسِهِ » متفقٌ عليه .

183. Anas (May Allah be pleased with him) reported: The Prophet (PBUH) said, "No one of you becomes a true believer until he likes for his brother what he likes for himself".
[Al-Bukhari and Muslim].
Commentary: We learn from this Hadith about the importance and virtue of mutual love among the Muslims. If we act upon the injunctions mentioned in this Hadith, the Muslim societies will be immediately purged of the evils like exploitation, bribery, dishonesty, falsehood, cheating, forgery, etc., which are rampant in them at present. Islam has taught golden principles to its followers who have unfortunately neglected them and in consequence are leading a life of utter disgrace and moral turpitude. May Allah guide them to the Straight Path.

Chapter 23

باب في الأمر بالمعروف والنهي عن المنكر

Enjoining Good and forbidding Evil

Allah, the Exalted, says:
"Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma`ruf (i.e., Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful." (3:104)
"You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad (PBUH) and his Sunnah) are the best of peoples ever raised up for mankind; you enjoin Al-Ma`ruf (i.e., Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden)". (3:110)
"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them)." (7:199)
"The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma`ruf (i.e., Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e., polytheism and disbelief of all kinds, and all that Islam has forbidden)". (9:71)
"Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud (David) and `Isa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from the Munkar (wrong, evildoing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do". (5:78,79)
"And say: `The truth is from your Rubb.' Then whosoever wills, let him believe; and whosoever wills, let him disbelieve". (18:29)
"Therefore proclaim openly (Allah's Message - Islamic Monotheism) that which you are commanded..." (15:94)
"We rescued those who forbade evil, but with a severe torment. We seized those who did wrong because they used to rebel against Allah's Command (disobey Allah)". (7:165)

184 فالأوَّلُ : عن أبي سعيدٍ الخُدْريِّ رضي اللَّه عنه قال : سمِعْتُ رسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقُولُ : « مَنْ رَأى مِنْكُم مُنْكراً فَلْيغيِّرْهُ بِيَدِهِ ، فَإنْ لَمْ يَسْتَطعْ فبِلِسَانِهِ ، فَإنْ لَمْ يَسْتَطِعْ فَبِقَلبهِ وَذَلَكَ أَضْعَفُ الإِيمانِ » رواه مسلم .

184. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith".
[Muslim].
Commentary: This Hadith contains a very important prescription to prevent the Muslim society from all things which are forbidden in Islam. So long as Muslims adhered to it and ceaselessly and fearlessly performed their obligation of enjoining the right and forbidding the wrong, their society was largely safe from many evils and sins.

185الثَّاني : عن ابن مسْعُودٍ رضي اللَّه عنه أنَّ رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم قال : «مَا مِنَ نَبيٍّ بعَثَهُ اللَّه في أمَّةٍ قبْلِي إلاَّ كان لَه مِن أمَّتِهِ حواريُّون وأَصْحَابٌ يَأْخذون بسُنَّتِهِ ويقْتدُون بأَمْره، ثُمَّ إنَّها تَخْلُفُ مِنْ بعْدِهِمْ خُلُوفٌ يقُولُون مَالاَ يفْعلُونَ ، ويفْعلُون مَالاَ يُؤْمَرون ، فمَنْ جاهدهُم بِيَدِهِ فَهُو مُؤْمِنٌ ، ومَنْ جاهدهم بقَلْبِهِ فَهُو مُؤْمِنٌ ، ومَنْ جَاهَدهُمْ بِلِسانِهِ فَهُو مُؤْمِنٌ ، وليس وراءَ ذلِك مِن الإِيمانِ حبَّةُ خرْدلٍ » رواه مسلم .

185. Abdullah bin Mas`ud (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Never a Prophet had been sent before me by Allah to his people but he had, among his people, (his) disciples and companions, who followed his ways and obeyed his command. Then there came after them their successors who proclaimed what they did not practise, and practised what they were not commanded to do. And (he) who strove against them with his hand is a believer; he who strove against them with his heart is a believer; and he who strove against them with his tongue is a believer ; and beyond that there is no grain of Faith".
[Muslim].

186الثالثُ : عن أبي الوليدِ عُبَادَةَ بنِ الصَّامِتِ رضي اللَّه عنه قال : « بايعنا رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم على السَّمعِ والطَّاعَةِ في العُسْرِ وَاليُسْرِ والمَنْشَطِ والمَكْرَهِ ، وَعلى أثَرَةٍ عَلَيْنَا، وعَلَى أنْ لاَ نُنَازعَ الأمْرَ أهْلَهُ إلاَّ أنْ تَروْا كُفْراً بَوَاحاً عِنْدكُمْ مِنَ اللَّه تعالَى فيه بُرهانٌ ، وعلى أن نقول بالحقِّ أينَما كُنَّا لا نخافُ في اللَّه لَوْمَة لائمٍ » متفقٌ عليه .

»المنْشَط والمَكْره » بفتْح مِيميهما : أيْ : في السَّهْلِ والصَّعْبِ . « والأثَرةُ : الاخْتِصاصُ بالمُشْتَرك ، وقدْ سبقَ بيَانُها . « بوَاحاً » بفتْح البَاءِ المُوَحَّدة بعْدَهَا وَاوثُمَّ ألِفٌ ثُمَّ حاء مُهْمَلَة أيْ ظاهِراً لاَ يَحْتَمِلُ تَأْويلاً .

186. `Ubadah bin As-Samit (May Allah be pleased with him) reported: We swore allegiance to Messenger of Allah (PBUH) to hear and obey; in time of difficulty and in prosperity, in hardship and in ease, to endure being discriminated against and not to dispute about rule with those in power, except in case of evident infidelity regarding which there is a proof from Allah. We swore allegiance to Messenger of Allah (PBUH) to say what was right wherever we were, and not to fear from anyone's reproach.
[Al-Bukhari and Muslim].

Commentary: It has been emphasized in this Hadith that even if a Muslim ruler is sinful and cruel, one should not disobey him unless he orders to go against the Divine injunctions. In that case, such rulers should not be obeyed. Similarly, it is not permissible to revolt against them until they commit clear-cut infidelity because there is a greater danger of loss in revolt and rebellion. It should be noted once and for all that the expression of truth and compliance with religious injunctions have top priority on all occasions. This should be done regardless of what people say on this account.

187الرَّابع : عن النعْمان بن بَشيرٍ رضي اللَّه عنهما عن النبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم قال: « مَثَلُ القَائِمِ في حُدودِ اللَّه ، والْوَاقِع فيها كَمَثَلِ قومٍ اسْتَهَمُوا على سفينةٍ فصارَ بعضُهم أعلاهَا وبعضُهم أسفلَها وكانَ الذينَ في أسفلِها إذَا اسْتَقَوْا مِنَ الماءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ فقالُوا : لَوْ أنَّا خَرَقْنَا في نَصِيبنا خَرْقاً ولَمْ نُؤْذِ مَنْ فَوْقَنَا ، فَإنْ تَرَكُوهُمْ ومَا أرادُوا هَلَكُوا جَميعاً ، وإنْ أخَذُوا عَلَى أَيْدِيهِم نَجوْا ونَجوْا جَمِيعاً » . رواهُ البخاري .

القَائمُ في حُدودِ اللَّه تعَالى » معْنَاهُ : المُنْكِرُ لها ، القائمُ في دفعِهَا وإزالَتِهَا والمُرادُ بالحُدودِ : مَا نَهى اللَّه عَنْهُ : «اسْتَهَمُوا » : اقْتَرعُوا .

187. Nu`man bin Bashir (May Allah be pleased with him) reported: The Prophet (PBUH) said, "The likeness of the man who observes the limits prescribed by Allah and that of the man who transgresses them is like the people who get on board a ship after casting lots. Some of them are in its lower deck and some of them in its upper (deck). Those who are in its lower (deck), when they require water, go to the occupants of the upper deck, and say to them : `If we make a hole in the bottom of the ship, we shall not harm you.' If they (the occupants of the upper deck) leave them to carry out their design they all will be drowned. But if they do not let them go ahead (with their plan), all of them will remain safe".
[Al-Bukhari].

Commentary: We learn from this Hadith that the consequences of committing acts which are forbidden in Islam are not confined only to those persons who commit them, but the whole society has to suffer for them. It is, therefore, essential that the people who are in the habit of committing sinful acts and violate Divine injunctions, should be checked to save the whole society from destruction. If this is not done, the entire society will have to face the Divine punishment.

188الخامِسُ : عَنْ أمِّ المُؤْمِنِينَ أمِّ سَلَمَة هِنْدٍ بنتِ أبي أمَيَّة حُذيْفَةَ رضي اللَّه عنها ، عن النبي صَلّى اللهُ عَلَيْهِ وسلَّم أنه قال : « إنَّهُ يُسْتَعْمَلُ عَلَيْكُمْ أُمَراءُ فَتَعْرِفُونَ وتُنْكِرُونَ فَمنْ كَره فقدْ بَرِىءَ وَمَنْ أنْكَرَ فَقَدْ سَلِمَ ، وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ » قالوا : يا رَسُولَ اللَّه ألاَ نُقَاتِلُهُمْ ؟ قالَ : «لاَ، مَا أَقَامُوا فِيكُمْ الصَّلاَةَ » رواه مسلم .

مَعْنَاهُ : مَنْ كَرِهَ بِقَلْبِهِ ولَمْ يَسْتَطِعْ إنْكَاراً بِيَدٍ وَلا لِسَانٍ فَقَدْ بَرِئَ مِنَ الإثمِ وَأدَّى وَظِيفَتَهُ ، ومَنْ أنْكَرَ بَحَسَبِ طَاقَتِهِ فَقدْ سَلِمَ مِنْ هَذِهِ المعصيةِ ، وَمَنْ رَضِيَ بِفِعْلِهِمْ وتابعهم ، فَهُوَ العَاصي .

188. Umm Salamah (May Allah be pleased with her) reported: The Prophet (PBUH) said, "You will have rulers some of whom you approve and some of whom you will disapprove. He who dislikes them will be safe, and he who expresses disapproval will be safe, but he who is pleased and follows them (will be indeed sinful)". His audience asked: "Shall we not fight them?" He replied, "No, as long as they establish Salat amongst you".
[Muslim].

Commentary:
1. By qualifying the obedience of Muslim rulers with Salat, it has been made clear that what actually distinguishes between Kufr and Islam is Salat.
2. If a person has the power to stop the rulers from committing evil deeds, he must use this power for it. If he is incapable of it, he should at least condemn their evil deeds in his heart. To join or acquiesce in the evil deeds of the rulers is an extremely dangerous trend. From this angle, participation in political parties is a dangerous affair because when these parties come into power, all their members have to endorse and pursue their good as well as bad policies.

189السَّادسُ : عن أمِّ الْمُؤْمِنين أمِّ الْحكَم زَيْنَبَ بِنْتِ جحْشٍ رضي اللَّه عنها أنَّ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم دَخَلَ عَلَيْهَا فَزِعاً يقُولُ : « لا إِلَه إِلاَّ اللَّه ، ويْلٌ لِلْعربِ مِنْ شَرٍّ قدِ اقتَربَ ، فُتحَ الْيَوْمَ مِن ردْمِ يَأْجُوجَ وَمأْجوجَ مِثْلُ هذِهِ » وَحلَّقَ بأُصْبُعه الإِبْهَامِ والَّتِي تَلِيهَا . فقُلْتُ: يَا رسول اللَّه أَنَهْلِكُ وفِينَا الصَّالحُونَ ؟ قال : « نَعَمْ إِذَا كَثُرَ الْخبَثُ » متفقٌ عليه .

189. Zainab (May Allah be pleased with her) reported: The Prophet (PBUH) came to visit me one day frightened and he ü said, "La ilaha illallah (There is no true God but Allah). Woe to the Arabs because of an evil which has drawn near! Today an opening of this size has been made in the barrier restraining Ya'juj and Ma'juj (Gog and Magog people)." And he (PBUH) made a circle with his thumb and index finger. I said, ``O Messenger of Allah! Shall we perish while still there will be righteous people among us?" He (PBUH) replied, ``Yes, when wickedness prevails".
[Al-Bukhari and Muslim].
Commentary: This Hadith also tells us about the ominous of sin. It says that when vice becomes common, then in spite of the presence of some virtuous persons, that community will be destroyed. But on the Day of Resurrection, those noble persons who had done their duty of preaching virtue and checking vice will stand apart from the sinners. Thus this Hadith induces one to keep away from sins.

190السَّابعُ : عنْ أبي سَعيد الْخُدْريِّ رضي اللَّه عنه عن النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « إِيَّاكُم وَالْجُلُوسَ في الطرُقاتِ » فقالُوا : يَا رسولَ اللَّه مَالَنَا مِنْ مَجالِسنَا بُدٌّ ، نَتحدَّثُ فِيهَا ، فقال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : فَإِذَا أَبَيْتُمْ إِلاَّ الْمَجْلِس فَأَعْطُوا الطَّرِيقَ حَقَّهُ» قالوا: ومَا حَقُّ الطَّرِيق يا رسولَ اللَّه ؟ قال : « غَضُّ الْبَصَرِ ، وكَفُّ الأَذَى، وردُّ السَّلامِ ، وَالأَمْرُ بالْمعْرُوفِ ، والنَّهْيُ عنِ الْمُنْكَرِ » متفقٌ عليه .

190. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Beware of sitting on roads (ways)." The people said: "We have but them as sitting places." Messenger of Allah (PBUH) said, "If you have to sit there, then observe the rights of the way". They asked, "What are the rights of the way?" He (PBUH) said, "To lower your gaze (on seeing what is illegal to look at), and (removal of harmful objects), returning greetings, enjoining good and forbidding wrong".
[Al-Bukhari and Muslim].
Commentary:
1. This Hadith tells us that it is improper to sit on roadsides and passages in such a way which causes inconvenience to men and women who pass by. It is really very unfortunate that now we do not care about such things at all.
2. If sitting on roadside is indispensable at all, then it is essential to observe the requirements mentioned in the Hadith to justify the needful.
3. Some other Islamic etiquette mentioned in this Hadith have also been stated in other Ahadith. For instance, politeness of speech, sharing of someone's burden, helping the oppressed and the troubled, guiding the wayward person to the right path, answering (in the prescribed manner) one who sneezes, etc.

191الثَّامنُ : عن ابن عباس رضي اللَّه عنهما أن رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم رأى خَاتماً مِنْ ذَهَبٍ في يَدِ رَجُلٍ ، فنَزعَهُ فطَرحَهُ وقال : « يَعْمَدُ أَحَدُكُمْ إِلَى جَمْرَةٍ مِنْ نَارٍ فيَجْعلُهَا في يَدِهِ ، » فقِيل لِلرَّجُل بَعْدَ مَا ذَهَبَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : خُذْ خَاتمَكَ ، انتَفِعْ بِهِ . قالَ : لا واللَّه لا آخُذُهُ أبداً وقدْ طرحهُ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم . رواه مسلم .

191. `Abdullah bin `Abbas (May Allah be pleased with them) reported: Messenger of Allah (PBUH) saw a man wearing a gold ring. So he (the Prophet (PBUH)) pulled it off and threw it away, saying, "One of you takes a live coal, and puts it on his hand." It was said to the man after Messenger of Allah (PBUH) had left: "Take your ring (of gold) and utilize it," whereupon he said: "No, by Allah, I would never take it when Messenger of Allah (PBUH) has thrown it away".
[Muslim].

Commentary:
1. We learn from this Hadith that wearing of gold ring is prohibited for men and so is wearing of golden ornament by them. It is very unfortunate indeed that nowadays it has become a popular fashion to present men gold ring on their marriage and they wear it with great pride. It is a very dangerous custom and must be altogether shunned for two reasons. Firstly, it is an unnecessary formality and burden to exchange presents and hold big feasts on betrothal ceremony. It is also open to objection in Islamic law. Secondly, to give and take unlawful things is all the more forbidden and is akin to building one sin over another.
2. The spirit of obedience mentioned in this Hadith is matchless.

192التَّاسِعُ : عَنْ أبي سعيدٍ الْحسن البصْري أنَّ عَائِذَ بن عمْرٍو رضي اللَّه عنه دخَلَ عَلَى عُبَيْدِ اللَّهِ بن زيَادٍ فقَالَ : أيْ بنيَّ ، إنِّي سمِعتُ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يَقولُ : « إنَّ شَرَّ الرِّعاءِ الْحُطَمَةُ » فإيَّاكَ أنْ تَكُونَ مِنْهُمْ . فقَالَ لَهُ : اجْلِسْ فإنَّمَا أنت مِنْ نُخَالَةِ أصْحَابِ مُحَمَّدٍ صلّى اللهُ عَلَيْهِ وسلَّم ، فقال : وهَلْ كَانَتْ لَهُمْ نُخَالَةٌ إنَّمَا كَانَتِ النُّخالَةُ بَعْدَهُمْ وفي غيرِهِمْ ، رواه مسلم .

192. Abu Sa`id Al-Hasan Basri reported: `Aidh bin `Amr (the Companion) (May Allah be pleased with him) visited `Ubaidullah bin Ziyad (the ruler) and said to him: "Son, I heard Messenger of Allah (PBUH) saying, `The worst shepherds (rulers) are those who deal harshly in respect of supervision. Beware, Don't be one of them!'" Ibn Ziyad said to him, "Sit down, you are but husk from among the Companions of the Prophet (PBUH)." `Aidh bin `Amr (May Allah be pleased with him) retorted: "Was there any husk among them? Surely, husk came after them and among others than them".
[Muslim].
Commentary: This Hadith presents a model of courage and boldness of speaking the truth before a tyrant. It was displayed by `Aidh (May Allah be pleased with him) in the court of Ubaidullah bin Ziyad, governor of Basrah. The latter humiliated `Aidh (May Allah be pleased with him) for his straight forwardness and truth but he repeated his statement about the eminence of the Companions of the Prophet ü and said none of them could be called husk.

193الْعاشرُ : عَنْ حذيفة رضي اللَّه عنه أنَّ النبي صلّى اللهُ عَلَيْهِ وسلَّم قال : « والَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرُنَّ بالْمعرُوفِ ، ولَتَنْهَوُنَّ عَنِ الْمُنْكَرِ ، أوْ لَيُوشِكَنَّ اللَّه أنْ يَبْعثَ عَلَيْكُمْ عِقاباً مِنْهُ ، ثُمَّ تَدْعُونَهُ فَلاَ يُسْتَجابُ لَكُمْ » رواه الترمذي وقال : حديثٌ حسنٌ .

193. Hudhaifah (May Allah bepleased with him) reported: The Prophet (PBUH) said, "By Him in Whose Hand my life is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you. Then you will make supplication and it will not be accepted".
[At-Tirmidhi].
Commentary: To abandon the practice of enjoining virtue and forbidding vice is likely to incur the displeasure of Allah. This trend is indeed fraught with the danger of rejection of prayers and supplications by Him.

194الْحَادي عشَرَ : عنْ أبي سَعيد الْخُدريِّ رضي اللَّه عنه عن النبيِّ صلّى اللهُ عَلَيْهِ وسلَّم قال: «أفْضَلُ الْجِهَادِ كَلِمَةُ عَدْلٍ عندَ سلْطَانٍ جائِرٍ » رواه أبو داود ، والترمذي وقال: حديثٌ حسنٌ .

194. Abu Sa`id Al-Khudri (May Allah bepleased with him) reported: The Prophet (PBUH) said, "The best type of Jihad (striving in the way of Allah) is speaking a true word in the presence of a tyrant ruler."
[Abu Dawud and At-Tirmidhi].
Commentary: Jihad has many degrees. Preaching of virtue is also Jihad. The most meritorious of all is the effort of communicating the Message of Allah to an unjust ruler. Similarly, if a society is so much given to a vice that no one can dare to utter a word against it, then to protest against it can also be reckoned as the best Jihad.

195الثَّاني عَشَرَ : عنْ أبي عبدِ اللَّه طارق بن شِهابٍ الْبُجَلِيِّ الأحْمَسِيِّ رضي اللَّه عنه أنَّ رجلاً سأَلَ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسلَّم ، وقدْ وَضعَ رِجْلَهُ في الغرْزِ : أيُّ الْجِهادِ أفْضَلُ؟ قالَ : «كَلِمَةُ حقٍّ عِنْدَ سُلْطانٍ جائِرٍ » رَوَاهُ النسائيُّ بإسنادٍ صحيح .
»الْغرْز « بِعَيْنٍ مُعْجَمَةٍ مَفْتُوحةٍ ثُمَّ راءٍ ساكنة ثم زَاي ، وَهُوَ ركَابُ كَور الْجملَ إذَا كَانَ مِنْ جِلْدٍ أوْ خَشَبٍ ، وَقِيلَ : لاَ يَخْتَصُّ بجِلدٍ وَخَشَبٍ .

195. Abu `Abdullah Tariq bin Shihab (May Allah bepleased with him) reported: A person asked the Prophet (PBUH) (when he had just put his foot in the stirrup): "What is the highest form of Jihad?" He (PBUH) said,

"Speaking the truth in the presence of a tyrant ruler".
[An-Nasa'i].

196الثَّالِثَ عشَرَ : عن ابن مَسْعُودٍ رضي اللَّه عنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : «إنَّ أوَّلَ مَا دخَلَ النَّقْصُ عَلَى بَنِي إسْرائيلَ أنَّه كَانَ الرَّجُلُ يَلْقَى الرَّجُلَ فيَقُولُ : يَا هَذَا اتَّق اللَّه وَدعْ مَا تَصْنَعُ فَإِنَّهُ لا يَحِلُّ لك ، ثُم يَلْقَاهُ مِن الْغَدِ وَهُو عَلَى حالِهِ ، فلا يمْنَعُه ذلِك أنْ يكُونَ أكِيلَهُ وشَرِيبَهُ وَقعِيدَهُ ، فَلَمَّا فَعَلُوا ذلِكَ ضَرَبَ اللَّه قُلُوبَ بَعْضِهِمْ ببعْضٍ » ثُمَّ قال : { لُعِنَ الَّذِينَ كَفَروا مِنْ بَنِي إسْرَائِيلَ عَلَى لِسَانِ داوُدَ وعِيسَى ابنِ مَرْيمِ ذلِك بِما عَصَوْا وكَانوا يعْتَدُونَ ، كَانُوا لا يَتَنَاهَوْنَ عنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ ما كانُوا يَفْعلُون صَلّى اللهُ عَلَيْهِ وسَلَّم تَرى كَثِيراً مِنْهُمْ يَتَوَلَّوْنَ الَّذين كَفَرُوا لَبِئْسَ مَا قدَّمتْ لَهُمْ أَنْفُسهُمْ {
إلى قوله : { فاسِقُونَ { [المائدة : 78، 81 { ثُمَّ قالَ : « كَلاَّ ، وَاللَّه لَتَأْمُرُنَّ بالْمعْرُوفِ ، ولَتَنْهوُنَّ عَنِ الْمُنْكَر، ولَتَأْخُذُنَّ عَلَى يَدِ الظَّالِمِ ، ولَتَأْطِرُنَّهُ عَلَى الْحَقِّ أطْراً ، ولَتقْصُرُنَّهُ عَلَى الْحَقِّ قَصْراً ، أَوْ لَيَضْرِبَنَّ اللَّه بقُلُوبِ بَعْضِكُمْ عَلَى بَعْضٍ ، ثُمَّ لَيَلْعَنكُمْ كَمَا لَعَنَهُمْ » رواه أبو داود، والترمذي وقال : حديث حسن .
(ضعيف) . [مداره على أبي عبيدة بن عبد الله بن مسعود ولم يسمع من أبيه] .

196. `Abdullah bin Mas`ud (May Allah bepleased with him) reported: Messenger of Allah (PBUH) said, "The first defect (in religion) which affected the Children of Israel in the way that man would meet another and say to him: `Fear Allah and abstain from what you are doing, for this is not lawful for you.' Then he would meet him the next day and find no change in him, but this would not prevent him from eating with him, drinking with him and sitting in his assemblies. When it came to this, Allah led their hearts into evil ways on account of their association with others." Then he (PBUH) recited, "Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud (David) and `Isa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from the Munkar (wrong, evildoing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. You see many of them taking the disbelievers as their Auliya' (protectors and helpers). Evil indeed is that which their own selves have sent forward before them; for that (reason) Allah's wrath fell upon them and in torment will they abide. And had they believed in Allah and in the Prophet (Muhammad (PBUH)) and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliya' (protectors and helpers); but many of them are the Fasiqun (rebellious, disobedient to Allah)." (5:78-81)
Then he (PBUH) continued: "Nay, by Allah, you either enjoin good and forbid evil and catch hold of the hand of the oppressor and persuade him to act justly and stick to the truth, or, Allah will involve the hearts of some of you with the hearts of others and will curse you as He had cursed them".
[Abu Dawud and At-Tirmidhi].
The wording in At-Tirmidhi is: Messenger of Allah (PBUH) said, "When the Children of Israel became sinful, their learned men prohibited them but they would not turn back. Yet, the learned men associated with them and ate and drank with them. So, they were cursed at the tongues of Dawud and `Isa (Jesus), son of Maryam (Mary), because they were disobedient and were given to transgression." At this stage Messenger of Allah (PBUH) who was reclining on a pillow sat up and said, "No, By Him in Whose Hand my soul is, there is no escape for you but you persuade them to act justly."
Commentary: This Hadith tells us that the duty of `Ulama' is to check the people from vice and if, in spite of all their efforts people do not abandon them, they should avoid associating with them because it is a matter of religious reverence and vanity. If they do not do it, they will also be cursed like the disobedient lot. May Allah save us from this negligence.

197الرَّابعَ عَشَرَ : عن أبي بَكْرٍ الصدِّيق ، رضي اللَّه عنه . قال : يا أَيُّهَا النَّاسُ إنَّكُمْ تقرءونَ هَذِهِ الآيةَ : { يَا أيُّها الَّذِينَ آمَنُوا علَيْكُمْ أَنْفُسَكُمْ لا يَضُرُّكُمْ منْ ضَلَّ إذَا اهْتَدَيْتُمْ { [المائدة : 105] وإنِي سَمِعت رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقُولُ : « إنَّ النَّاسَ إذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يدَيْهِ أَوْشَكَ أنْ يَعُمَّهُمُ اللَّه بعِقَابٍ مِنْهُ » رواه أبو داود ، والترمذي والنسائي بأسانيد صحيحة .

197. Abu Bakr As-Siddiq (May Allah bepleased with him) reported: "O you people! You recite this Verse: `O you who believe! Take care of your ownselves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error.' (5:105) But I have heard Messenger of Allah (PBUH) saying: "When people see an oppressor but do not prevent him from (doing evil), it is likely that Allah will punish them all."
[Abu Dawud and At-Tirmidhi].

Commentary: What Abu Bakr As-Siddiq (May Allah bepleased with him) had stated was that the Ayah mentioned in this Hadith was generally understood to mean that if a person is on the Straight Path then it is not necessary for him to preach virtue and forbid vice because in that case he neither has the fear of being harmed by the disobedience and sins of others nor is he answerable to Allah for their misdeeds. Thus, what it implies is that Muslim Ummah is not responsible for the enforcement of Islamic Shari`ah in the world and all it is concerned with is its own improvement only. By narrating this Hadith, Abu Bakr As-Siddiq (May Allah bepleased with him) refuted this interpretation of the Ayah and made it clear that it is the duty of the Ummah and each of its member to make best possible efforts to check the vices prevalent in the society. So much so that if a Muslim has the ability to check the vices by means of force or speech but he does not do it, his negligence in this regard will become a cause of Divine wrath and punishment. The true significance of this ayah is that if, in spite of the best efforts on the part of the pious ones there is no improvement, and people do not abstain from sins and disobedience of Allah, then the pious persons will not be held responsible for what the defaulters do, nor would they suffer on this account. This interpretation of the ¢yah removes the conflict that seems to exist between the meaning of the Ayah and the Hadith

Chapter 24

باب تغليظ عقوبة من أمر بمعروف أو نهى عن منكر وخالف قوله فعله

Chastisement for one who enjoins good and forbids evil but acts otherwise

Allah, the Exalted, says:

"Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allah) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurat (Torah)]! Have you then no sense?". (2:44)

"O you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do". (61:2,3)

"(Shu`aib said:) I wish not, in contradiction to you, to do that which I forbid you." (11:88)

198 وعن أبي زيدٍ أسامة بْنِ حَارثة ، رضي اللَّه عنهما ، قال : سَمِعْتُ رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يقُولُ : « يُؤْتَى بالرَّجُلِ يَوْمَ الْقِيامةِ فيُلْقَى في النَّار ، فتَنْدلِقُ أقْتَابُ بَطْنِهِ ، فيَدُورُ بهَا كَمَا يَدُورُ الحِمَارُ في الرَّحا ، فيجْتَمِعُ إلَيْهِ أهْلُ النَّار فيَقُولُونَ : يَا فُلانُ مَالَكَ ؟ أَلَمْ تَكُن تَأْمُرُ بالمَعْرُوفِ وتَنْهَى عَنِ المُنْكَرِ ؟ فيَقُولُ : بَلَى ، كُنْتُ آمُرُ بالمَعْرُوفِ وَلاَ آتِيه ، وَأَنْهَى عَنِ المُنْكَرِ وآتِيهِ » متفق عليه .

قولُهُ : « تَنْدلِقُ » هُوَ بالدَّالِ المهملة ، وَمَعْنَاهُ تَخْرُجُ . و « الأَقْتابُ » : الأَمْعَاءُ ، واحِدُهَا قِتْبٌ .

198. Usamah bin Zaid (May Allah bepleased with them) reported: Messenger of Allah (PBUH) said, "A man will be brought on the Day of Resurrection and will be cast into Hell, and his intestines will pour forth and he will go round them as a donkey goes round a millstone. The inmates of Hell will gather round him and say: `What has happened to you, O so-and-so? Were you not enjoining us to do good and forbidding us to do evil?' He will reply: `I was enjoining you to do good, but was not doing it myself; and I was forbidding you to do evil, but was doing it myself". [Al-Bukhari and Muslim].

Commentary: This Hadith serves a stern warning for such `Ulama', preachers and reformers of the Ummah whose own conduct is contrary to the sermons they give from the pulpit.

Chapter 25

باب الأمر بأداء الأمانة

Discharging the Trusts

Allah, the Exalted, says:
"Verily! Allah commands that you should render back the trusts to those to whom they are due." (4:58)
"Truly, We did offer Al-Amanah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e., afraid of Allah's torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results)". (33:72)

199 عن أبي هريرة ، رضي اللَّه عنه ، أن رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم قال : « آيَةُ المُنَافِقِ ثلاثٌ: إِذَا حَدَّث كَذَبَ ، وَإِذَا وَعَدَ أَخْلَفَ ، وإِذَا آؤْتُمِنَ خَانَ » متفقٌ عليه.
وفي رواية : « وَإِنْ صَامَ وَصلَّى وزعَمَ أَنَّهُ مُسْلِمٌ » .

199. Abu Hurairah (May Allah bepleased with him) reported: Messenger of Allah (PBUH) said, "There are three signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust."
[Al-Bukhari and Muslim].
Another narration adds the words: 'Even if he observes fasts, performs Salat and asserts that he is a Muslim".
Commentary: A hypocrite is the one who professes Islam before the Muslims but conceals hatred and animosity against them. This double-dealing is worse than Kufr. This is the reason the Noble Qur'an has declared about them that they will be in the lowest depths of the Hell. The hypocrites referred to here lived at the time of the Prophet (PBUH) and he was informed about them through Wahy (Revelation). It is very difficult to identify the class of hypocrites in this age. It is almost impossible to know the hypocrisy of Faith. The practical hypocrisy is, however, now very common among the Muslims. It can be identified on the strength of the traits which have been stated in the Ahadith about them. These traits are very common among many of the present-day Muslims. Their conduct bears the marks of hypocrisy. This practical hypocrisy is, however, not Kufr as is the case with the hypocrisy of Faith.

200وعن حُذَيْفَةَ بن الْيمانِ ، رضي اللَّه عنه ، قال: حدثنا رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم ، حَديثين قَدْ رَأَيْتُ أَحدهُمَا ، وَأَنَا أَنْتَظِرُ الآخَرَ : حدَّثنا أَنَّ الأَمَانَةَ نَزَلَتْ في جَذْرِ قُلُوبِ الرِّجَالِ ، ثُمَّ نَزَلَ الْقُرآنُ فعلموا مِنَ الْقُرْآنِ ، وَعلِمُوا مِنَ السُّنَّةِ ، ثُمَّ حَدَّثنا عَنْ رَفْعِ الأَمانَةِ فقال : «يَنَـامُ الرَّجلُ النَّوْمةَ فَتُقْبضُ الأَمَانَةُ مِنْ قَلْبهِ ، فيظَلُّ أَثَرُهَا مِثْلَ الْوَكْتِ ، ثُمَّ ينامُ النَّوْمَةَ فتُقبضُ الأَمَانَةُ مِنْ قَلْبِهِ ، فيظَلُّ أَثَرُهَا مِثل أثَرِ الْمَجْلِ ، كَجَمْرٍ دَحْرجْتَهُ عَلَى رِجْلكَ ، فنفط فتَراه مُنْتبِراً وَلَيْسَ فِيهِ شَيءٌ » ثُمَّ أَخَذَ حَصَاةً فَدَحْرَجَهَا عَلَى رِجْلِهِ ، فَيُصْبِحُ النَّاسُ يَتبايَعونَ ، فلا يَكادُ أَحَدٌ يُؤدِّي الأَمَانَةَ حَتَّى يُقَالَ : إِنَّ في بَنِي فلانٍ رَجُلاً أَمِيناً ، حَتَّى يُقَالَ لِلَّرجلِ : مَا أَجْلدهُ مَا أَظْرَفَهُ ، مَا أَعْقلَهُ ، وَمَا في قَلْبِهِ مِثْقالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمانٍ. وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ وَمَا أُبَالِي أَيُّكُمْ بايعْتُ ، لَئِنْ كَانَ مُسْلماً ليردُنَّهُ عَلَيَّ دِينُه ، ولَئِنْ كَانَ نَصْرانياً أَوْ يَهُودياًّ لَيُرُدنَّهُ عَلَيَّ سَاعِيهِ ، وأَمَّا الْيَوْمَ فَما كُنْتُ أُبايُعُ مِنْكمْ إِلاَّ فُلاناً وَفُلاناً » متفقٌ عليه .

200. Hudhaifah bin Al-Yaman (May Allah bepleased with him) reported: Messenger of Allah (PBUH) foretold to us two Ahadith. I have seen one (being fulfilled), and I am waiting for the other. He (PBUH) told us, "Amanah (the trust) descended in the innermost (root) of the hearts of men (that is, it was in their heart innately, by Fitrah, or pure human nature). Then the Qur'an was revealed and they learnt from the Quran and they learned from the Sunnah." Then the (Prophet (PBUH)) told us about the removal of Amanah. He said, "The man would have some sleep, and Amanah would be taken away from his heart leaving the impression of a faint mark. He would again sleep, and Amanah would be taken away from his heart leaving an impression of a blister, as if you rolled down an ember on your foot and it was vesicled. He would see a swelling having nothing in it." He (the Prophet (PBUH)) then took up a pebble and rolled it over his foot and said, "The people would enter into transactions with one another and hardly a person would be left who would return (things) entrusted to him (and there would look like an honest person) till it would be said: `In such and such tribe there is a trustworthy man.' And they would also say about a person: `How prudent he is! How handsome he is and how intelligent he is!' whereas in his heart there would be no grain of Faith."
Hudhaifah bin Al-Yaman (May Allah bepleased with him) added: I had a time when I did not care with whom amongst you I did business, I entered into a transaction, for if he were a Muslim, his Faith would compel him to

discharge his obligation to me; and if he were a Christian or a Jew, his guardian (surety) would compel him to discharge his obligation to me. But today I would not enter into a transaction except with so-and-so.
[Al-Bukh ri and Muslim].
Commentary: The word `Amanah' (trust) is a very comprehensive term which includes everything like adherence to Islamic injunctions, fairness in dealing, giving everybody his due, etc. According to this Hadith, with decline in moral values the true sense of Amanah will gradually go on diminishing and eventually a stage will come which has been elucidated in the text of this Hadith.

201وعن حُذَيْفَة ، وَأبي هريرة ، رضي اللَّه عنهما، قالا : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : «يَجْمعُ اللَّه ، تَبارك وَتَعالَى ، النَّاسَ فيَقُومُ الْمُؤمِنُونَ حتَّى تُزْلَفَ لَهُمُ الْجَنَّةُ ، فيَأتُونَ آدَمَ صلواتُ اللَّه عَلَيْهِ ، فيقُولُونَ : يَا أَبَانَا اسْتَفْتِحْ لنَا الْجَنَّةَ ، فيقُولُ : وهَلْ أخْرجكُمْ مِنْ الجنَّةِ إلاَّ خَطِيئَةُ أبيكُمْ ، لَسْتُ بِصاحبِ ذلِكَ ، اذْهَبُوا إلَى ابْنِي إبْراهِيمَ خَلِيلِ اللَّه ، قالَ: فيأتُونَ إبْرَاهِيمَ ، فيقُولُ إبْرَاهِيمُ : لَسْتُ بِصاحِبِ ذلِك إنَّمَا كُنْتُ خَلِيلاً مِنْ وَرَاءَ وراءَ ، اعْمَدُوا إلَى مُوسَى الذي كَلَّمهُ اللَّه تَكْلِيماً ، فيَأْتُونَ مُوسَى ، فيقُولُ : لَسْتُ بِصاحِب ذلكَ، اذْهَبُوا إلَى عِيسى كَلِمَةِ اللَّه ورُوحِهِ فيقُولُ عيسَى : لَسْتُ بصاحِبِ ذلكَ. فيَأْتُونَ مُحمَّداً صلّى اللهُ عَلَيْهِ وسلَّم ، فيَقُومُ فيُؤْذَنُ لَهُ ، وَتُرْسَلُ الأَمانَةُ والرَّحِمُ فيَقُومَان جَنْبَتَي الصراطِ يَميناً وشمالاً ، فيَمُرُّ أَوَّلُكُمْ كَالْبَرْقِ » قُلْتُ : بأَبِي وَأمِّي ، أيُّ شَيءٍ كَمَرِّ الْبَرْقِ ؟ قال : « أَلَمْ تَرَوْا كَيْفَ يمُرُّ ويَرْجِعُ في طَرْفَةِ عَيْنٍ ؟ ثُمَّ كَمَرِّ الريح ثُمَّ كَمرِّ الطَّيْرِ ؟ وَأشَدُّ الرِّجالِ تَجْري بِهِمْ أعْمَالُهُمْ ، ونَبِيُّكُمْ قائِمٌ عَلَى الصراطِ يقُولُ : رَبِّ سَلِّمْ ، حَتَّى تَعْجِزَ أعْمَالُ الْعِبَادِ ، حتَّى يَجِئَ الرَّجُلُ لا يَسْتَطِيعُ السَّيْرَ إلاَّ زَحْفاً ، وفِي حافَتَي الصراطِ كَلالِيبُ مُعلَّقةٌ مَأْمُورَةٌ بِأَخْذِ مَنْ أُمِرَتْ بِه ، فَمَخْدُوشٌ نَاجٍ وَمُكَرْدَسٌ في النَّارِ » وَالّذِي نَفْسُ أبي هُرَيْرَةَ بِيَدِهِ إنَّ قَعْرَ جَهَنَّم لَسبْعُونَ خَرِيفاً . رواه مسلم .
قوله : « وراءَ وَرَاءَ » هُو بالْفَتْحِ فِيهِما . وَقيل : بالضَّمِّ بلا تَنْوِينٍ ، ومَعْنَاهُ: لسْتُ بتلْكَ الدَّرَجَةِ الرَّفِيعَةِ ، وهِي كَلِمة تُذْكَرُ عَلَى سبيل التَّواضُعِ . وقَدْ بسطْتُ مَعْنَاهَا في شَرْحِ صحيح مسلمٍ ، واللَّه أعلم .

201. Hudhaifah and Abu Hurairah (May Allah bepleased with them) reported that they heard Messenger of Allah (PBUH) saying, "Allah will assemble mankind, and the believers will stand till Jannah will be brought near them. They will then go to Adam (PBUH) and say, `O our father, ask (Allah (SWT), that Jannah may be opened for us, but he will reply: `There was nothing that put you out of Jannah except your father's sin. I am not the one to do that, go to my son Ibrahim (Abraham), the beloved man of Allah.' Then Ibrahim (PBUH) when approached, will say: `I am not the one to do that, for I was only a friend; and that is not a lofty status but ask Musa (Moses) to whom Allah spoke.' They will then go to Musa (PBUH) but he will say: `I am not the one to do that; go to `Isa (Jesus), Allah's Word and spirit.' `Isa (PBUH) will say: `I am not the one to do that.' So they will come to me; and I will stand and be given permission. Amanah and ties of relationship will be sent forth and will stand on the sides of the Sirat (that is, the Bridge set over Hell-fire) right and left, and the first of you will pass like lightning." I said (that is Abu Hurairah (May Allah bepleased with him)" :I ransom you with my father and mother, what is like the movement of lightning?" The Messenger of Allah replied, "Have you not seen how the lightning goes and returns in the twinkling of an eye? Next (group will pass) like the passing of the breeze, next like the passing of a bird, and the next with the speed of a running man, according to the quality of their deeds. (During all this time) your Prophet (PBUH) will remain standing on the Bridge saying: `O my Rubb, keep (them) safe, keep (them) safe,' till men's deeds are so weak that a man comes who will be able only to crawl. On both sides of the Bridge pronged flesh hooks, placed under command will be hung and will seize those about whom they receive command, some people being lacerated and escaping and others being thrown violently into Hell." Abu Hurairah added: By Him in Whose Hand Abu Hurairah's soul is, the pit of Jahannam (Hell) is seventy years in depth.
[Muslim].
Commentary: This Hadith mentions the horrors of the Day of Resurrection which are evident from the fact that even Prophets will be fearful of Allah and making supplication to Him. Prophet Muhammad (PBUH) alone will be requesting Allah for bestowing His Mercy on humans. This Hadith also describes the grace of the Prophet (PBUH) who will then intercede for all.

202وعن أبي خُبَيْبٍ بضم الخاءِ المعجمة عبد اللَّهِ بنِ الزُّبَيْرِ ، رضي اللَّه عنهما قال : لَمَّا وَقَفَ الزبَيْرُ يَوْمَ الْجَمَلِ دَعانِي فقُمْتُ إلَى جَنْبِهِ ، فقالَ : يَا بُنَيَّ إنَّهُ لا يُقْتَلُ الْيَوْمَ إلاَّ ظالِمٌ أَوْ مَظْلُومٌ ، وإنِّي لأرانِي إلاَّ سأُقْتَلُ الْيَوم مَظْلُوماً، وَإنَّ مِنْ أكْبَرِ هَمِّي لَدَيْني أفتَرى دَيْنَنَا يُبْقى مِنْ مالنا شيْئاً ؟ ثُمَّ قالَ : بعْ مَالَنَا واقْض دَيْنِي ، وَأوْصَى بالثُّلُث ، وَثُلُثُهُ لبنيه ، يَعْنِي لبَنِي عَبْدِ اللَّه بن الزبير ثُلُثُ الثُّلُث . قالَ : فإن فضل مِنْ مالِنَا بعْدَ قَضَاءِ الدَّيْن شَيءٌ فثُلُثُهُ لِبَنِيكَ ، قالَ هِشَامٌ : وكان وَلَدُ عَبْدِ اللَّهِ قدْ ورأى بَعْضَ بَني الزبَيْرِ خُبيبٍ وَعَبَّادٍ ، وَلَهُ يَوْمئذٍ تِسْعَةُ بَنِينَ وتِسعُ بَنَاتٍ . قالَ عَبْدُ اللَّه : فَجعَل يُوصِينِي بديْنِهِ ويَقُول : يَا بُنَيَّ إنْ عَجَزْتَ عنْ شَيءٍ

مِنْهُ فاسْتَعِنْ عَلَيْهِ بموْلايَ . قالَ : فَوَاللَّهِ مَا دَريْتُ ما أرادَ حَتَّى قُلْتُ يَا أَبَتِ مَنْ مَوْلاَكَ ؟ قالَ : اللَّه . قال : فواللَّهِ مَا وَقعْتُ في كُرْبَةٍ مِنْ دَيْنِهِ إلاَّ قُلْتُ: يَا مَوْلَى الزبَيْرِ اقض عَنْهُ دَيْنَهُ ، فَيقْضِيَهُ . قالَ : فَقُتِلَ الزُّبَيْرُ وَلَمْ يَدَعْ دِينَاراً وَلاَ دِرْهَماً إلاَّ أَرضِينَ ، مِنْهَا الْغَابَةُ وَإِحْدَى عَشَرَةَ داراً بالْمَدِينَةِ . ودارَيْن بالْبَصْرَةِ ، وَدَاراً بالْكُوفَة وَدَاراً بمِصْرَ . قال : وَإِنَّمَا كَانَ دَيْنُهُ الذي كَانَ عَلَيْهِ أَنَّ الرَّجُلَ يأْتيهِ بالمالِ ، فَيَستَودِعُهُ إِيَّاهُ ، فَيَقُولُ الزُّبيْرُ: لا وَلَكنْ هُوَ سَلَفٌ إنِّي أَخْشَى عَلَيْهِ الضَّيْعةَ . وَمَا ولِي إَمَارَةً قطُّ وَلا جِبَايةً ولا خَراجاً ولا شَيْئاً إلاَّ أَنْ يَكُونَ في غَزْوٍ مَعَ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ، أَوْ مَعَ أَبي بكْر وَعُمَرَ وَعُثْمَانَ رضي اللَّه عنهم ، قالَ عَبْدُ اللَّه : فَحَسَبْتُ مَا كَانَ عَلَيْهِ مِنَ الدَّيْنِ فوجَدْتُهُ أَلْفَيْ أَلْفٍ وَمائَتَيْ أَلْفٍ، فَلَقِيَ حكِيمُ بْنُ حِزَامٍ عَبدَ اللَّهِ بْن الزُّبَيْرِ فقالَ : يَا ابْنَ أَخِي كَمْ عَلَى أَخِي مِنَ الدَّيْنِ ؟ فَكَتَمْتُهُ وَقُلْتُ : مِائَةُ أَلْفٍ . فَقالَ : حَكيمٌ : وَاللَّه مَا أرى أَمْوَالَكُمْ تَسعُ هَذِهِ ، فَقالَ عَبْدُ اللَّهِ : أَرَأَيْتُكَ إِنْ كَانَتْ أَلْفَي أَلْفٍ ؟ وَمِائَتَيْ أَلْفٍ ؟ قالَ : مَا أَرَاكُمْ تُطِيقُونَ هَذَا ، فَإِنْ عَجَزْتُمْ عَنْ شَىْء مِنْهُ فاسْتَعِينُوا بي . قالَ : وكَانَ الزُّبَيْرُ قَدِ اشْتَرَى الْغَابَةَ بِسَبْعِينَ ومِائَةَ أَلْف، فَبَاعَهَا عَبْدُ اللَّهِ بِأَلْف أَلفٍ وسِتِّمِائَةِ أَلْفَ ، ثُمَّ قَامَ فقالَ : مَنْ كَانَ لَهُ عَلَى الزُّبَيْرِ شَيْء فَلْيُوافِنَا بِالْغَابَةِ ، فَأَتَاهُ عبْدُ اللَّهِ بْنُ جَعفر ، وكَانَ لَهُ عَلَى الزُّبَيْرِ أَرْبعُمِائةِ أَلْفٍ ، فَقَال لعَبْدِ اللَّه : إنْ شِئْتُمْ تَرَكْتُهَا لَكُمْ ؟ قَالَ عَبْدُ اللَّه : لا ، قال فَإِنْ شِئْتُمْ جعَلْتُمُوهَا فِيما تُؤخِّرُون إنْ أَخَّرْتُمْ ، فقال عَبْدُ اللَّه : لا ، قال : فاقْطَعُوا لِي قِطْعَةً ، قال عبْدُ اللَّه : لَكَ مِنْ هاهُنا إلَى هاهُنَا. فَبَاعَ عَبْدُ اللَّهِ مِنْهَا فقضَى عَنْهُ دَيْنَه ، وَوَفَّاهُ وَبَقِيَ منْهَا أَرْبَعةُ أَسْهُمٍ وَنِصْفٌ ، فقدم عَلَى مُعَاويَةَ وَعَنْدَهُ عمْرُو بْنُ عُثْمَانَ ، وَالْمُنْذِرُ بْنُ الزُّبيْرِ ، وَابْنُ زَمْعَةَ . فقال لَهُ مُعَاوِيَةُ : كَمْ قَوَّمَتِ الْغَابَةُ ؟ قال : كُلُّ سَهْمٍ بمائَةِ أَلْفٍ قال: كَمْ بَقِي مِنْهَا ؟ قال : أَرْبَعَةُ أَسْهُمٍ ونِصفٌ ، فقال الْمُنْذرُ بْنُ الزَّبَيْرِ : قَدْ أَخَذْتُ مِنْهَا سَهْماً بمائَةِ أَلْفٍ ، وقال عَمْرُو بنُ عُثْمان : قَدْ أَخَذْتُ مِنْهَا سَهْماً بِمِائَةِ أَلْفٍ . وقال ابْن زمْعَة : قَدْ أَخَذْتُ مِنها سَهْماً بِمِائَةِ أَلْفٍ ، فَقالَ مُعَاويةُ : كَمْ بَقِيَ مِنْهَا؟ قال : سَهْمٌ ونصفُ سَهْمٍ ، قالَ : قَدْ أَخَذْتُهُ بِخَمسينَ ومائَةِ ألف . قالَ : وبَاعَ عَبْدُ اللَّه بْنُ جَعْفَرٍ نصيبَهُ مِنْ مُعَاوِيَةَ بِستِّمائَةِ أَلْفٍ. فَلَمَّا فرغَ ابنُ الزُّبَيْرِ مِنْ قَضاءِ دَيْنِهِ قالَ بَنُو الزُّبَيْرِ : اقسِمْ بَيْنَنَا مِيراثَنَا . قالَ : وَاللَّهِ لا أَقسِمُ بيْنَكُمْ حَتَّى أَنَادِيَ بالموسم أَرْبَع سِنِين : أَلا مَنْ كان لَهُ عَلَى الزُّبَيِّرِ دَيْنٌ فَلْيَأْتِنَا فَلْنَقْضِهِ . فَجعَلَ كُلَّ سَنَةٍ يُنَادِي في الْمَوْسِمِ ، فَلَمَّا مَضى أَرْبَعُ سِنِينَ قسم بَيْنَهُمْ ودفَعَ الثُلث وكَان للزُّبَيْرِ أَرْبَعُ نِسْوةٍ ، فَأَصاب كُلَّ امْرَأَةٍ أَلْفُ أَلْفٍ ومِائَتَا أَلْفٍ ، فَجَمِيعُ مَالِهِ خَمْسُونَ أَلْف أَلْفٍ ومِائَتَا أَلْف. رواه البخاري .

202. Abu Khubaib `Abdullah bin Az-Zubair (May Allah bepleased with them) reported: When Az-Zubair, got ready to fight in the battle of Al-Jamal, he called me and said: "My son, whoever is killed today will be either a wrongdoer or a wronged one. I expect that I shall be the the wronged one today. I am much worried about my debt. Do you think that anything will be left over from our property after the payment of my debt? My son, sell our property and pay off my debt." Az-Zubair then willed one-third of that portion to his sons; namely `Abdullah's sons. He said, "One-third of the one-third. If any property is left after the payment of debts, one-third (of the one-third of what is left is to be given to your sons." (Hisham, a subnarrator added: "Some of the sons of `Abdullah were equal in age to the sons of Az-Zubair, e.g., Khubaib and Abbad. `Abdullah had nine sons and nine daughters at that time)". (The narrator `Abdullah added:) He kept on instructing me about his debts and then said: "My son, should you find yourself unable to pay any portion of my debt then beseech my Master for His help." By Allah, I did not understand what he meant and asked: "Father, who is your Master?" He said: "Allah." By Allah! Whenever I faced a difficulty in discharging any portion of his debt; I would pray: "O Master of Zubair, discharge his debt," and He discharged it. Zubair was martyred. He left no money, but he left certain lands, one of them in Al-Ghabah, eleven houses in Al-Madinah, two in Basrah, one in Kufah and one in Egypt. The cause of his indebtedness was that a person would come to him asking him to keep some money of his in trust for him. Zubair would refuse to accept it as a trust, fearing it might be lost, but would take it as a loan. He never accepted a governorship, or revenue office, or any public office. He fought along with Messenger of Allah (PBUH) and Abu Bakr, `Umar and `Uthman (May Allah be pleased with them).

`Abdullah added: I prepared a statement of his debts and they amounted to two million and two hundred thousand! Hakim bin Hizam met me and asked me: "Nephew, how much is due from my brother as debt?" I kept it as secret and said: "A hundred thousand." Hakim said: "By Allah! I do not think your assets are sufficient for the payment of these debts." I said: "What would you think if the amount were two million and two hundred thousand?" He said: "I do not think that you would be able to clear off the debts. If you find it difficult let me know."

Az-Zubair (May Allah bepleased with him) had purchased the land in Al-Ghabah for a hundred and seventy thousand. `Abdullah sold it for a million and six hundred thousand, and declared that whosoever had a claim against Az-Zubair (May Allah bepleased with him) should see him in Al-Ghabah. `Abdullah bin Ja`far (May Allah bepleased with him) came to him and said: "Az-Zubair (May Allah bepleased with him) owed me four hundred

thousand, but I would remit the debt if you wish." `Abdullah (May Allah bepleased with him) said: "No." Ibn Ja`far said: ``If you would desire for postponement I would postpone the recovery of it." `Abdullah said: "No." Ibn Ja`far then said: "In that case, measure out a plot for me." `Abdullah marked out a plot. Thus he sold the land and discharged his father's debt. There remained out of the land four and a half shares. He then visited Mu`awiyah who had with him at the time `Amr bin `Uthman, Al-Mundhir bin Az-Zubair and Ibn Zam`ah (May Allah bepleased with them). Mu`awiyah (May Allah bepleased with him) said: "What price did you put on the land in Al-Ghabah?" He said: "One hundred thousand for a each share. Mu`awiyah inquired: "How much of it is left?" `Abdullah said: "Four and a half shares." Al-Mundhir bin Az-Zubair said: "I will buy one share for a hundred thousand". `Amr bin `Uthman said: "I will buy one share for a hundred thousand". Ibn Zam`ah said: "I will buy one share for a hundred thousand." Then Mu`awiyah asked: "How much of it is now left?" `Abdullah said: "One and a half share. Mu`awiyah said: "I will take it for one hundred and fifty thousand." Later `Abdullah bin Ja`far sold his share to Mu`awiyah for six hundred thousand.
When `Abdullah bin Az-Zubair (May Allah bepleased with him) finished the debts, the heirs of Az-Zubair (May Allah bepleased with him) asked him to distribute the inheritance among them. He said: "I will not do that until I announce during four successive Hajj seasons: `Let he who has a claim against Az-Zubair come forward and we shall discharge it.'" He made this declaration on four Hajj seasons and then distributed the inheritance among the heirs of Az-Zubair (May Allah bepleased with him) according to his will. Az-Zubair (May Allah bepleased with him) had four wives. Each of them received a million and two hundred thousand. Thus Az-Zubair's total property was amounted to fifty million and two hundred thousand.
[Al-Bukhari]

Chapter 26

باب تحريم الظلم والأمر برد المظالم

Unlawfulness of Oppression and Restoring Others Rights

Allah, the Exalted, says:
"There will be no friend, nor an intercessor for the Zalimun (polytheists and the wrongdoers), who could be given heed to." (40:18)
"And for the Zalimun (wrongdoers, polytheists and disbelievers in the Oneness of Allah) there is no helper." (22:71)

203 وعن جابر رضي اللَّه عنه أن رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « اتَّقُوا الظُّلْمَ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيامَةِ ، واتَّقُوا الشُّحَّ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ ، حملَهُمْ على أَنْ سفكَوا دِماءَهُمْ واسْتَحلُّوا مَحارِمَهُمْ » رواه مسلم .

203. Jabir bin `Abdullah (May Allah bepleased with him) reported: Messenger of Allah (PBUH) said, "Beware of injustice, for oppression will be darkness on the Day of Resurrection; and beware of stinginess because it doomed those who were before you. It incited them to shed blood and treat the unlawful as lawful."
[Muslim]

204وعن أبي هريرة رضي اللَّه عنه أن رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « لَتُؤَدُّنَّ الْحُقُوقَ إِلَى أَهْلِهَا يَوْمَ الْقِيامَةِ حَتَّى يُقَادَ للشَّاةِ الْجَلْحَاء مِنَ الشَّاةِ الْقَرْنَاءِ » رواه مسلم .

204. Abu Hurairah (May Allah bepleased with him) reported: Messenger of Allah (PBUH) said, "On the Resurrection Day, the rights will be paid to those to whom they are due so much so that a hornless sheep will be retaliated for by punishing the horned sheep which broke its horns".
[Muslim].
Commentary: This Hadith makes it abundantly clear that there will be utmost justice on the Day of Resurrection. So much so that Allah will redress even the grievance of the aggressed animals against the aggressors. Thus, this Hadith serves a severe warning for people. When animals, who are devoid of sense, will not be forgiven, how would mankind be, which is gifted with senses? The latter will not be pardoned if they are guilty of having been unjust to anyone without adequately compensating them.

205وعن ابن عمر رضي اللَّه عنهما قال : كُنَّا نَتحدَّثُ عَنْ حَجَّةِ الْوَدَاعِ ، وَالنَّبِيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم بَيْنَ أَظْهُرِنَا ، وَلاَ نَدْرِي مَا حَجَّةُ الْوداعِ ، حَتَّى حمِدَ اللَّه رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، وَأَثْنَى عَلَيْهِ ثُمَّ ذَكَر الْمسِيحَ الدَّجَالَ فَأَطْنَبَ فِي ذِكْرِهِ ، وَقَالَ : « ما بَعَثَ اللَّه مِنْ نَبيٍّ إِلاَّ أَنْذَرَهُ أُمَّتَهُ : أَنْذَرَهُ نوحٌ وَالنَّبِيُّونَ مِنْ بَعْدِهِ ، وَإِنَّهُ إِنْ يَخْرُجْ فِيكُمْ فما خفِيَ عَلَيْكُمْ مِنْ شَأْنِهِ فَلَيْسَ يَخْفِي عَلَيْكُمْ، إِنَّ رَبَّكُمْ لَيس بِأَعْوَرَ ، وَإِنَّهُ أَعورُ عَيْنِ الْيُمْنَى ، كَأَنَّ عيْنَهُ عِنَبَةٌ طَافِيَةٌ . أَلا إِن اللَّه حرَّم عَلَيْكُمْ دِماءَكُمْ وَأَمْوالكُمْ ، كَحُرْمَةِ يوْمِكُمْ هذا ، في بلدِكُمْ هذا ، في شَهْرِكُم هذا أَلاَ هل بلَّغْتُ ؟ » قالُوا : نَعَمْ ، قال : « اللَّهُمَّ اشْهَدْ ثلاثاً ويْلَكُمْ أَوْ : ويحكُمْ ، انظُروا: لا ترْجِعُوا بَعْدِي كُفَّاراً يضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ » رواه البخاري ، وروى مسلم بعضه .

205. Ibn `Umar (May Allah bepleased with them) reported: We were talking about the Farewell Pilgrimage without knowing what was it when Messenger of Allah (PBUH) was also present. He (PBUH) stood up and recited the Praise and Glorification of Allah. He then gave a detailed account of Ad-Dajjal and said, 'Every Prophet sent by Allah had warned his people against his mischief. Nuh (PBUH))warned his nation and so did all the Prophets after him. If he (i.e., Ad-Dajjal) appears among you, his condition will not remain hidden from you. Your Rubb is not one-eyed, but Ad-Dajjal is. His right eye is protruding like a swollen grape. Listen, Allah has made your blood, and your properties as inviolable as of this day of yours (i.e., the Day of Sacrifice), in this city of yours (i.e., Makkah), in this month of yours (i.e., Dhul -Hijjah). Listen, have I conveyed Allah's Message to you?" The people replied in affirmative. There upon he said, "O Allah, bear witness." And he repeated it thrice. He (PBUH) concluded: "Do not revert after me as infidels killing one another".
[Al-Bukhari].
Commentary: This Hadith brings out the following three points:

1. Some marks and signs of pseudo-Messiah (Al-Masih Ad-Dajjal) are mentioned to warn the believers against his mischief.
2. The lives and properties of Muslims are inviolable for each other. In other words, it means that each of them is a protector and guardian of the life, property and honour of the other.
3. Internal war among the Muslims is a great crime and can even lead to infidelity (Kufr). May Allah save us all from it.

206وعن عائشة رضي الله عنها أن رسول الله صلى الله عليه وسلم قال : ((مَنْ ظَلَمَ قِيدَ شِبْرٍ مِنَ الأَرْضِ طُوِّقَهُ منْ سَبْعِ أَرَضِينَ)) متفقٌ عليه .

206. `Aishah (May Allah bepleased with her) reported: Messenger of Allah (PBUH) said, "Whoever usurps unlawfully even a hand span of land a collar measuring seven times (this) land will be placed around his neck on the Day of Resurrection".
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us that even a minor injustice to anybody in this world can cause great trouble on the Day of Resurrection.

207وعن أبي موسى رضي اللَّه عنه قال : قال رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « إنَّ اللَّه لَيُمْلِي لِلظَّالِمِ فإذَا أخَذَهُ لَمْ يُفْلِتْهُ ، ثُمَّ قرأَ : { وكَذَلِكَ أَخْذُ رَبِّكَ إذَا أَخَذَ الْقُرَى وَهِي ظالِمَةٌ إنَّ أَخْذَهُ أَلِيمٌ شَديدٌ } .

207. Abu Musa (May Allah bepleased with him) reported: Messenger of Allah (PBUH) said, "Verily, Allah gives respite to the oppressor. But when He seizes him, He does not let him escape." Then he (PBUH)) recited, "Such is the Seizure of your Rubb when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful (and) severe". (11:102).
[Al-Bukhari and Muslim].
Commentary: One should not take the respite for exemption because no one knows when respite granted by Him will come to an end and punishment will follow.

208وعن مُعاذٍ رضي اللَّه عنه قال : بعَثَنِي رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم فقال : «إنَّكَ تَأْتِي قوْماً مِنْ أَهْلِ الْكِتَابِ ، فادْعُهُمْ إِلَى شَهَادَة أنْ لا إِلهَ إلاَّ اللَّه ، وأنِّي رسول اللَّه فإنْ هُمْ أطاعُوا لِذَلِكَ ، فَأَعْلِمْهُمْ أنَّ اللَّه قدِ افْترضَ عليْهِم خَمْسَ صَلَواتٍ فِي كُلِّ يومٍ ولَيْلَةٍ ، فإنْ هُمْ أطاعُوا لِذلكَ ، فَأَعلِمْهُمْ أنَّ اللَّه قدِ افْترَضَ عَلَيهِمْ صدقَة تُؤْخذُ مِنْ أَغنيائِهِمْ فَتُرَدُّ عَلَى فُقرائِهِم ، فإنْ هُمْ أطاعُوا لِذلكَ ، فَإِيَّاكَ وكَرائِمَ أَمْوالِهِمْ . واتَّقِ دعْوَةَ الْمَظْلُومِ فإنَّهُ لَيْس بيْنها وبيْنَ اللَّه حِجابٌ » متفقٌ عليه .

208. Mu`adh (May Allah bepleased with him) reported that Messenger of Allah (PBUH) sent me (as a governor of Yemen) and instructed me thus: "You will go to the people of the Book. First call them to testify that `there is no true god except Allah, that I am (Muhammad (PBUH)) the Messenger of Allah.' If they obey you, tell them that Allah has enjoined upon them five Salat (prayers) during the day and night; and if they obey you, inform them that Allah has made Zakat obligatory upon them; that it should be collected from their rich and distributed among their poor; and if they obey you refrain from picking up (as a share of Zakat) the best of their wealth. Beware of the supplication of the oppressed, for there is no barrier between it and Allah".
[Al-Bukhari and Muslim].
Commentary:
1. If it comes to Jihad against infidels, polytheists and the people of the Book (Ahl-ul-Kitab) then before waging war against them, they should be invited to Islam and told about the prescribed Salat (prayers), Zakat and other teachings of Islam.
2. The Zakat collected from the rich of a locality must be spent on the poor of that place. If some amount is left unspent only then it should be distributed among the deserving people of other areas.
3. The collectors of Zakat should refrain from aggression in its collection as in that case they will be invoking the curse of the people concerned and thereby invite the Wrath of Allah.

209وعن أبي حُميْد عبْدِ الرَّحْمن بن سعدٍ السَّاعِدِيِّ رضي اللَّه عنه قال : اسْتَعْمَلَ النَّبِيُّ صلّى اللهُ عَلَيْهِ وسلَّم رَجُلاً مِنَ الأزْدِ يُقَالُ لَهُ : ابْنُ اللُّتْبِيَّةِ عَلَى الصَّدَقةِ ، فَلَمَّا قدِمَ قَالَ : هَذَا لَكُمْ، وَهَذَا أُهدِيَ إلَيَّ فَقَامَ رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم على الْمِنبرِ ، فحمِدَ اللَّه وأثْنَى عَلَيْهِ ، ثُمَّ قال : « أَمَّا بعْدُ فَإِنِّي أَسْتَعْمِلُ الرَّجُلَ مِنْكُمْ على الْعملِ مِمَّا ولاَّنِي اللَّه ، فيَأْتِي فيَقُولُ : هَذَا لَكُمْ، وَهَذَا هَدِيَّةٌ أُهْدِيَت إلَيَّ ، أفَلا جلس في بيتِ أَبِيهِ أوْ أُمِّهِ حتَّى تأْتِيَهُ إنْ كَانَ صادقاً، واللَّه لا يأْخُذُ أحدٌ مِنْكُمْ شَيْئاً بِغَيْرِ حقِّهِ إلاَّ لَقِيَ اللَّه تعالَى ، يَحْمِلُهُ يَوْمَ

الْقِيامَةِ، فَلا أعْرِفَنَّ أحداً مِنْكُمْ لَقِيَ اللَّه يَحْمِلُ بعِيراً لَهُ رغَاءٌ ، أوْ بَقرة لَهَا خُوارٌ ، أوْ شاةً تيْعَرُ ثُمَّ رفَع يَدَيْهِ حتَّى رُؤيَ بَياضُ إبْطيْهِ فقال : « اللَّهُمَّ هَلْ بلَّغْتُ » ثلاثاً ، متفقٌ عليه .

209. Abu Humaid bin Sa`d As-Sa`idi (May Allah bepleased with him) reported: The Prophet (PBUH) employed a man from the tribe of Al-Azd named Ibn Lutbiyyah as collector of Zakat. When the employee returned (with the collections) he said: "(O Prophet (PBUH)!) This is for you and this is mine because it was presented to me as gift." Messenger of Allah (PBUH) rose to the pulpit and praised Allah and extolled Him. Then he said, "I employ a man to do a job and he comes and says: `This is for you and this has been presented to me as gift'? Why did he not remain in the house of his father or the house of his mother and see whether gifts will be given to him or not? By Allah in Whose Hand is the life of Muhammad, if any one of you took anything wrongfully, he will bring it on the Day of Resurrection, carrying it on (his back), I will not recognize anyone of you, on the Day of Resurrection with a grunting camel, or a bellowing cow, or a bleating ewe." Then he raised his hands till we could see the whiteness of his armpits. Then he said thrice, ``O Allah ! have I conveyed (Your Commandments)".
[Al-Bukhari and Muslim].
Commentary: There is a stern warning in this Hadith for the government functionaries. Nowadays official positions are very much misused and people have developed the habit of giving presents and gifts to them. According to this Hadith, all such presents and gifts which are given to the government employees due to their official position are unlawful and constitute bribery. The taking and accepting of bribery are both unlawful.

210وعن أبي هُرِيْرَةَ رضي اللَّه عنه عن النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « مَنْ كَانتْ عِنْدَه مَظْلمَةٌ لأَخيهِ ، مِنْ عِرْضِهِ أَوْ مِنْ شَيْءٍ ، فَلْيتَحَلَّلْه مِنْه الْيَوْمَ قَبْلَ أَنْ لا يكُونَ دِينَارٌ ولا دِرْهَمٌ ، إنْ كَانَ لَهُ عَملٌ صَالحٌ أُخِذَ مِنْهُ بِقَدْرِ مظْلمتِهِ ، وإنْ لَمْ يَكُنْ لَهُ حسنَاتٌ أُخِذَ مِنْ سيِّئَاتِ صاحِبِهِ فَحُمِلَ عَلَيْهِ » رواه البخاري .

210. Abu Hurairah (May Allah bepleased with him) reported: The Prophet (PBUH) said, "He who has done a wrong affecting his brother's honour or anything else, let him ask his forgiveness today before the time (i.e., the Day of Resurrection) when he will have neither a dinar nor a dirham. If he has done some good deeds, a portion equal to his wrong doings will be subtracted from them; but if he has no good deeds, he will be burdened with the evil deeds of the one he had wronged in the same proportion".
[Al-Bukhari].
Commentary: This Hadith tells us that if one does not compensate a person who has been harmed by one and has not been pardoned for it, then it would have a serious consequence in the Hereafter. Its detail is mentioned in this Hadith. Thus, negligence in the case of public rights, which we take very lightly, is in fact ruinous.

211وعن عبد اللَّه بن عَمْرو بن الْعاص رضي اللَّه عنهما عن النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسانِهِ ويَدِهِ ، والْمُهَاجِرُ مَنْ هَجَرَ ما نَهَى اللَّه عَنْهُ » متفق عليه .

211. `Abdullah bin `Amr bin Al-`as (May Allah bepleased with them) reported: The Prophet (PBUH) said, "A Muslim is the one from whose tongue and hands the Muslims are safe; and a Muhajir (Emigrant) is the one who refrains from what Allah has forbidden".
[Al-Bukhari and Muslim].
Commentary: The Hadith shows that a true Muslim is one who does not do any harm to others, overtly or covertly. Similarly, the true Muhajir is one who avoids disobeying Allah. Thus, if a person leaves his hearth and home to emigrate to some other place but does not save himself from sins, his emigration is of no avail.

212وعنه رضي اللَّه عنه قال : كَانَ عَلَى ثَقل النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم رَجُلٌ يُقالُ لَهُ كِرْكِرةُ ، فَمَاتَ فقال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « هُوَ في النَّارِ » فَذَهَبُوا يَنْظُرُونَ إلَيْهِ فَوَجَدُوا عَبَاءَةً قَدْ غَلَّهَا. رواه البخاري .

212. `Abdullah bin `Amr bin Al-`as (May Allah bepleased with them) reported: A man named Kirkirah, who was in charge of the personal effects of Messenger of Allah (PBUH) passed away and the Prophet (PBUH) said, "He is in the (Hell) Fire." Some people went to his house looking for its cause and found there a cloak that he had stolen. [Al-Bukhari]
Commentary: The Hadith shows that stealing and breach of trust fall in the category of major sins for which one can be consigned to Hell.

213وعن أبي بَكْرَةَ نُفَيْعِ بنِ الحارثِ رضيَ اللَّه عنهُ عن النبي صَلّى اللهُ عَلَيْهِ وسلَّم قال: « إنَّ الزَّمَانَ قدِ اسْتَدَارَ كَهيْئَتِهِ يَوْمَ خَلَقَ اللَّه السَّموات والأرْضَ : السَّنَةُ اثنَا عَشَرَ شَهْراً ، مِنْهَا أرْبَعَةٌ حُرُم: ثَلاثٌ مُتَوَالِيَاتٌ : ذُو الْقعْدَة وَذو الْحِجَّةِ ، والْمُحرَّمُ ، وَرجُب الذي بَيْنَ جُمادَي وَشَعْبَانَ ، أيُّ شَهْرٍ هَذَا ؟ » قُلْنَا : اللَّه ورسُولُهُ أعْلَم ، فسكَتَ حتَّى ظَننَّا أنَّهُ سَيُسمِّيهِ بِغَيْرِ اسْمِهِ ، قال : أليس ذَا الْحِجَّةِ ؟ قُلْنَا : بلَى: قال : « فأيُّ بلَدٍ هَذَا ؟ » قُلْنَا: اللَّه وَرسُولُهُ أعلمُ ، فسَكَتَ حتَّى ظَنَنَّا أنَّهُ سيُسميِّهِ بغَيْرِ اسْمِهِ . قال : « ألَيْسَ الْبلْدَةَ الحرمَ ؟ » قُلْنا : بلَى . قال : « فَأيُّ يَومٍ هذا ؟ » قُلْنَا : اللَّه ورسُولُهُ أعْلَمُ ، فسكَتَ حَتَّى ظَنَنَّا أنَّه سيُسميِّهِ بغيْرِ اسمِهِ . قال : « ألَيْس يَوْمَ النَّحْر ؟ » قُلْنَا : بَلَى . قال : « فإنَّ دِماءكُمْ وَأَموَالَكُمْ وأعْراضكُمْ عَلَيْكُمْ حرامٌ ، كَحُرْمَةِ يَوْمِكُمْ هَذَا في بَلَدِكُمْ هَذا في شَهْرِكم هَذَا ، وَستَلْقوْن ربَّكُم فيَسْألُكُمْ عَنْ أعْمَالِكُمْ ، ألا فَلا تَرْجِعُوا بَعْدِي كُفَّاراً يضْرِبُ بَعْضُكُمْ رِقاب بَعْضٍ ، ألاَ لِيُبلِّغِ الشَّاهِدُ الْغَائِبَ ، فلَعَلَّ بعْض من يبْلغُه أنْ يَكُونَ أوْعَى لَه مِن بَعْضِ مَنْ سَمِعه » ثُمَّ قال : « ألا هَلْ بَلَّغْتُ ، ألا هَلْ بلَّغْتُ ؟ » قُلْنا : نَعَمْ ، قال : « اللَّهُمْ اشْهدْ » متفقٌ عليه .

213. Abu Bakrah (May Allah bepleased with him) reported: The Prophet (PBUH) said, "Time has completed its cycle and has come to the state of the day when Allah created the heavens and the earth. The year consists of twelve months of which four are inviolable; three of them consecutive - Dhul-Qa`dah, Dhul-Hijjah and Muharram and Rajab, the month of Mudar (tribe), which comes between Jumada and Sha`ban. What month is this?" We said, "Allah and His Messenger (PBUH) know better". The Prophet (PBUH) remained silent for some time until we thought that he would give it a name other than its real name. Then asked, "Is it not (the month of) Dhul-Hijjah?". We replied in the affirmative. He asked, "Which city is this?". We replied: "Allah and His Messenger know better". He remained silent until we thought that he would give it another name. He (PBUH) asked, "Is it not Al-Baldah (Makkah)?" We said: "Yes". He (PBUH) asked, "What day is this?". We said: "Allah and His Messenger know better." He (PBUH) remained silent until we thought that he would give it another name. He asked, "Is it not the day of An-Nahr (the sacrifice)?". We replied in the affirmative. Thereupon he said, "Your blood, your property and your honour are inviolable to you all like the inviolablity of this day of yours, in this city of yours and in this month of yours. You will soon meet your Rubb and He will ask you about your deeds. So do not turn to disbelief after me by striking the necks of one another. Behold! Let him who is present here convey (this message) to him who is absent; for many a person to whom a message is conveyed has more retentive memory than the one who hears it." He (PBUH) again said, "Have I conveyed the message to you? Behold! Have I conveyed the Commandments (of Allah) to you." We submitted: "Yes". He then said, "O Allah, bear witness (to this)".
[Al-Bukhari and Muslim].

Commentary:
1. The cycle of years and months (that is to say a month consists of 30 or 29 days and a year has 12 months) was completed at the time of creation of heavens and earth.
2. The Hadith mentions the sanctity of life, property, respect and honour of each Muslim for the other and lays stress upon the importance of this bond in them.
3. It reminds that everyone will be answerable for his actions on the Day of Requittal.
4. It urges that one should not just keep to oneself the Commandments of Allah and His Prophet's teachings but disseminate them among others also. It is quite possible that someone who remembers these teachings more adheres to them more in practice.

214وعن أبي أُمَامةَ إِيَاسِ بنِ ثَعْلَبَةَ الْحَارِثِيِّ رضي اللَّه عنه أن رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال: « مَنِ اقْتَطَعَ حَقَّ امْرِيءٍ مُسْلِمٍ بيَمِينِهِ فقدْ أوْجَبَ اللَّه لَه النَّارَ ، وَحرَّمَ عَلَيْهِ الْجَنَّةَ » فقال رجُلٌ : وإنْ كَانَ شَيْئاً يسِيراً يا رسولَ اللَّه ؟ فقال : « وإنْ قضِيباً مِنْ أرَاكٍ » رواه مسلم .

214. Abu Umamah (May Allah bepleased with him) reported: Messenger of Allah (PBUH) said, "Allah decrees the (Hell) Fire and debars Jannah for the one who usurps the rights of a believer by taking a false oath." One man asked: "O Messenger of Allah! Even if it should be for an insignificant thing?" He said, "Even if it be a stick of the Arak tree (i.e., the tree from which Miswak sticks are taken)".
[Muslim].

Commentary: The importance of rights of people is evident from the threat of severe punishment that this Hadith holds for the usurpers of these rights. Their case will depend entirely on the Will of Allah. Such defaulters may be forgiven even in the initial stage or they may be pardoned by Allah after some punishment.

215وعن عَدِي بن عُمَيْرَة رضي اللَّه عنه قال : سَمِعْتُ رسولَ اللَّه يَقُول : « مَن اسْتَعْمَلْنَاهُ مِنْكُمْ عَلَى عَمَل ، فكَتَمَنَا مِخْيَطاً فَمَا فوْقَهُ ، كَانَ غُلُولا يأْتِي بِهِ يوْمَ الْقِيامَةِ » فقام إِلَيْهِ رجُلٌ أَسْوَدُ مِنَ الأَنْصَار ، كأَنِّي أَنْظُرُ إِلَيْهِ ، فقال : يا رسول اللَّه اقبل عني عملَكَ قال: « ومالَكَ ؟ » قال : سَمِعْتُك تقُول كَذَا وكَذَا ، قال : « وَأَنَا أَقُولُهُ الآن : من اسْتَعْمَلْنَاهُ عَلَى عملٍ فلْيجِيء بقلِيلِهِ وكَثِيره ، فمَا أُوتِي مِنْهُ أَخَذَ ومَا نُهِى عَنْهُ انْتَهَى » رواه مسلم .

215. `Adi bin `Umairah (May Allah bepleased with him) reported: Messenger of Allah (PBUH) said, "Whosoever among you is appointed by us to a position and he conceals from us even a needle or less, it will amount to misappropriation and he will be called upon to restore it on the Day of Resurrection". (`Adi bin `Umairah added:) A black man from the Ansar stood up - I can see him still - and said: "O Messenger of Allah, take back from me your assignment." He (the Prophet (PBUH)) said, "What has happened to you?" The man replied: "I have heard you saying such and such." He (PBUH) said, "I say that even now: Whosoever from you is appointed by us to a position, he should render an account of everything, big or small, and whatever he is given therefrom, he should take and he should desist from taking what is unlawful".
[Muslim].
Commentary: Here again functionaries of government are warned to perform their duties with co-operation and integrity. If they neglect their duties or take undue advantage of their official position, they will be held guilty by Allah for dereliction of their duties and misuse of power, as has been stated in a Hadith quoted before. It also tells us that it is the duty of the superior officers to keep a strict watch on their subordinates and not to let them indulge in bribery and abuse; otherwise, their negligence or slackness or overlooking or shirking from their duty in this behalf will also be treated as crime. It is not difficult to imagine the fate of such officers who conspire in the loot and plunder as is the case in our society today.

216وعن عمر بن الخطاب رضي اللَّهُ عنه قال : لمَّا كان يوْمُ خيْبَرَ أَقْبل نَفرٌ مِنْ أَصْحابِ النَّبِيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم فقالُوا : فُلانٌ شَهيدٌ ، وفُلانٌ شهيدٌ ، حتَّى مَرُّوا على رَجُلٍ فقالوا : فلانٌ شهيد . فقَال النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم : « كلاَّ إِنِّي رَأَيْتُهُ فِي النَّارِ فِي بُرْدَةٍ غَلَّها أَوْ عبَاءَةٍ » رواه مسلم .

216. `Umar bin Al-Khattab (May Allah bepleased with him) reported: On the day (of the battle) of Khaibar, some Companions of the Prophet (PBUH) came and remarked: "So-and-so is a martyr and so-and-so is a martyr". When they came to a man about whom they said: "So-and-so is a martyr," the Prophet (PBUH) declared, "No. I have seen him in Hell for a mantle (or cloak) which he has stolen".
[Muslim].
Commentary:
1. This Hadith tells us that the rights of people will not be forgiven even by martyrdom.
2. Misappropriation in the national exchequer is a horrible sin.

217وعن أبي قتَادَةَ الْحارثِ بنِ ربعي رضي اللَّه عنه عن رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم أَنَّهُ قام فِيهِمْ، فذَكَرَ لَهُمْ أَنَّ الْجِهادَ فِي سبيلِ اللَّه ، وَالإِيمانَ باللَّه أَفضَلُ الأَعْمالِ، فقامَ رَجلٌ فقال: يا رسول اللَّه أَرَأَيْت إِنْ قُتِلْتُ فِي سَبِيلِ اللَّه ، تُكَفَّرُ عني خَطَايَايَ؟ فقال لَهُ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « نعَمْ إِنْ قُتِلْتَ فِي سَبِيلِ اللَّه وأَنْتَ صَابِر مُحْتَسِبٌ ، مُقْبِلٌ غيْرَ مُدْبِرٍ » ثُمَّ قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « كيْفَ قُلْتَ ؟ » قال : أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّه ، أَتُكَفَّرُ عني خَطَاياي ؟ فقال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : «نَعمْ وأَنْتَ صابِرٌ مُحْتَسِبٌ ، مُقبلٌ غَيْرَ مُدْبِرٍ ، إِلاَّ الدَّيْنَ فَإِنَّ جِبْرِيلَ قال لِي ذلِكَ » رواه مسلم .

217. Abu Qatadah Al-Harith bin Rib`i (May Allah bepleased with him) reported: Messenger of Allah (PBUH) said, "Faith in Allah and striving in His Cause (Jihad) are the deeds of highest merit." A man stood up said: "O Messenger of Allah! Tell me if I am killed in the Cause of Allah, will all my sins be forgiven?" He (PBUH) replied, "Yes, if you are killed in the Cause of Allah while you are patient, hopeful of your reward and marching forward not retreating." Then the Prophet (PBUH) said to him, "Repeat what you have said." The man said: "Tell me if I am killed in the Cause of Allah, will all my sins be remitted?". He replied, "Yes, if you are martyred while you are patient, hopeful of your reward and march forward without retreating, unless, if you owe any debt, that will not be remitted. Angel Jibril told me that".
[Muslim].
Commentary: This Hadith also shows the importance of rights of people and repayment of loan which will not be pardoned in any case. It is, therefore, essential that every Muslim should exercise utmost care to fulfill his obligations in these matters.

218وعن أبي هريرة رضي اللَّه عنه ، أن رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال : «أتَدْرُون من الْمُفلِسُ ؟» قالُوا : الْمُفْلسُ فِينَا مَنْ لا دِرْهَمَ لَهُ وَلا مَتَاعَ . فقال : « إنَّ الْمُفْلِسَ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقيامةِ بِصلاةٍ وَصِيَامٍ وزَكَاةٍ ، ويأْتِي وقدْ شَتَمَ هذا ، وقذَفَ هذا وأكَلَ مالَ هَذَا، وسفَكَ دَم هذَا ، وَضَرَبَ هذا ، فيُعْطَى هذَا مِنْ حسَنَاتِهِ ، وهَذَا مِن حسَنَاتِهِ ، فإنْ فَنِيَتْ حسناته قبْلَ أنْ يقْضِيَ مَا عَلَيْهِ ، أُخِذَ مِنْ خَطَايَاهُمْ فطُرحَتْ علَيْه ، ثُمَّ طُرِح في النَّار» رواه مسلم .

218. Abu Hurairah (May Allah bepleased with him) reported: Messenger of Allah (PBUH) said, "Do you know who is the bankrupt?" They said: "The bankrupt among us is one who has neither money with him nor any property". He said, "The real bankrupt of my Ummah would be he who would come on the Day of Resurrection with Salat, Saum and Sadaqah (charity), (but he will find himself bankrupt on that day as he will have exhausted the good deeds) because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others; so his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in the (Hell) Fire".
[Muslim].
Commentary: This Hadith tells us that a Muslim has to take strict care in the performance of obligations like prescribed Salat (prayers), Zakat, etc, but he has to take similar care in his dealings, manners and morals. Salvation lies in the proper fulfillment of all these requirements. Fulfillment of one at the cost of the other will not be sufficient for salvation.

219وعن أمِّ سلَمة رضي اللَّه عنها ، أن رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال : « إنَّمَا أنَا بشَرٌ ، وَإنَّكُمْ تَخْتَصِمُونَ إلَيَّ ، ولَعَلَّ بَعْضَكُمْ أنْ يَكُونَ ألْحنَ بحُجَّتِهِ مِنْ بَعْض ، فأَقْضِي لَهُ بنحْو ما أسْمَعُ فمَنْ قضَيْتُ لَهُ بحَقِّ أخِيهِ فإنَّمَا أقطعُ لَهُ قِطْعَةً مِنَ النَّارِ » متفق عليه . «ألْحَنَ » أيْ : أعْلَمَ .

219. Umm Salamah (May Allah bepleased with her) reported: Messenger of Allah (PBUH) said, "Verily, I am only a human and the claimants bring to me (their disputes); perhaps some of them are more eloquent than others. I judge according to what I hear from them). So, he whom I, by my judgment, (give the undue share) out of the right of a Muslim, I in fact give him a portion of (Hell) Fire".
[Al-Bukhari and Muslim].
Commentary:
1. The Prophet (PBUH) has explained through this Hadith that he, too, was a man like others and was thus liable to judging by what he hears by the facile tongue, cleverness and eloquence of people. But it does not detract from his innocence as a Prophet because it has no concern with his duty as a preacher and Prophet, the responsibility of protection of which has been accepted by Allah.
2. A judge (Qadi) should decide on the case which comes before him in the light of arguments presented to him by the litigants. He should not make decision according to speculation but go by the arguments which are in his opinion more convincing.
3. The decision of the Qadi will be evidently enforced, but it will not make the lawful as unlawful or vice versa. That is to say, it will not be enforced intrinsically, as is believed by some people. If somebody succeeds in winning a case, it will be invalid and the one who secures it will suffer its consequences in the Hell-fire.

220وعن ابن عمرَ رضي اللَّه عنهما قال قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « لَنْ يَزَالَ الْمُؤمِنُ فِي فُسْحَةٍ مِنْ دِينِهِ مَالَمْ يُصِبْ دَماً حَراماً » رواه البخاري .

220. Ibn `Umar (May Allah bepleased with them) reported: Messenger of Allah (PBUH) said, "A believer continues to guard his Faith (and thus hopes for Allah's Mercy) so long as he does not shed blood unjustly".
[Al-Bukhari].
Commentary: This Hadith has two meanings. Firstly, so long as a Muslim does not kill another Muslim without valid reason, he remains, by the Grace of Allah, capable of acting upon the Deen. That is to say, he is more hopeful of the Mercy of Allah, and deserves it also, as long as he does not commit murder. When he kills an innocent person, the gate of Allah's Compassion is closed on him.
Ibn Al-Arabi interpretted this Hadith as follows:
A Muslim will still have ample chance for accomplishing good deeds to face evil deeds until he sheds blood. Or, he has the chance of forgiveness until he sheds blood. (M.R.M.)

221وعن خَوْلَة بِنْتِ عامِرٍ الأنْصَارِيَّةِ ، وَهِيَ امْرَأةُ حمْزَة رضي اللَّهُ عنه وعنها ، قالت : سمِعْتُ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقُولُ : « إنَّ رجَالاً يَتَخَوَّضُونَ فِي مالِ اللَّهِ بغَيْر حَقٍّ فَلهُمُ النَّارُ يَوْمَ الْقِيَامةِ » رواه البخاري .

221. Khaulah bint `Thamir (May Allah bepleased with her) reported: Messenger of Allah (PBUH) said, "Many people misappropriate (acquire wrongfully) Allah's Property (meaning Muslims' property). These people will be cast in Hell on the Day of Resurrection".
[Al-Bukhari].

Commentary: Misappropriation in national exchequer and its use for vested rather than public interest is a major sin which is punishable, if the delinquent does not sincerely beg pardon for it.

Chapter 27

باب تعظيم حرمات المسلمين وبيان حقوقهم و الشفقة عليهم ورحمتهم 222

Reverence towards the Sanctity of the Muslims

Allah, the Exalted, says:
"And whosoever honours the sacred things of Allah, then that is better for him with his Rubb". (22:30)
"And whosoever honours the Symbols of Allah, then it is truly from the piety of the heart". (22:32)
"And lower your wing for the believers (be courteous to the fellow believers)". (15:88)
"...if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind". (5:32)

وعن أبي موسى رضي اللَّه عنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : «الْمُؤْمنُ لِلْمُؤْمِن كَالْبُنْيَانِ يَشُدُّ بعْضُهُ بَعْضاً » وَشَبَّكَ بيْنَ أَصَابِعِهِ . متفق عليه .

222. Abu Musa (May Allah bepleased with him) reported: Messenger of Allah (PBUH) said, "The relationship of the believer with another believer is like (the bricks of) a building, each strengthens the other." He (PBUH) illustrated this by interlacing the fingers of both his hands.
[Al-Bukhari and Muslim].
Commentary: This Hadith enjoins unity in the Muslim community, each member of which is like a brick, which, when they are all combined, lend strength to each other. Similarly, Muslims are like hands and arms, which physically joined together, are bound to co-operate with one another.

223وعنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : « مَن مرَّ فِي شَيْءٍ مِنْ مَسَاجِدِنَا ، أَوْ أَسْوَاقِنَا، ومعَه نَبْلٌ فَلْيُمْسِكْ ، أَوْ لِيَقْبِضْ عَلَى نِصالِهَا بكفِّهِ أَنْ يُصِيب أَحداً مِنَ الْمُسْلِمِينَ مِنْهَا بشَيْءٍ » متفق عليه .

223. Abu Musa (May Allah bepleased with him) reported: Messenger of Allah (PBUH) said, "Whoever enters our mosque or passes through our market with arrows with him, he should hold them by their heads lest it should injure any of the Muslims".
[Al-Bukhari and Muslim].
Commentary: Islam has made a forceful and elaborate arrangement for the security of the lives of the Muslims, but the abundance of arms and ammunition has vitiated this arrangement. Its senseless use has resulted in killing at large scale. It is used even on happy occasions to spread terror. Sometimes firing in the air for jubilation, costs some precious lives. Similarly, display of fireworks on festivities is a cause of great nuisance for the people living in that locality. May Allah grant us guidance to adhere to His Injunctions in every walk of life.

224وعن النُّعْمَانِ بن بشِيرٍ رضي اللَّه عنهما قال : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم: « مثلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وتَرَاحُمِهِمْ وتعاطُفِهِمْ ، مَثْلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَداعَى لَهُ سائِرُ الْجسدِ بالسهَرِ والْحُمَّى » متفقٌ عليه .

224. Nu`man bin Bashir (May Allah bepleased with them) reported: Messenger of Allah (PBUH) said, "The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever".
[Al-Bukhari and Muslim].
Commentary: This Hadith has the same purport which is mentioned in the previous Hadith. It says that Muslims are akin to a living person. When he feels pain in one of his eyes, for example, his entire body feels it. When he suffers from a headache, he feels its pain throughout his body.

225وعن أبي هُريْرَةَ رضي اللَّه عنه قال : قَبَّل النَّبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم الْحسنَ ابن علَيٍّ رضي اللَّه عنهما ، وَعِنْدَهُ الأَقْرعُ بْنُ حَابِسٍ ، فقال الأَقْرَعُ : إِنَّ لِي عَشرةً مِنَ الْولَدِ ما قَبَّلْتُ مِنْهُمْ أَحداً فَنَظر إِلَيْهِ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم فقال : «مَن لا يَرْحمْ لا يُرْحَمْ» متفقٌ عليه .

225. Abu Hurairah (May Allah bepleased with him) reported: The Prophet (PBUH) kissed his grandson Al-Hasan bin `Ali (May Allah bepleased with them) in the presence of Al-Aqra` bin Habis. Thereupon he remarked: "I have

ten children and I have never kissed any one of them." Messenger of Allah (PBUH) looked at him and said, "He who does not show mercy to others will not be shown mercy".
[Al-Bukhari and Muslim].
Commentary: To kiss children with kindness and affection is not only permissible but also a means of attaining Allah's Mercy.

226وعن عائشة رضي اللَّه عنها قالت : قدِم ناسٌ مِن الأعْرابِ عَلَى رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم، فقالوا : أتُقبِّلونَ صبيْانَكُمْ ؟ فقال : « نَعمْ » قالوا : لَكِنَّا واللَّه ما نُقبِّلُ ، فقال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « أَوَ أَمْلِكُ إِنْ كَانَ اللَّه نَزعَ مِنْ قُلُوبِكُمْ الرَّحمَةَ» متفقٌ عليه .

226. `Aishah (May Allah bepleased with her) reported: Some bedouins came to Messenger of Allah (PBUH) and asked: "Do you kiss your children?" He said, "Yes". They then said: "By Allah, we do not kiss them." The Prophet (PBUH) replied, "I cannot help you if Allah has snatched kindness from your hearts".
[Al-Bukhari and Muslim].
Commentary: Showing kindness and affection to children is a sign of that mercy and compassion with which Allah endows mankind.

227وعن جرير بن عبد اللَّه رضي اللَّه عنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « مَنْ لا يرْحَم النَّاس لا يرْحمْهُ اللَّه » متفقٌ عليه .

227. Jarir bin `Abdullah (May Allah bepleased with him) reported: Messenger of Allah (PBUH) said, "He who is not merciful to people Allah will not be merciful to him."
[Al-Bukhari and Muslim].
Commentary: Kind treatment to Allah's creatures is very much liked by Allah. Even animals and birds are included in this category. Kind treatment with them makes a person eligible to the Mercy of Allah. Decent behaviour with people has been specifically mentioned in this Hadith although all creatures are covered by it.

228وعن أبي هُريرة رضي اللَّه عنه ، أنَّ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « إذا صلى أحدُكُمْ للنَّاس فلْيُخَفِّفْ ، فإنَّ فِيهِمُ الضَّعِيفَ وَالسقِيمَ والْكَبِيرَ . وإذا صَلَّى أحَدُكُمْ لِنَفْسِهِ فَلْيطَوِّلْ ما شَاءَ » متفقٌ عليه .
وفي روايةٍ : « وذَا الْحاجَةِ » .

228. Abu Hurairah (May Allah bepleased with him) reported: Messenger of Allah (PBUH) said, "When one of you leads the Salat, he should not prolong it because the congregation includes those who are feeble, ill or old". One version adds: "those who have to attend to work") While offering prayers alone, you may pray as long as you like".
[Al-Bukhari and Muslim].
Commentary: According to this Hadith, the Imam - one who leads the congregational prayer, is enjoined to shorten the prayer in consideration of those who pray behind him. Shortening of prayer here means that the Surah of the Qur'an recited by him in the prayer should not be very long. This does not mean, however, that the postures of Salat, such as standing, bowing, prostration and sitting should not be done properly, as it is taken to mean by Muslims in general. Although it is a Sunnah about which the Noble Prophet (PBUH) is reported to have said, "Pray as you see me praying." Thus, it is essential to perform Salat properly.

229وعن عائشة رضي اللَّه عنها قالَتْ : إنْ كَان رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ليدعُ الْعَمَلَ ، وهُوَ يحِبُّ أنْ يَعْمَلَ بِهِ ، خَشْيةَ أنْ يَعْمَلَ بِهِ النَّاسُ فيُفْرَضَ عَلَيْهِمْ » متفقٌ عليه .

229. `Aishah (May Allah bepleased with her) reported: Messenger of Allah (PBUH) would sometimes abstain from doing something he wished to do, lest others should follow him and it might become obligatory upon them.
[Al-Bukhari and Muslim].
Commentary: This Hadith indicates the affection which the Prophet (PBUH) had for his followers. In spite of his fervent desire, he would sometime deliberately leave voluntary prayer lest it became obligatory upon the Muslims.

230وعنْهَا رضي اللَّه عنها قالَتْ : نَهَاهُمْ النَّبِيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم عَنِ الْوِصالِ رَحْمةً لهُمْ ، فقالوا: إنَّكَ تُواصِلُ ؟ قال : « إنِّي لَسْتُ كَهَيْئَتِكُمْ إنِّي أبيتُ يُطْعِمُنِي ربِّي ويَسْقِيني » متفقٌ عليه مَعناهُ : يجعَلُ فيَّ قُوَّةَ مَنْ أكَلَ وَشَرِبَ .

230. `Aishah (May Allah bepleased with her) reported: The Prophet (PBUH) prohibited his Companions out of mercy for them, from observing continuous fasting without a break. They said: "But you observe fast continuously". He replied, "I am not like you. I spend the night while my Rubb provides me with food and drink".
[Al-Bukhari and Muslim].
(This means that Allah has bestowed upon him the power of endurance like that of a person who eats and drinks).
Commentary: The words "I am not like you" should not be taken to mean here: "I am not a human like you". What they really mean is that no one else has that special contact with Allah which he has. On account of this quality which was special to the Prophet (PBUH), it is prohibited to keep fast continuously. In fact it is not only prohibited, but unlawful. In such cases, it is obligatory for Muslims to follow him faithfully.

231وعن أبي قتادَةَ الْحارِثِ بنِ ربْعي رضي اللَّه عنه قال : قال رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : «إنِّي لأَقُومُ إلَى الصَّلاةِ ، وَأُريدُ أنْ أُطوِّل فِيها ، فَأسْمعُ بُكَاءَ الصَّبيِّ ، فَأَتَجوَّزَ فِي صلاتِي كَرَاهِيَةَ أنْ أشُقَّ عَلَى أُمِّهِ » رواه البخاري .

231. Abu Qatadah Al-Harith bin Rib`i (May Allah bepleased with him) reported: Messenger of Allah (PBUH) said, "I stand up to lead Salat with the intention of prolonging it. Then I hear the crying of an infant and I shorten the Salat lest I should make it burdensome for his mother".
[Al-Bukhari].
Commentary: In this Hadith, brevity of prayers stands for recitation of short Surah of the Noble Qur'an in prescribed congregational prayers. The Sahih Muslim has elucidated this by saying that the Prophet (PBUH) would recite short Surah on hearing the crying of a baby. In short, this Hadith mentions that affection which he had for his followers. Its importance can be judged by the fact that he made a demonstration of it even in the prescribed prayers.

232وعن جُنْدِبِ بن عبد اللَّه رضي اللَّه عنه قال: قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم:«منْ صلَّى صلاةَ الصُّبحِ فهُوَ فِي ذِمةِ اللَّه فلا يطْلُبنَّكُمْ اللَّهُ مِنْ ذِمَّتِهِ بشَيْءٍ ، فَإِنَّهُ من يَطْلُبْهُ مِنْ ذِمَّتِهِ بشَيْءٍ يُدرِكْه ، ثُمَّ يكُبُّهُ عَلَى وجْهِهِ في نَارِ جَهَنَّم » رواه مسلم .

232. Jundub bin Abdullah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "When anyone offers the Fajr (dawn) prayer, in congregation, he is in the Protection of Allah. So let not Allah call him to account, withdrawing, in any respect, His Protection. Because, He will get hold of him and throw him down on his face in the Hell-fire."
[Muslim]
Commentary: This Hadith tells us that the Fajr prayer is in the nature of an agreement between Allah and His slave (Muslim). It tells us that he would not all day long depart from the way of Allah as he has not done by performing his Fajr prayer. He will not only perform all the other prescribed prayers but would also do nothing which will displease Allah. A Muslim who does not care to adhere to this agreement, and thereby shows disobedience of Allah, will be answerable to Him for it on the Day of Resurrection.

233وعن ابن عمر رضي اللَّه عنهما أنَّ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال : « المُسْلِمُ أَخُو المُسْلِمِ ، لا يظْلِمُه ، ولا يُسْلِمهُ ، منْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حاجتِهِ ، ومَنْ فَرَّج عنْ مُسْلِمٍ كُرْبةً فَرَّجَ اللَّهُ عنْهُ بِهَا كُرْبَةً مِنْ كُرَبِ يومَ الْقِيامةِ ، ومَنْ ستر مُسْلِماً سَتَرهُ اللَّهُ يَوْمَ الْقِيَامَةِ » متفقٌ عليه .

233. Ibn `Umar (May Allah bepleased with them) reported: Messenger of Allah (PBUH) said, "A Muslim is a brother of another Muslim. So he should not oppress him nor should he hand him over to (his satan or to his self which is inclined to evil). Whoever fulfills the needs of his brother, Allah will fulfill his needs; whoever removes the troubles of his brother, Allah will remove one of his troubles on the Day of Resurrection; and whoever covers up the fault of a Muslim, Allah will cover up his fault on the Day of Resurrection".
[Al-Bukhari and Muslim].
Commentary: This Hadith is extremely important for the reason that it advises Muslims to live like family members. It says that one does not like to subject one's own son, brother, etc, to suppression, nor leaves him helpless in trouble, but helps him when he is in need of it, endeavours to relieve him of hardship and admonishes him when he does anything wrong. Almighty Allah is pleased with such behaviour and gives him best reward for it in this world and the next.

234وعن أبي هريرة رضي اللَّه عنه قال : قال رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : «المُسْلِمُ أَخُو الْمُسْلِمِ لا يخُونُه ولا يكْذِبُهُ ولا يخْذُلُهُ ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حرامٌ عِرْضُهُ ومالُه ودمُهُ التَّقْوَى هَاهُنا ، بِحسْبِ امْرِىءٍ مِنَ الشَّرِّ أنْ يَحْقِرَ أخاهُ المسلم» رواه الترمذيُّ وقال : حديث حسن .

234. Abu Hurairah (May Allah bepleased with him) reported: Messenger of Allah (PBUH) said, "A Muslim is a brother to a Muslim. He should neither deceive him nor lie to him, nor leave him without assistance. Everything belonging to a Muslim is inviolable for a Muslim; his honour, his blood and property. Piety is here (and he pointed out to his chest thrice). It is enough for a Muslim to commit evil by despising his Muslim brother."
[At-Tirmidhi].
Commentary: This Hadith deals with the subject discussed in the preceding one. In fact, it elucidates the points raised there. Now, the heart is one thing which no one can check out; Allah Alone knows about it. The case of those who openly lead a sinful and impious life is of course quite different. To show hatred and disgust against such people is warranted by Faith.

235وعنه قال : قال رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « لا تَحاسدُوا ولا تناجشُوا ولا تَباغضُوا ولا تَدابرُوا ولا يبعْ بعْضُكُمْ عَلَى بيْعِ بعْضٍ ، وكُونُوا عِبادَ اللَّه إخْواناً. المُسْلِمُ أَخُو الْمُسْلِمِ لا يَظلِمُه ولا يَحْقِرُهُ ولا يَخْذُلُهُ . التَّقْوَى هَاهُنا ويُشِيرُ إلَى صَدْرِهِ ثَلاَثَ مرَّاتٍ بِحسْبِ امْرِيءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخاهُ المسلم . كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حرامٌ دمُهُ ومالُهُ وعِرْضُهُ » رواه مسلم .
»النَّجَش « أَنْ يزِيدَ فِي ثَمنِ سلْعةٍ يُنَادِي عَلَيْهَا فِي السُّوقِ ونحْوهِ ، ولا رَغْبةَ لَه فِي شِرائهَا بَلْ يقْصِد أَنْ يَغُرَّ غَيْرهُ ، وهَذا حرامٌ . « والتَّدابُرُ » : أَنْ يُعرِض عنِ الإِنْسانِ ويهْجُرَهُ ويجعلَهُ كَالشَّيءِ الذي وراءَ الظَهْرِ والدُّبُر .

235. Abu Hurairah (May Allah bepleased with him) reported: Messenger of Allah (PBUH) said, "Do not envy one another; do not inflate prices by overbidding against one another; do not hate one another; do not harbour malice against one another; and do not enter into commercial transaction when others have entered into that (transaction); but be you, O slaves of Allah, as brothers. A Muslim is the brother of another Muslim; he neither oppresses him nor does he look down upon him, nor does he humiliate him. Piety is here, (and he pointed to his chest three times). It is enough evil for a Muslim to hold his brother Muslim in contempt. All things of a Muslim are inviolable for his brother-in-faith: his blood, his property and his honour".
[Muslim].
Commentary: This Hadith elaborates the importance of mutual brotherhood and goodwill among the Muslims. They are warned against jealousy which is a very malicious moral disease. One who suffers from it does not like to see others in happy circumstances and wants that they are deprived of whatever good they have.
This Hadith also prohibits Muslims from mutual hatred, enmity and indifference to others because all such things go against the concept of Islamic fraternity. The Hadith also warns Muslims against Najash (false bidding to raise the price in an auction) as it is clear deception and fraud is opposed to goodwill for others, while Muslims are required to express for each other goodwill, not ill-will.
This Hadith also prohibits making one bargain over the others because it generate malice and enmity.

236وعن أنسٍ رضي اللَّه عنه عن النبي صلّى اللهُ عَلَيْهِ وسلَّم قال : « لا يُؤْمِنُ أحدُكُمْ حتَّى يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ » متفقٌ عليه .

236. Anas (May Allah bepleased with him) reported: The Prophet (PBUH) said, "No one of you shall become a true believer until he desires for his brother what he desires for himself".
[Al-Bukhari and Muslim].
Commentary: This Hadith deals more comprehensively with the subject discussed above. When a Muslim likes the same thing for another Muslim which he does for himself, then he will be obviously expressing goodwill to his fellow Muslims. When Muslims adopt this attitude at the community level, no Muslim will be an enemy of the other. In fact, each Muslim would then be a well-wisher and helper of other Muslims. May Allah enable us to adopt this attitude.

237وعنه قال : قال رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « انْصُرْ أَخَاكَ ظَالِماً أَوْ مَظْلُوماً» فقالَ رَجُلٌ: يَا رسول اللَّه أَنْصره إِذا كَانَ مَظلُوماً أَرَأَيْتَ إِنْ كَانَ ظَالِماً كَيْفَ أَنْصرُهُ ؟ قال: « تَحْجُزُهُ أَوْ تَمْنعُهُ مِنَ الظُّلْمِ فَإِنَّ ذلِك نَصْرُهُ » رواه البخاري .

237. Anas (May Allah bepleased with him) reported: Messenger of Allah (PBUH) said, "Help your brother, whether he is an oppressor or is oppressed". A man enquired: "O Messenger of Allah! I help him when he is oppressed, but how can I help him when he is an oppressor?" He (PBUH) said, "You can keep him from committing oppression. That will be your help to him".
[Al-Bukhari and Muslim].

Commentary: This Hadith contains a very comprehensive injunction to eliminate disturbance and tyranny in the Muslim society. It not only ordains helping the oppressed but also encourages people endowed with moral courage to stop the oppressor's oppression. Doing so requires great courage and boldness, but Muslims would be able to do full justice to their duty of wishing well to their fellow Muslims when they develop the moral courage to stop the oppressor from tyranny, or at least protest against it verbally.

238وعن أبي هريرة رضي اللَّه عنه أنَّ رسول الَّه صلَّى اللهُ عَلَيْهِ وسَلَّم قال : « حقُّ الْمُسْلمِ عَلَى الْمُسْلِمِ خمسٌ : رَدُّ السَّلامِ ، وَعِيَادةُ الْمرِيضَ ، واتِّبَاعُ الْجنَائِز ، وإجابة الدَّعوةِ ، وتَشْمِيت العَاطِس » متفق عليه .
وفي رواية لمسلمٍ : « حق الْمُسْلمِ سِتٌّ : إذا لَقِيتَهُ فسلِّم عليْهِ ، وإذا دَعاكَ فَأَجبْهُ ، وَإِذَا اسْتَنْصَحكَ فَانْصحْ لَهُ ، وإذا عطس فحمِدِ اللَّه فَشَمِّتْهُ ، وَإِذَا مرِضَ فَعُدْهُ ، وَإِذَا ماتَ فَاتْبعهُ».

238. Abu Hurairah (May Allah bepleased with him) reported: Messenger of Allah (PBUH) said, "A believer owes another believer five rights: responding to greetings, visiting him in illness, following his funeral, accepting his invitation, and saying `Yarhamuk-Allah (May Allah have mercy on you),' when he says `Al-hamdu lillah (Praise be to Allah)' after sneezing".
[Al-Bukhari and Muslim].
Muslim's narration is, "There are six rights of a Muslim upon a Muslim: When you meet him, greet him; when he invites you, respond to him; when he seeks counsel, give him advice; when he sneezes and praises Allah, say to him: `May Allah have mercy on you (Yarhamuk-Allah)'; when he is sick, visit him; and when he dies, follow his funeral".
Commentary: The bond of brotherhood among the Muslims has been further strengthened by the list in this Hadith about the rights of Muslims on one another.

239وعن أبي عُمارة الْبراءِ بنِ عازبٍ رضي اللَّه عنهما قال : أَمرنا رسولُ اللَّه صلَّى اللهُ عَلَيْهِ وسَلَّم بِسبْعٍ : أَمرنَا بِعِيادة الْمرِيضِ ، وَاتِّبَاعِ الْجنازةِ ، وتَشْمِيتِ الْعاطِسِ ، وَإِبْرارِ الْمُقْسِمِ ، ونَصْرِ المظْلُومِ ، وَإِجابَةِ الدَّاعِي ، وإِفْشاءِ السَّلامِ . ونَهانَا عَنْ خواتِيمَ أَوْ تَخَتُّمٍ بالذَّهبِ ، وَعنْ شُرْبٍ بالْفَضَّةِ ، وعَنِ المياثِرِ الْحُمْرِ ، وَعَنِ الْقَسِّيِّ ، وَعَنْ لُبْسِ الْحَرِيرِ وَالإِسْتَبْرَقِ وَالدِّيبَاجِ . متفق عليه .
وفي روايةٍ : وإِنْشَادِ الضَّالَّةِ فِي السَّبْعِ الأُوَلِ .
»المياثِر » بياءٍ مُثنَّاةٍ قَبْلَ الأَلِفِ ، وَثَاء مثلثة بعْدَهَا ، وَهِيَ جمْعُ مَيْثَرةٍ ، وَهِي شَيْءٌ يتَّخَذُ مِنْ حريرٍ وَيُحْشَى قُطْناً أَوْ غيْرَهُ ويُجْعلُ فِي السَّرْجِ وكُورِ الْبعِيرِ يجْلِسُ عَلَيْهِ الرَّاكِبُ «والقسيُّ» بفتح القاف وكسر السين المهملة المشدَّدةِ : وَهِيَ ثِيَابٌ تُنْسَجُ مِنْ حَرِيرٍ وكَتَّانٍ مُخْتَلِطيْنِ . « وإِنْشَادُ الضَّالَّةِ » : تَعرِيْفُهَا .

239. Al-Bara' bin `Azib (May Allah bepleased with them) reported: The Prophet (PBUH) commanded us to observe seven things and forbade us seven. He ordered us to visit the sick; to follow funeral processions; to respond to a sneezer with `Yarhamuk-Allah (May Allah have mercy on you)' when he says `Al-hamdu lillah (Praise be to Allah),' to help the oppressed and to help others to fulfill their oaths, to accept invitation and to promote greeting. He forbade us to wear gold rings, to drink in silver utensils, to use Mayathir (silk carpets placed on saddles), to wear Al-Qassiy (a kind of silk cloth) to wear fine silk brocade.
[Al-Bukhari and Muslim].
Commentary: To materialize the pledge means that if a person relies on you and says that by Allah, you must do such and such a thing, then you should not let him down, you should do that work and fulfill his pledge. But this is subject to the condition that the work in question is not unlawful. It is not only permissible but also comes in the list of high moral values.

Chapter 28

باب ستر عورات المسلمين والنهي عن إشاعتها لغير ضرورة

Covering Faults of the Muslims

Allah, the Exalted, says:
"Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter." (24:19)

وعن أبي هريرة رضي اللَّه عنه عن النبي صلّى اللهُ عَلَيْهِ وسلَّم قال : « لا يسْتُرُ عَبْدٌ عبْداً فِي الدُّنْيَا إلاَّ سَتَرهُ اللَّه يَوْمَ الْقيامةِ » رواه مسلم .

240. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Allah will cover up on the Day of Resurrection the defects (faults) of the one who covers up the faults of the others in this world".
[Muslim].
Commentary: Covering up the shortcomings and faults of people is an excellent manner. That is why this quality is very much liked by Almighty Allah. On the Day of Resurrection, Allah will give a matching reward to that man who has such a quality, which means that Allah will forgive his sins and will not call him to account for his sins. If at all He will do so, He will not do it publicly so that he is not embarrased before others. Then Allah may forgive him or send him to Hell for a short while.

241وعنه قال : سمِعت رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يقول : « كُلُّ أُمَّتِي مُعَافًى إلاَّ المُجاهرينَ ، وإنَّ مِن المُجاهرةِ أن يعملَ الرَّجُلُ بالليلِ عملاً ، ثُمَّ يُصْبحَ وَقدْ سَتَرهُ اللَّه عَلَيْهِ فيقُولُ : يَا فلانُ عَمِلْتُ الْبَارِحَةَ كذَا وكَذَا ، وقَدْ بَاتَ يَسْتُرهُ ربُّهُ ، ويُصْبحُ يَكْشفُ سِتْرَ اللَّه » متفق عليه .

241. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Every one of my followers will be forgiven except those who expose (openly) their wrongdoings. An example of this is that of a man who commits a sin at night which Allah has covered for him, and in the morning, he would say (to people): "I committed such and such sin last night,' while Allah had kept it a secret. During the night Allah has covered it up but in the morning he tears up the cover provided by Allah Himself."
[Al-Bukhari and Muslim].
Commentary: We learn from this Hadith that commission of a sin due to human frailties on which one is ashamed but does not like to express is something which might hopefully be forgiven by Allah. In fact, its remission after penitence is almost sure. But to commit a sin openly is totally different because, firstly, the heart of such a person is deprived of the fear of Allah. Secondly, he has no respect and regard for Divine injunctions. Thirdly, such a person usually does not repent his sins. Fourthly, he makes a declaration of breach of Divine injunctions which amounts to inviting His wrath and punishment.

242وعنه عن النبي صلّى اللهُ عَلَيْهِ وسلَّم قال : « إذا زَنَتِ الأمةُ فتبيَّنَ زِناهَا فليجلدْها الحدَّ ، ولا يُثرِّبْ عَلَيْهَا ، ثمَّ إنْ زَنَتِ الثَّانيةَ فلْيجلدْها الحدَّ ولا يُثرِّبْ عَلَيْهَا ، ثُمَّ إنْ زَنتِ الثَّالثةَ فلْيبِعْها ولوْ بحبْلٍ مِنْ شعرٍ » متفق عليه . «التَّثْرِيبُ» : التَّوْبيخُ .

242. Abu Hurairah (May Allah bepleased with him) reported: The Prophet (PBUH) said, "When a slave-girl commits fornication and this fact of fornication has become evident, she must be given the penalty of (fifty) lashes without hurling reproaches at her; if she does it again, she must be given the penalty but she should not be rebuked. If she does it for the third time, he should sell her, even for a rope woven from hair (i.e., something worthless)".
[Al-Bukhari and Muslim].
Commentary: If a slave-girl is guilty of fornication, she is liable to a punishment of fifty stripes, and this punishment can be given by her master. This Hadith is, in fact addressed to the master of such a slave-girl. The order that one should not censure and reproach her is perhaps based on the consideration that she may abstain from such a sin in future because politeness often proves more effective than reproach. If politeness proves ineffective and she commits that sin again then that slave-girl should be sold for cheap.

243وعنه قال : أتِيَ النَّبيُّ صلّى اللهُ عَلَيْهِ وسلَّم برجلٍ قدْ شرب خَمْراً قال : « اضْرِبُوهُ» قال أبُو هُرَيْرة : فمِنَّا الضَّاربُ بيدهِ والضَارِبُ بِنَعْله ، والضَّاربُ بثوبهِ . فلمَّا انْصرَفَ قال بعْضُ الْقومِ : أَخْزَاكَ اللَّه ، قال : لا تقُولُوا هَكَذا لا تُعِينُوا عليه الشَّيْطان » رواه البخاري .

243. Abu Hurairah (May Allah bepleased with him) reported: A man who had drunk wine was brought to the Prophet (PBUH) and he asked us to beat him; some struck him with their hands, some with their garments (making a whip) and some with their sandals. When he (the drunkard) had gone, some of the people said: "May Allah disgrace you!" He (the Prophet (PBUH)) said, "Do not say so. Do not help the devil against him".
[Al-Bukhari].
Commentary: To imprecate a Muslim virtually amounts to helping Satan against him, because the latter is avowed to mislead people and to expose man to humiliation in this world and the Hereafter. Such people who believe that no Hadd punishment is fixed for drinking take support from this Hadith. They hold that its punishment is discretionary which can be increased or decreased according to the circumstances. But other learned men who hold that its Hadd is forty stripes argue that the incident quoted in this Hadith relates to the period when its Hadd had not been fixed. When the Prophet (PBUH) ordered the punishment of forty stripes for it then it became its prescribed Hadd. Abu Bakr (May Allah bepleased with him) followed it during the period of his caliphate. `Umar (May Allah bepleased with him) also applied it in the early years of his caliphate but subsequently raised its punishment to eighty stripes. The `Ulama' who maintain the punishment of forty stripes contend that the original Hadd was forty stripes and the additional forty stripes comprised discretionary punishment for which the Head of a state has full authority. If he feels, he can add discretionary punishment to the Hadd. The nature of this additional punishment depends on his discretion. The latter opinion seems to be more correct that Hadd is fixed for drinking and its punishment is not based on discretion. The Hadd for it is forty stripes but this Hadd can be increased by adding discretionary punishment to it. Allah knows best.

Chapter 29

باب قضاء حوائج المسلمين

Fulfillment of the needs of the Muslims

Allah, the Exalted, says:
"... and do good that you may be successful". (22:77).

244 وعن ابن عمرَ رضي اللَّهُ عنهما أن رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : «المسلمُ أخـو المسلم لا يَظلِمُه ولا يُسلِمُهُ . ومَنْ كَانَ فِي حاجةِ أخِيهِ كانَ اللَّهُ فِي حاجتِهِ، ومنْ فرَّجَ عنْ مُسلمٍ كُرْبةً فرَّجَ اللَّهُ عنه بها كُرْبةً من كُرَبِ يومَ القيامةِ ، ومن ستَرَ مُسلْماً ستَرَهُ اللَّهُ يَومَ الْقِيامَةِ » متفق عليه .

244. Ibn `Umar (May Allah bepleased with them) reported: Messenger of Allah (PBUH) said, "A Muslim is a brother of (another) Muslim, he neither wrongs him nor does hand him over to one who does him wrong. If anyone fulfills his brother's needs, Allah will fulfill his needs; if one relieves a Muslim of his troubles, Allah will relieve his troubles on the Day of Resurrection; and if anyone covers up a Muslim (his sins), Allah will cover him up (his sins) on the Resurrection Day".
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us that we should fulfill the needs of Muslims for the Pleasure of Allah only, regardless of any vested interest or worldly motive. It is a very meritorious approach. The needs of people who adopt this attitude in life are fulfilled by Allah, and the reward they get for it in the Hereafter will be greater than that to be given in this world.

245وعن أبي هريرة رضي اللَّه عنهُ ، عن النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « من نَفَّس عن مؤمن كُرْبة منْ كُرب الدُّنْيا ، نفَّس اللَّه عنْه كُرْبة منْ كُرَب يومِ الْقِيامَةِ ، ومنْ يسَّرَ على مُعْسرٍ يسَّرَ اللَّه عليْه في الدُّنْيَا والآخِرةِ ، ومنْ ستَرَ مُسْلِماً ستَرهُ اللَّه فِي الدنْيا والآخرة ، واللَّه فِي عوْنِ العبْدِ ما كانَ العبْدُ في عوْن أخيهِ ، ومنْ سلك طَريقاً يلْتَمسُ فيهِ عِلْماً سهَّل اللَّه لهُ به طريقاً إلى الجنَّة . وما اجْتَمعَ قوْمٌ فِي بيْتٍ منْ بُيُوتِ اللَّه تعالَى ، يتْلُون كِتَابَ اللَّه ، ويَتَدارسُونهُ بيْنَهُمْ إلاَّ نَزَلَتْ عليهم السَّكِينةُ ، وغَشِيَتْهُمُ الرَّحْمةُ ، وحفَّتْهُمُ الملائكَةُ ، وذكَرهُمُ اللَّه فيمَنْ عنده . ومنْ بَطَّأَ به عَملُهُ لَمْ يُسرعْ به نَسَبُهُ » رواه مسلم .

245. Abu Hurairah (May Allah bepleased with him) reported: The Prophet (PBUH) said, "He who removes from a believer one of his difficulties of this world, Allah will remove one of his troubles on the Day of Resurrection; and he who finds relief for a hard-pressed person, Allah will make things easy for him on the Day of Resurrection; he who covers up (the faults and sins) of a Muslim, Allah will cover up (his faults and sins) in this world and in the Hereafter. Allah supports His slave as long as the slave is supportive of his brother; and he who treads the path in search of knowledge, Allah makes that path easy, leading to Jannah for him; the people who assemble in one of the houses of Allah, reciting the Book of Allah, learning it and teaching, there descends upon them the tranquillity, and mercy covers them, the angels flock around them, and Allah mentions them in the presence of those near Him; and he who lags behind in doing good deeds, his noble lineage will not make him go ahead."
[Muslim]
Commentary: Besides other advantages mentioned in this Hadith, we learn the following from it:
1. It is an act of great merit to relieve a Muslim from his financial difficulty.
2. To strive for attaining religious knowledge is a highly meritorious act.
3. To recite the Noble Qur'an, make arrangement for its study and teaching, and hold meetings for the understanding and elucidation of the message of the Noble Qur'an are acts of great distinction and reward.

Chapter 30

باب الشفاعة

Intercession

Allah, the Exalted, says:
"Whosoever intercedes for a good cause will have the reward thereof." (4:85)

246 وعن أبي موسى الأشعري رضي اللَّه عنه قال : كان النبي صلّى اللهُ عَلَيْهِ وسلَّم إذا أتَاهُ طالِبُ حاجةٍ أقْبَلَ عَلَى جُلسائِهِ فقال : « اشْفَعُوا تُؤجَرُوا ويَقْضِي اللَّه عَلَى لِسان نَبيِّهِ ما أحبَّ » متفق عليه .
وفي رواية : « مَا شَاءَ » .

246. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: Whenever a needy person would come to the Prophet (PBUH), he would turn to those who were present and say, "If you make intercession for him, you will be rewarded, because Allah decreed what He likes by the tongue of His Messenger".
[Al-Bukhari and Muslim].
Commentary: The recommendation mentioned in this Hadith relates to lawful and permissible matters. One is not permitted to make any intercession for unlawful matter nor for remission of Hadd.

247وعن ابن عباس رضي اللَّه عنهما في قِصَّة بريرَةَ وزَوْجِها . قال : قال لَهَا النَّبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم : « لَوْ راجَعْتِهِ ؟ » قالتَ : يا رَسُولَ اللَّه تأمُرُني ؟ قال : « إنَّما أشْفَعُ » قالَتْ : لا حاجة لِي فِيهِ . رواه البخاري .

247. Ibn `Abbas (May Allah bepleased with them), reported in connection with the case of Barirah (May Allah bepleased with her) and her husband: The Prophet (PBUH) said to her, "It is better for you to go back to your husband." She asked: "O Messenger of Allah, do you order me to do so." He replied, "I only intercede" She then said: "I have no need for him".
[Al-Bukhari].
Commentary: Barirah (May Allah bepleased with her) was a slave-girl of `Aishah (May Allah bepleased with her). Barirah was married to a slave named Mughith (May Allah bepleased with him). She was freed by `Aishah (May Allah bepleased with her). Now, Islam has permitted a slave-girl that after being freed, she can break her matrimonial bond if she does not like to live with her husband. Mughith was madly in love with her and he would all the time persuade her not to break their bond of marriage. When the Prophet (PBUH) came to know the condition of Mughith, he interceded for him and asked Barirah to restore her matrimonial connection with her husband. Since this was an advice and recommendation, she did not think it suitable for herself and regretted that she could not accept it. The Hadith evidently shows that Islam accepts legitimate rights of individuals and honours personal freedom, provided they do not exceed the limits of Shari`ah.
This freedom cannot be forfeited by suppression or force.

Chapter 31

باب الإصلاح بين الناس

Making Peace among People

Allah, the Exalted, says:
"There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allah's Cause), or Ma`ruf (Islamic Monotheism and all the good and righteous deeds which Allah has ordained), or conciliation between mankind." **(4:114)**
"...and making peace is better." (4:128)
"So fear Allah and adjust all matters of difference among you." (8:1)
"The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers." (49:10)

248 وعن أبي هريرة رضي اللَّه عنه قال : قال رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « كُلُّ سُلامى مِنَ النَّاس عَلَيْهِ صدَقة كُلَّ يومٍ تَطْلُعُ فِيهِ الشَّمْسُ : تَعْدِلُ بيْن الاثْنَيْن صدَقة ، وَتُعِينُ الرَّجُلَ فِي دابَّتِهِ فتحمِلُهُ عَلَيْهَا ، أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعهُ صدَقة، وَالْكَلِمَةُ الطَّيبةُ صدقة ، وبكُلِّ خَطْوَةٍ تَمْشِيهَا إِلَى الصَّلاَةِ صدقة ، وتُميطُ الأذى عَن الطَّريقِ صَدَقَةٌ » متفق عليه .
«ومعنى تَعْدِلُ بيْنَهُمَا » تُصْلحُ بيْنَهُمَا بالْعَدْل .

248. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "On every joint of man, there is charity, on everyday when the sun rises: doing justice between two men is charity, and assisting a man to ride an animal or to load his luggage on it is charity; and a good word is charity, every step which one takes towards (the mosque for) Salat is charity, and removing harmful things from the way is charity".
[Al-Bukhari and Muslim].
Commentary: Almighty Allah has made human body flexible, that is to say, its parts have joints which enable him to make all kinds of movements. If human beings did not have these joints, it would not have been possible for its different parts to make movements which they do. Had it been so, one would not have been able to use various parts of his body as he likes. Thus, these joints are a valuable gift from Allah for which one should always be grateful to Him. In all, a person has three hundred and sixty joints in his body, as has already been stated in a Hadith narrated earlier.
According to some Ahadith, two Rak`ah of Duha prayer (optional forenoon prayer) has been regarded sufficient for this purpose, while in others, it has been stated that if one cannot do anything else for expressing gratefulness to Allah, he should refrain from harming others as it is a form of Sadaqah.

249وعن أمِّ كُلْثُومٍ بنتِ عُقْبَةَ بن أبي مُعَيْطٍ رضي اللَّه عنها قالت : سمِعْتُ رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يقُولُ : « لَيْسَ الْكَذَّابُ الذي يُصْلِحُ بَيْنَ النَّاسِ فَيَنْمِي خَيْراً ، أَوْ يقُولُ خَيْراً » متفق عليه .
وفي رواية مسلم زيادة ، قالت : ولَمْ أسْمَعْهُ يُرَخِّصُ في شَيْءٍ مِمَّا يَقُولُهُ النَّاسُ إلاَّ في ثلاثٍ، تَعْنِي : الحَرْبَ ، وَالإِصْلاَحَ بَيْنَ النَّاسِ ، وَحَدِيثَ الرَّجُلِ امْرَأَتَهُ ، وَحَدِيثَ المَرْأَةِ زَوْجَهَ .

249. Umm Kulthum bint `Uqbah (May Allah be pleased with her) reported: Messenger of Allah (PBUH) said, 'The person who (lies) in order to conciliate between people is not a liar, when he conveys good or says (something) good".
[Al-Bukhari and Muslim].
The narration in Muslim added: She said, "I never heard him (she meant the Prophet (PBUH)) giving permission of lying in anything except in three (things): war, conciliating between people and the conversation of man with his wife and the conversation of a woman with her husband".
Commentary: This Hadith tells us a very important principle, that is, in spite of its being unlawful, one is permitted to tell a lie if one has to do it for reforming one's society or family or in the interest of Muslims in general. If two Muslim brothers are estranged and someone communicates to them such things which are likely to remove conflict and rancour between them, promote mutual love and bring them nearer to each other, such action, even if it has a lie, is not called a lie in Islam.
1. In order to keep the enemy unaware of the true position, it is permissible to make false propaganda as it is an indispensable device for winning war.

2. In order to maintain pleasant atmosphere in family life, and for this purpose telling a lie becomes inevitable. Shari`ah has permitted lying on such occasions.

250وعن عائشة رضي اللَّه عنها قالت : سمع رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم صَوْتَ خُصُومٍ بالْبَابِ عَالِيةٍ أَصْواتُهُمَا ، وَإِذَا أَحَدُهُمَا يَسْتَوْضِعُ الآخَرَ وَيسْتَرْفِقُهُ فِي شيءٍ ، وَهُوَ يَقُولُ : واللَّهِ لا أَفعَلُ ، فَخَرَجَ عَلَيْهِمَا رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم فقال : « أيْنَ الْمُتَأَلِّي عَلَى اللَّه لا يَفْعَلُ المَعْرُوفَ ؟ » فقال : أَنَا يَا رسولَ اللَّهِ ، فلهُ أَيُّ ذَلِكَ أَحَبَّ . متفقٌ عليه .
معنى « يَسْتَوْضِعُهُ » : يَسْأَلُهُ أَنْ يَضَعَ عَنْهُ بَعْضَ دينِهِ . « وَيَسْتَرفقُهُ » : يَسْأَلُهُ الرِّفْقَ «والْمُتَأَلي » : الحَالِفُ .

250. `Aishah (May Allah be pleased with her) reported: Messenger of Allah (PBUH) heard the voices of altercation of two disputants at the door; both the voices were quite loud. One was asking the other to make his debts little (so that he could pay them) and was pleading with him to show leniency to him, whereupon the (other one) said: "By Allah, I will not do that". Then there came Messenger of Allah (PBUH) to them and said, "Where is he who swore by Allah that he would not do good?" He said: "O Messenger of Allah, it is me. Now he may do as he desires". [Al-Bukhari and Muslim].
Commentary: This Hadith highlights the following four main points:
1. It is desirable to help someone who is in straitened circumstances because of a debt. If the lender forgives a part of the loan or gives concession of time in repayment of loan, it is an act of great merit. As Allah says:
"And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know." (2:280)
2. If someone seems to incline towards evil, he should be scolded so that he would keep himself away from it and would turn to virtue.
3. Such people who quarrel among themselves should not be left to mutual bickering but efforts should be made for their reconciliation.
4. People who are quarrelling should also co-operate with those who make efforts for reconciliation, and respect their spirit of goodwill.

251وعن أبي العباس سهل بن سعدٍ السَّاعِدِيِّ رضي اللَّهُ عنه ، أن رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم بلَغهُ أَنَّ بَني عَمْرو بن عوفٍ كان بيْنهُمْ شَرٌّ ، فَخَرَجَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يُصْلِحُ بيْنَهمْ فِي أُنَاسٍ مَعَه ، فحُبِسَ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم وَحَانَتِ الصَّلاَةُ ، فَجَاءَ بلالٌ إِلَى أبي بَكْرٍ رضي اللَّه عنهما فقال : يَا أَبَا بَكْرٍ إِنَّ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قَدْ حُبِسَ ، وَحَانَتِ الصَّلاَةُ ، فَهَلْ لَكَ أَنْ تَؤُمَّ النَّاسَ؟ قال : نَعَمْ إنْ شِئْتَ ، فَأَقَامَ بِلالٌ الصَّلاَةَ ، وتقدَّمَ أَبُو بَكْرٍ فكَبَّرَ وكبَّرَ النَّاسُ، وَجَاءَ رسول اللَّه يمْشِي في الصُّفُوفِ حتَّى قَامَ فِي الصَّفِّ ، فَأَخَذَ النَّاسُ فِي التَّصْفِيقِ ، وكَانَ أَبُو بَكْرٍ رضي اللَّه عنه لا يَلْتَفِتُ فِي صلاتِهِ، فلَمَّا أَكْثَرَ النَّاسُ التَّصْفِيقَ الْتَفَتَ ، فإذَا رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، فَأَشَارَ إِلَيْهِ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، فرَفَعَ أَبُو بَكْرٍ رضي اللَّه عنه يدَهُ فحمِدَ اللَّه ، وَرَجَعَ القهقرى وَراءَهُ حَتَّى قَامَ فِي الصَّفِّ ، فَتَقدَّمَ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، فصلَّى للنَّاس ، فلَمَّا فرغَ أَقْبلَ عَلَى النَّاس فقال : « أَيُّهَا النَّاسُ مالَكُمْ حِين نَابَكُمْ شَيْءٌ فِي الصَّلاَةِ أَخذْتمْ فِي التَّصْفِيقِ ؟، إنَّمَا التَّصْفِيقُ لِلنِّسَاءِ . منْ نَابُهُ شيءٌ فِي صلاتِهِ فَلْيَقلْ: سُبْحَانَ اللَّهِ ؟ فإِنَّهُ لا يَسْمَعُهُ أحدٌ حِينَ يقُولُ : سُبْحانَ اللَّه ، إلاَّ الْتَفَتَ . يَا أَبَا بَكْرٍ : ما منعَك أنْ تُصَلِّيَ بالنَّاس حِينَ أَشرْتُ إلَيْكَ ؟ » فقال أبُو بكْر : مَا كَانَ ينبَغِي لابْن أبي قُحافَة أنْ يُصلِّيَ بالنَّاس بيْنَ يدَيْ رسولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم . متفقٌ عليه .
معنى « حُبِس » : أَمْسكُوهُ لِيُضيِّفُوه .

251. Sahl bin Sa`d As-Sa`idi (May Allah be pleased with him) reported: There was some quarrel among the members of Banu `Amr bin `Auf. Messenger of Allah (PBUH) went with some of his Companions to bring about peace between them and he was detained. The time for Salat approached and Bilal (May Allah be pleased with them) went to Abu Bakr (May Allah be pleased with him) and said to him: "Messenger of Allah (PBUH) has got late and it is the time for Salat. Will you lead Salat?" He said: "Yes, if you desire". Bilal (May Allah be pleased with him) proclaimed the Adhan and then pronounced Iqamah. Abu Bakr (May Allah be pleased with him) stepped forward and commenced As-Salat. (He recited Takbir and the people followed him). In the meantime, Messenger of Allah (PBUH) arrived and, passing through the rows, took his stand in the first row. The people started clapping. It was the habit of Abu Bakr (May Allah be pleased with him) that whenever he started praying, he would never look

round. He paid no heed (to the clapping). When the clapping increased, he turned round and saw Messenger of Allah (PBUH). He (the Prophet (PBUH)) beckoned him to continue performing Salat. But Abu Bakr (May Allah be pleased with him) raised his hands and praised Allah. Then he retreated, taking his steps backwards. When Messenger of Allah (PBUH) saw that, he went ahead and led Salat. When he finished Salat, he faced the congregation and said, "Why do you clap when something happens during the Salat. Clapping is only for women. If something happens in the course of Salat you should say, Subhan Allah. It is bound to attract attention. And you, Abu Bakr, what prevented you from carrying on with Salat, after I beckoned to do so?" He said, "It was not becoming for the son of Abu Quhafah to lead Salat in the presence of Messenger of Allah (PBUH)".
[Al-Bukhari and Muslim].
Commentary:
1. Banu `Amr bin `Auf was a big tribe of Aus which consisted of many families, they lived in Quba. A quarrel arose among them on some issue and they used stones and brickbats against each other. When the Prophet (PBUH) came to know about it, he personally went to them. The Hadith shows how important it is to bring about reconciliation amongst Muslims who are estranged from each other so that tension among them is not aggravated. If efforts are not made for reconciliation at the initial stages, the conflict will be escalated and then it will become difficult to resolve it.
2. Salat can be offered behind two Imam, one after the other.
3. In the course of Salat if Imam makes an error, his followers should bring it to his attentions by saying the words "Subhan Allah" aloud. Women may clap only.
4. In case of need, it is permissible in Salat to turn one's face slightly, to look with glances and move a little onward or backward. Such an act does not constitute a defect which renders the prayer invalid.

Chapter 32

باب فضل ضعفة المسلمين و الفقراء و الخاملين

Superiority of Poor, Weak and unrenowned Muslims

Allah, the Exalted, says:

"And keep yourself (O Muhammad (PBUH)) patiently with those who call on their Rubb (i.e., your companions who remember their Rubb with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face, and let not your eyes overlook them." (18:28)

252 عن حَارِثَة بْنِ وهْب رضي اللَّه عنه قال : سمعتُ رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم يقولُ : « ألا أخْبِرُكُمْ بِأَهْلِ الجنَّةِ ؟ كُلُّ ضَعيفٍ مُتَضَعِّفٍ لَوْ أقسمَ عَلَى اللَّه لأبرَّه ، ألاَ أخْبرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ » . متفقٌ عليه .

»الْعُتُلُّ » : الْغَلِيظُ الجافِي . « والجوَّاظ » بفتح الجيم وتشدِيدِ الواو وبالظاءِ المعجمة وَهُو الجمُوعُ المنُوعُ ، وَقِيلَ : الضَّخْمُ المُخْتَالُ فِي مِشْيَتِهِ ، وقيل : الْقصِيرُ الْبَطِينُ .

252. Harithah bin Wahb (May Allah be pleased with him) reported: I heard Messenger of Allah (PBUH) saying, "Shall I not inform you about the people of Jannah? It is every person who is, modest and humble (before Allah), a person who is accounted weak and is looked down upon but if he adjures Allah, Allah will certainly give him what he desires. Now shall I not inform you about the inmates of Hell? It is every violent, impertinent and proud man". [Al-Bukhari and Muslim].

Commentary: This Hadith tells us about distinction of such weak, poor and secluded persons who do not have any important position in society but are so eminent in the realm of piety that, out of their utmost trust in Allah, if they take an oath for something, Almighty Allah fulfills their oath. Thus, this Hadith highlights the importance of modesty and condemns pride, miserliness and lust for name and fame.

253وعن أبي العباس سهل بن سعدٍ الساعِدِيِّ رضي اللَّه عنه قال : مرَّ رَجُلٌ على النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم فقالَ لرجُلٍ عِنْدهُ جالسٍ : « ما رَأيُكَ فِي هَذَا ؟ » فقال : رَجُلٌ مِنْ أشْرافِ النَّاس هذا وَاللَّهِ حَريٌّ إنْ خَطب أنْ يُنْكَحَ وَإنْ شَفَع أنْ يُشَفَّعَ . فَسَكَتَ رسول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم ، ثُمَّ مَرَّ رَجُلٌ آخرُ ، فقال له رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم : « مَا رأيُكَ فِي هَذَا ؟ » فقال : يا رسولَ اللَّه هذا رَجُلٌ مِنْ فُقَرَاءِ الْمُسْلِمِينَ ، هذَا حريٌّ إنْ خطب أنْ لا يُنْكَحَ ، وَإنْ شَفَع أنْ لا يُشَفَّعَ، وَإنْ قالَ أنْ لا يُسْمَع لِقَوْلِهِ . فقال رسول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم : « هَذَا خَيْرٌ منْ مِلءِ الأَرْضِ مِثْلَ هذَا» متفقٌ عليه .

قوله : « حَرِيٌّ » هو بفتح الحاءِ وكسر الراءِ وتشديد الياءِ : أيْ حقِيقٌ . وقوله: «شَفَعَ» بفتح الفاءِ .

253. Sahl bin Sa`d As-Sa`idi (May Allah be pleased with him) reported: A man passed by the Prophet (PBUH), so he asked a man who was sitting near him, "What is your opinion about this man?" That man replied: "He is one of the noblest men. By Allah he is certainly a proper person for (a girl) being given in marriage if he seeks to marry, and his recommendation is fit to be accepted if he recommends". Messenger of Allah (PBUH) remained silent. Then another man passed. Messenger of Allah (PBUH) enquired, "What is your opinion about this man?" He replied: "O Messenger of Allah, he is one of the poor Muslims. He is not a proper person (for a girl) to be given in marriage to, and his recommendation would not be accepted if he makes one; if he speaks, he is not to be listened to." Messenger of Allah (PBUH) said, "He is better than the former by earthfuls".

[Al-Bukhari and Muslim].

Commentary: This Hadith contains the following two important points:

1. The distinction and greatness of such poor Muslims who are neither known in society because due to their poverty nor are they respected by people. But due to their Faith and piety, each of them is better in the sight of Allah than others. This Hadith makes it abundantly clear that what really matters with Allah is Faith and piety not lineage nor pomp and show.

2. For marriage purposes, men and women of noble character should be selected even if they are poor because at the level of religion they are on par with other Muslims. Thus, the principle underlined here is that the preference should be given to the equality in respect of religion rather than worldly wealth and richness.

254وعن أبي سعيدٍ الخدري رضي اللَّه عنه عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : «احْتجَّتِ الجنَّةُ والنَّارُ فقالت النَّارُ : فيَّ الجبَّارُونَ والمُتَكَبِّرُونَ ، وقالتِ الجَنَّةُ : فيَّ ضُعفاءُ النَّاس ومسَاكِينُهُم فقضَى اللَّهُ بيْنَهُما : إنَّك الجنَّةُ رحْمتِي أرْحَمُ بكِ مَنْ أشَاءُ ، وَإنَّكِ النَّارُ عَذابي أعذِّب بكِ مَـنْ أشَاءُ ، ولِكلَيكُمَا عَلَيَّ مِلؤُهَا » رواه مسلم .

254. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: The Prophet (PBUH) said: There was a dispute between the Hell and Jannah. The Hell said: "The haughty and proud are my inmates." Jannah said: "The modest and the humble are my residents". Thereupon, Allah the Exalted and Glorious (addressing Jannah) said: "You are My Mercy, through you I shall show mercy to those whom I wish". (And addressing the Hell), He said: "You are (the means) of My punishment by which I shall punish such of My slaves as I wish and each one of you would have its fill".
[Muslim].
Commentary: In this Hadith people who are termed as `modest' and `humble' are the rich in Faith and piety. They lead a life of patience and contentment. This Hadith gives glad tidings to such noble people. On the contrary, it has a threat of Hell for those who disobey Divine injunctions and are haughty and proud. Now, it is entirely one's own choice which way he goes.
The dialogue between Jannah and Hell quoted in this Hadith is not something impossible. It is not at all difficult for Allah to create in them such intelligence and consciousness which can enable them to make a discussion on the subjects mentioned in the Hadith. Thus, there is no need to offer any justification for the veracity of such Ahadith. These should, therefore, be taken as literally correct. This Hadith is mentioned in detail in Musnad Ahmad and is narrated by Abu Hurairah (May Allah be pleased with him) at greater length than in the narration of Abu Sa`id Al-Khudri (May Allah be pleased with him) quoted in Kitab-ut-Tafsir (the Book of Commentary) of Sahih Al-Bukhari.

255وعن أبي هريرة رضي اللَّه عنه عن رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « إنَّهُ لَيأتِي الرَّجُلُ السَّمِينُ العْظِيمُ يَوْمَ الْقِيامةِ لا يزنُ عِنْد اللَّه جنَاحَ بعُوضَةٍ » متفقٌ عَلَيه .

255. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "On the Day of Resurrection, there will be brought forth a bulky person whose value to Allah will be less than that of the wing of a mosquito".
[Al-Bukhari and Muslim].
Commentary: This Hadith means that manifestation of power and splendour, which are considered so important for people in this world, will be of no value to Allah. In the Hereafter, Allah will judge a person by his Faith, devotion and piety. It is, therefore, essential that one should concentrate on the reformation of his own heart and mind.

256وعنه أنَّ امْرأةً سوْداءَ كَانَتَ تَقُمُّ المسْجِد ، أوْ شَابّاً ، ففقدَهَا ، أو فقده رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، فسَأَلَ عَنْهَا أوْ عنْهُ ، فقالوا : مات . قال : « أفلا كُنْتُمْ آذَنْتُمُونِي » فكَأَنَّهُمْ صغَّرُوا أمْرَهَا ، أوْ أمْرهُ ، فقال : دُلُّونِي عَلَى قبْرِهِ » فدلُّوهُ فصلَّى عَليه ، ثُمَّ قال : « إنَّ هَذِهِ الْقُبُور مملُوءَةٌ ظلْمة عَلَى أهْلِهَا ، وإنَّ اللَّه تعالى يُنَوِّرُهَا لَهُمْ بِصَلاتِي عَلَيْهِمْ » متفقٌ عليه .
قوله : « تَقُمُّ » هو بفتح التَّاءِ وَضَمِّ الْقافِ : أيْ تَكنُسُ . « وَالْقُمَامَةُ » : الْكُنَاسَةَ . «وَآذَنْتُمونِي » بمدِّ الهَمْزَةِ : أيْ : أعْلَمْتُمُونِي .

256. Abu Hurairah (May Allah be pleased with him) reported: A black woman (or probably a young man) used to clean the mosque. Messenger of Allah (PBUH) missed her (or him) and asked about her (or him). He was told that she (or he) had died. He (PBUH) said, "Why did you not inform me?" (It seemed as if) they (Companions) considered the matter insignificant. Then he (PBUH) said, "Show me her (or his) grave." When it was shown to him, he offered (Janazah-funeral) prayer over it and said, "These graves cover those in them with darkness, and Allah illumines them for the inmates as a result of my supplication for them".
[Al-Bukhari and Muslim].
Commentary: On the basis of some other narrations, the 'Ulama' have accepted that the person mentioned in this Hadith who used to sweep the mosque was a woman known as Umm Mihjan. This Hadith highlights the following four important points:
1. The merit of keeping mosques clean.
2. The height of compassion and kindness of the Prophet (PBUH).
3. The importance of participation in the funeral prayer of virtuous persons.
4. Permission to perform funeral prayer of virtuous person after his/her burial, if one is unable to participate in it when it is performed before the burial of the deceased.

257وعنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : « رُبَّ أشْعثَ أغبرَ مدْفُوعٍ بالأبْوَابِ لَوْ أقسمَ عَلَى اللَّهِ لأبرَّهُ » رواه مسلم .

257. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Many a person with shaggy and dusty hair, dusty and driven away from doors (because of their poverty and shabby clothes) were to swear by Allah (that something would happen), Allah will certainly make it happen".
[Muslim].

258وعن أسامَة رضي اللَّه عنه عن النبي صَلّى اللهُ عَلَيْهِ وسلَّم قال : « قُمْتُ عَلَى بابِ الْجنَّةِ ، فَإذا عامَّةَ مَنْ دخَلَهَا الْمَسَاكِينُ ، وأصْحابُ الجَدِّ محبُوسُونَ غيْر أنَّ أصْحاب النَّار قدْ أمِر بِهِمْ إلَى النَّارِ . وقمْتُ عَلَى بابِ النَّارِ فَإِذَا عامَّةُ منْ دَخَلَهَا النِّسَاءُ » متفقٌ عليه .
»وَالجَدُّ « بفتح الجيم : الحظُّ والغِنَي . وقوله : « محْبُوسُونَ » أيْ : لَمْ يُؤذَنْ لهُمْ بَعْدُ فِي دُخُولِ الجَنَّةِ .

258. Usamah bin Zaid (May Allah be pleased with him) reported: The Prophet (PBUH) said, "I stood at the gate of Jannah, and (I saw) that the majority of those who entered it are the poor, and the wealthy were kept confined. The inmates of the Fire had been ordered to (enter) the Fire (Hell), and I stood at the gate of Hell and saw that the majority of its inmates are women".
[Al-Bukhari and Muslim].
Commentary: The Prophet (PBUH) was told about the state of affairs in Jannah and Hell by means of Wahy (Revelation). In some cases, the conditions of the inhabitants of Jannah and Hell were shown to him by means of dreams. The Prophet (PBUH) stated that one of the main reasons for a greater number of women in Hell is that they are more ungrateful to their husbands. Women refered to in the Hadith are those who do not follow the Divine injuctions and do not discharge their duty towards Allah.

259وعن أبي هريرة رضي اللَّه عنه عن النبي صَلّى اللهُ عَلَيْهِ وسلَّم قال : « لَمْ يَتَكَلَّمْ فِي المَهْدِ إلاَّ ثَلاثَةٌ : عِيسى ابْنُ مرْيَمَ ، وصَاحِب جُرَيْج ، وكانَ جُرَيْجٌ رَجُلاً عَابداً ، فَاتَّخَذَ صَوْمَعة فكانَ فِيهَا ، فَأتَتْهُ أمُّهُ وَهو يُصلي فقَالَتْ : يا جُرَيْجُ ، فقال : يَاربِّ أمِّي وَصَلاتِي فأقبلَ عَلَى صلاتِهِ فانْصرفتْ فَلَمَّا كَانَ مِنَ الْغدِ أتَتْهُ وهُو يُصلِّي ، فقَالَتْ : يَا جُرَيْجُ ، فقال : أيْ ربِّ أمِّي وَصَلاتِي . فأقْبَلَ عَلَى صَلاتِهِ ، فلَمَّا كَانَ مِنَ الْغدِ أتَتْهُ وَهُو يُصلِّي فقالتْ : يَا جُرَيْجُ فقال : أيْ ربِّ أمِّي وَصلاتِي ، فَأقْبَلَ عَلَى صلاتِهِ ، فقالَتْ : اللَّهُمَّ لا تُمتْه حَتَّى يَنْظُرَ إلِى وُجُوه المومسَاتِ . فَتَذَاكَرَ بَنُو إسْرائِيلَ جُرَيْجاً وَعِبَادَتَهُ ، وَكَانَتِ امْرأةٌ بغِيٌّ يُتَمَثَّلُ بحُسْنِهَا ، فقالَتْ : إنْ شِئْتُمْ لأفْتِنَنَّهُ ، فتعرَّضَتْ لَهُ ، فَلَمْ يلْتَفِتْ إليْهَا ، فأتتْ رَاعِياً كَانَ يَأوِي إلى صوْمعَتِهِ ، فأمْكَنَتْهُ مِنْ نفسها فوقع عَلَيْهَا . فحملَتْ ، فلَمَّا ولدتْ قالَتْ : هُوَ جُرَيْجٌ ، فأتَوْهُ فاسْتنْزلُوه وهدمُوا صوْمعَتَهُ ، وَجَعَلُوا يَضْرِبُونَهُ ، فقال : ما شَأنُكُمْ ؟ قالوا: زَنَيْتَ بهذهِ الْبغِيِّ فولَدتْ مِنْك . قال : أيْنَ الصَّبِيُّ ؟ فجاءوا بِهِ فقال : دَعُونِي حَتَّى أصلِّي فصلىَّ ، فَلَمَّا انْصرَفَ أتَى الصَّبِيَّ فطعنَ فِي بطْنِهِ وقالَ : يا غُلامُ مَنْ أبُوكَ ؟ قال : فُلانٌ الرَّاعِي ، فَأقبلُوا على جُرَيْجُ يُقَبِّلُونَهُ وَيَتَمَسَّحُونَ بِهِ وقالُوا : نَبْنِي لكَ صوْمعَتَكَ مِنْ ذهَبٍ قال : لا، أعِيدُوهَا مِنْ طِينٍ كَمَا كَانَتْ ، ففعَلُوا . وَبيْنَا صَبيٌ يرْضعُ مِنْ أمِّهِ ، فمرَّ رَجُلٌ رَاكِبٌ عَلَى دابَّةٍ فارِهَةٍ وَشَارةٍ حَسَنَةٍ فقالت أمُّهُ : اللَّهُمَّ اجْعل ابْنِي مِثْلَ هَذَا ، فتَرَكَ الثَّدْيَ وَأقبَلَ إلَيْهِ فنَظرَ إليْهِ فقال : اللَّهُمَّ لا تَجْعَلْنِي مِثْلهُ ، ثُمَّ أقبَلَ عَلَى ثَدْيهِ فجَعْلَ يَرْتَضِعُ» فكَأنِّي أنْظُرُ إلى رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم وَهُوَ يحكِي ارْتِضَاعَهُ بأُصبُعِهِ السَّبَّابَةِ فِي فِيهِ ، فجَعَلَ يَمُصُّهَا، قال : « وَمَرُّوا بجارِيَةٍ وَهُمْ يَضْرِبُونَهَا، وَيقُولُونَ : زَنَيْتِ سَرَقْتِ ، وَهِي تَقُولُ : حَسْبِيَ اللَّهُ وَنِعْمَ الْوكِيلُ . فقالت أمُّهُ : اللَّهُمَّ لا تَجْعَلْ ابْنِي مِثْلَهَا ، فتَرَكَ الرِّضَاعَ وَنَظَرَ إلَيْهَا فقال : اللَّهُمَّ اجْعَلْنِي مِثْلَهَا ، فَهُنالِكَ تَرَاجعَا الحَدِيثَ فقالَت : مَرَّ رَجُلٌ حَسنُ الهيْئَةِ فقُلْتُ : اللَّهُمَّ اجْعَلْ ابْنِي مِثلَهُ فقُلْتَ : اللَّهُمَّ لا تَجْعَلْنِي مِثْلَهُ ، وَمَرُّوا بِهذِهِ الأمَةِ وَهُم يَضْرِبُونَهَا وَيقُولونَ : زَنَيْتِ سَرَقْتِ ، فقُلْتُ : اللَّهُمَّ لا تَجْعَلْ ابْنِي مِثْلَهَا فقُلْتَ : اللَّهُمَّ اجعَلْنِي مِثْلهَا ؟، قالَ : إنَّ ذلِكَ الرَّجُلَ كَانَ جَبَّاراً فقُلت : اللَّهُمَّ لا تجعَلْنِي مِثْلَهُ ، وإنَّ هَذِهِ يقُولُونَ لها زَنَيْتِ ، وَلَمْ تَزْنِ ، وَسرَقت ، وَلَمْ تَسْرِقْ ، فقُلْتُ : اللَّهُمَّ اجْعَلْنِي مِثْلَهَا » متفق عليه.
»والمُومِسَاتُ « : بضَمِّ الميم الأولَى ، وإسكان الواو وكسر الميم الثانيةِ وبالسين المهملَةِ وهُنَّ الزَّوانِي . والمُومِسةُ : الزانية . وقوله : « دابَّة فارِهَة » بِالْفَاءِ : أي حاذِقَةٌ نَفِيسة . «الشَّارَةُ » بالشِّين المعْجمةِ وتَخْفِيفِ الرَّاءِ : وَهِي الجمالُ الظَّاهِرُ فِي الهيْئَةِ والملْبس . ومعْنى وصل « تراجعا الحدِيث » أيْ : حدَّثَتِ الصَّبي وحدَّثَهَا ، واللَّه أعلم .

259. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "None spoke in the cradle but only three (persons), Isa (Jesus) son of Maryam (Mary), the second one was the companion of Juraij who was a pious person. Juraij took a secluded monastery for worship and confined himself in it. His mother came to him as he was busy in prayer and she called: `Juraij.' He said: `My Rubb, my mother (is calling me while I am engaged in) my prayer.' He continued with the prayer. She returned and she came on the next day and he was (still) busy in prayer. She called: `Juraij.' And he said: `My Rubb, my mother (is calling me while I am engaged) in prayer, and he continued with the prayer,' and she returned. Then on the next day she again came while he was busy in prayer and called: `Juraij.' And he said: `My Rubb, my mother (is calling me while I am engaged) in my prayer.' And he continued with the prayer. She said: `My Rubb, don't let him die until he has seen the faces of the prostitutes.' The story of Juraij and that of his meditation and prayer spread amongst Banu Israel. There was a prostitute who had been a beauty personified. She said (to the people): `If you like, I can lure him to evil.' She presented herself to him but he paid no heed (to her). She came to a shepherd who lived near the temple and she offered herself to him. He (the shepherd) had sexual intercourse with her and so she became pregnant. When she gave birth to a baby she said: `This is from Juraij.' So they came and asked Juraij to get down and demolished the temple and began to beat him. He asked them what the matter was. They said: `You have committed fornication with this prostitute and she has given birth to a baby from you.' He said: `Where is the baby?' They brought him (the baby) and then he said: `Just leave me so that I should perform prayer.' He performed prayer and when he finished, he lifted the baby in his stomach and asked him: `O boy, who is your father?' The baby answered: `He is such and such a shepherd.' So, the people turned towards Juraij, kissed him and touched him (for seeking blessing) and said: `We are prepared to construct your temple with gold.' He said, `No just, rebuild it with mud as it had been,' and so they did". (The Prophet (PBUH) continued:) "Then there was a baby who was sucking at his mother's breast when a person dressed in fine garment came on a priceless riding animal's back. His mother said: `O Allah, make my child like this one.' He (the babe) left sucking and looked at him, and said: `O Allah, don't make me like him.' He then returned to the breast and resumed sucking." He (Abu Hurairah (May Allah be pleased with him) said: As though I can see Messenger of Allah (PBUH) as he is illustrating the scene of his sucking milk with his forefinger in his mouth and sucking that. He (Abu Hurairah (May Allah be pleased with him)) further reported Messenger of Allah (PBUH) as saying, "There happened to pass by them a slave girl who was being beaten and they were saying: `You have committed fornication and theft.' She was saying: `Allah is enough for me and He is my Good Protector, and his mother said: `O Allah, don't make my child like her.' He left sucking looked at her and said: `O Allah! Make me like her.' It was followed by a conversation between the mother and the child. She said: `A good looking man happened to pass by and I said: O Allah, make my child like him, and you said: O Allah, don't make me like him, and there passed a girl while they were beating her and saying: You committed fornication and theft, and I said: O Allah, don't make my child like her, and you said: O Allah, make me like her.' The child said: `That man was a tyrant, and I said: O Allah don't make me like him; and they were saying about the girl: You committed fornication, whereas in fact she had not committed that and they were saying: You have committed theft, whereas she had not committed theft, so I said: O Allah, make me like her".
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us of three babies who spoke in the cradle. All the three babies were from Banu Israel and their story is mentioned in Sahih Muslim in the story of Ashab-ul-Ukhdud. This Hadith proves the following points:
1. When a person is called by his parents while he is engaged in voluntary prayer, he should give priority to the call of parents.
2. A true Muslim has to pass sometimes through great trials. He must face them with patience and steadfastness because ultimately Almighty Allah helps the true believers.
3. One must avoid copying haughty people no matter how attractive their appearance is. One should try to emulate the virtuous people because true success lies in their conduct.

Chapter 33

باب ملاطفة اليتيم وسائر الضعفة والمساكين والمنكسرين والإحسان إليهم

Benevolent Treatment towards Orphans, Girls, the Weak, the Poor and the Humble Persons

Allah, the Exalted, says:
"And lower your wings for the believers (be courteous to the fellow-believers)". (15:88)
"And keep yourself (O Muhammad (PBUH)) patiently with those who call on their Rubb (i.e., your companions who remember their Rubb with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world." (18:28)
"Therefore, treat not the orphan with oppression. And repulse not the beggar." (93:9,10)
"Have you seen him who denies the Recompense? That is he who repulses the orphan (harshly). And urges not the feeding of Al-Miskin (the poor)". (107:1-3)

260 عن سعد بن أبي وَقَّاص رضي اللَّه عنه قال : كُنَّا مَعَ النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم سِتَّةَ نفر ، فقال المُشْرِكُونَ للنَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم : اطْرُدْ هؤُلاءِ لا يَجْتَرِئُون علَيْنا ، وكُنْتُ أنا وابْنُ مسْعُودٍ ورجُل مِنْ هُذَيْل وبلال ورجلان لَستُ أسميِّهما ، فوقعَ في نَفْس رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ما شاءَ اللَّه أن يقعَ فحدث نفْسهُ ، فأَنْزلَ اللَّهُ تعالى : { ولا تَطْرُدِ الَّذِينَ يَدْعُون رَبَّهُمْ بالْغداةِ والعَشِيِّ يُريدُونَ وجْهَهُ } [الأنعام : 52] رواه مسلم.

260. Sa`d bin Abu Waqqas (May Allah be pleased with him) reported: Six of us were with the Prophet (PBUH) when the infidels said to him: "Drive these ones away, lest they should begin to venture against us". The six were, myself, Ibn Mas`ud, a man of the Hudhail tribe, Bilal and two other men whose names I don't know. Messenger of Allah (PBUH) thought what Allah wished him to think, and Allah revealed: "And turn not away those who invoke their Rubb, morning and afternoon seeking His Face." (6:52)
[Muslim].
Commentary: This Hadith tells us that those people alone have value in the sight of Allah who are equipped with Faith and good deeds, no matter how humble they are in the eyes of people because of their poverty and indigence. Those who are deprived of Faith and good conduct have absolutely no value in His sight even if they hold a high status in this world.
This Hadith also exhorts the believers that criterion for respect and honour should also be Faith, not the lineage or wealth.

261وعن أبي هُبيْرة عائِذِ بن عمْرو المزَنِيِّ وَهُوَ مِنْ أهْلِ بيْعةِ الرِّضوانِ رضي اللَّه عنه، أنَّ أبا سُفْيَانَ أتَى عَلَى سلْمَانَ وصُهَيْب وبلالٍ في نفرٍ فقالوا : ما أخَذَتْ سُيُوفُ اللَّه مِنْ عدُوِّ اللَّه مَأْخَذَهَا ، فقال أبُو بَكْرٍ رضي اللَّه عنه : أتَقُولُونَ هَذَا لِشَيْخِ قُرَيْشٍ وَسيِّدِهِمْ؟ فأتَى النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم ، فَأَخْبرهُ فقال : يا أبا بَكْر لَعلَّكَ أغْضبتَهُم ؟ لَئِنْ كُنْتَ أغْضَبْتَهُمْ لَقدْ أغْضبت ربَّكَ ؟ فأتَاهُمْ فقال : يا إخْوتَاهُ آغْضَبْتُكُمْ ؟ قالوا : لا ، يغْفِرُ اللَّه لكَ يا أخَيَّ . رواه مسلم .
قولُهُ « مَأْخَذهَا » أيْ : لَمْ تَستَوفِ حقَّهَا مِنْهُ . وقولُهُ : « ياأخَيَّ » رُوِي بفتح الهمزةِ وكسر الخاءِ وتخفيفِ الياءِ ، ورُوِي بضم الهمزة وفتح الخاءِ وتشديد الياءِ.

261. `Aidh bin `Amr Al-Muzani (May Allah be pleased with him) reported: Abu Sufyan passed by Salman, Suhaib and Bilal and some other Companions (May Allah be pleased with them). They said to him: "Did not the swords of Allah exact their due from the foes of Allah?" Abu Bakr (May Allah be pleased with him) said to them: "Do you speak like this to the chief of the Quraish and their master?" Then he went to the Prophet (PBUH) and related this to him. He (PBUH) said, "Abu Bakr, perhaps you have angered them. If so, you have angered your Rubb". Abu Bakr (May Allah be pleased with him) went back to them and said: "Brothers, did I offend you?" They replied: "No. May Allah forgive you, brother".
[Muslim].

Commentary: This Hadith enjoins the Muslims to treat one another with affection and kindness and keep their hearts free from ill-feeling and malice. If someone inadvertently says to another anything that hurts the latter's feelings, he must immediately apologize to him.

262وعن سهل بن سعدٍ رضي اللَّه عنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : «أَنَا وكافِلُ اليتِيمِ في الجنَّةِ هكَذَا » وأشَار بالسَّبَّابَةِ وَالْوُسْطى ، وفرَّجَ بيْنَهُمَا » . رواه البخاري.
و « كَافِلُ اليتِيم » : الْقَائِمُ بِأُمُورِهِ .

262. Sahl bin Sa`d (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "I will be like this in Jannah with the person who takes care of an orphan". Messenger of Allah (PBUH) raised his forefinger and middle finger by way of illustration.
[Al-Bukhari].
Commentary: It will be indeed a great honour to be close to the Prophet (PBUH) in Jannah. This honour will be given to those who are kind to the orphans. The Prophet (PBUH) has regarded it the `best house' in which an orphan is treated with kindness. He declared the worst home in which an orphan child is not treated with affection.

263وعن أبي هريرة رضي اللَّه عنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : «كَافِلُ اليتِيم لَهُ أَوْ لِغَيْرِهِ . أَنَا وهُوَ كهَاتَيْنِ في الجَنَّةِ » وَأَشَارَ الرَّاوِي وهُو مَالِكُ بْنُ أَنَسٍ بالسَّبَّابَةِ والْوُسْطَى . رواه مسلم .
وقوله صَلّى اللهُ عَلَيْهِ وسَلَّم : « اليَتِيمُ له أَوْ لغيرِهِ » معناهُ : قريبهُ ، أَوْ الأَجْنَبِيُّ مِنْهُ، فالْقَرِيبُ مِثْلُ أَنْ تَكْفُلَه أُمُّه أَوْ جدُّهُ أَو أَخُوهُ أَوْ غَيْرُهُمْ مِنْ قَرَابَتِهِ ، واللَّه أَعْلَم .

263. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "He who takes care of an orphan, whether he is his relative or a stranger, will be in Jannah with me like these two". The narrator, Malik bin Anas raised his forefinger and middle finger for illustration.
[Muslim].
Commentary: The Islamic system of welfare and economic security is not restricted to relatives only. It includes every orphan and needy. If Muslims put this system into practice, there will be no need for insurance - a system which is based on usury. May Allah enable the Muslims to adopt the teachings of Islam so that they will be relieved of the curse of the system of usury.

264وعنه قال : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « لَيْسَ المِسْكِينُ الذي تَرُدُّهُ التَّمْرةُ وَالتَّمْرتَان، ولا اللُّقْمةُ واللُّقْمتان إِنَّمَا المِسكِينُ الذي يتَعَفَّفُ » متفقٌ عليه .
وفي روايةٍ في « الصحيحين » : « لَيْسَ المِسْكِينُ الذي يطُوفُ علَى النَّاسِ تَرُدُّهُ اللُّقْمةُ واللُّقْمتَانِ ، وَالتَّمْرةُ وَالتَّمْرتَانِ ، ولَكِنَّ المِسْكِينَ الذي لا يَجِدُ غِنًى يُغْنِيه ، وَلا يُفْطَنُ بِهِ فيُتَصدَّقَ عَلَيهِ ، وَلا يَقُومُ فيسْأَلَ النَّاسَ »
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264. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "A Miskin (needy) is not the one who can be turned away with a date-fruit or two, or a morsel or two. The true Miskin is one who, despite his poverty, abstains from begging".
[Al-Bukhari and Muslim].
In another narration Messenger of Allah (PBUH) said, " A Miskin is not the one who goes round begging from people and who can be turned away with a morsel or two, or a date-fruit or two. A true Miskin is he who does not find enough to suffice him, does not disclose his poverty so that he might be given alms, and does not stand up to beg".
[Al-Bukhari and Muslim].
Commentary: This Hadith throws light on a very important problem relating to beggars who go door to door begging. They are, in fact, not poor because they accumulate a lot of wealth through small amounts which they collect every day. The real needy and poor are those who are not well-to-do, but their appearance and dress hide their poverty. Their self-respect does not permit them to make a request for help. The real purport of this Hadith is that it is the latter category of poor people, with a sense of self-respect, who should be given preference in financial help over the professional beggars because it is they who are really poor.

265وعنه عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « السَّاعِي علَى الأَرْمَلَةِ وَالمِسْكِينِ كَالمُجاهِدِ في سبيلِ اللَّه » وأَحْسبُهُ قال : « وَكَالْقَائِمِ الَّذي لا يَفْتُرُ ، وَكَالصَّائِمِ لا يُفْطِر»

متفقٌ عليه .

265. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "One who strives to help the widows and the poor is like the one who fights in the way of Allah." The narrator said: I think that he (PBUH) added also: "I shall regard him as the one who stands up (for prayer) without rest and as the one who observes fasts continuously".
[Al-Bukhari and Muslim].
Commentary: Here the words `widow' and `poor' have been mentioned for example only while they cover the whole range of indigent, invalid and needy people. Efforts for their care, support and welfare has been regarded equivalent to Jihad. Islam has done full justice in supporting the helpless individuals and the entire poor class of the society by elevating the status of those who undertake this noble task to the level of Mujahidun.
It makes it clear that worship is not restricted to prayers and fasting only but also covers every good deed. Thus, those who are always mindful of the weak and the poor and constantly strive for their welfare are engaged in perpetual worship.

266وعنه عن النبي صلّى اللهُ عَلَيْهِ وسلَّم قال : « شَرُّ الطَّعَامِ طعَامُ الْوليمةِ ، يُمْنَعُها مَنْ يأْتِيهَا ، ويُدْعَى إليْهَا مَنْ يَأْبَاهَا ، ومَنْ لَمْ يُجِبِ الدَّعْوةَ فقَدْ عَصَى اللَّه ورَسُولَهُ» رواه مسلم.
وفي رواية في الصحيحين عن أبي هريرة من قوله : « بِئْسَ الطَّعَامُ طعَامُ الْوَلِيمَةِ يُدْعَى إلَيْهَا الأَغْنِيَاءُ ويُتْرَكُ الفُقرَاءُ » .

266. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "The worst food is the food of the marriage banquet from which those are left out who would like to come; and to which those are invited who refuse to come. He who rejects an invitation disobeys Allah and His Messenger".
[Muslim].
In another narration Messenger of Allah (PBUH) said, "The worst food is the food of the marriage banquet to which the rich are invited and from which the poor are left out".
[Muslim].
Commentary: Our rich class has made Walimah (marriage banquet given by the bridegroom) a highly luxurious affair and a means of displaying wealth and richness. This excessive exaggeration of a simple feast has brought in its wake many religious, moral and social evils. In its present form, it is sheer extravagance and wastage which are satanic acts and those who do it are brothers of Satan. It is such a big loss and serious threat that if our rich class is left with any sense of religion, it should immediately abandon this extravagance which is escalating day by day. Its moral disadvantage is that one invites in this function only men of his own status and not the the poor, whereas the fact is that it is the latter who deserve to be invited because of their need, and not the former. Good manners also warrant that the needy should be given priority over the affluent. Its social disadvantage is that display of wealth on such occasions creates a sense of deprivation in the poor segments of society while what Islam teaches is the uplift, material and moral help, consolation and encouragement and respectable treatment of the poor.
Instead of holding sumptuous feasts on Walimah, if the Muslims shift to one or two simple food items and invite the poor along with their friends and relatives, they not only save themselves from all the three evils mentioned above, but also prevent themselves from the accountability in the Hereafter; otherwise they will suffer loss in both the worlds.
This Hadith exhorts the Muslims to participate in the Walimah ceremony but it is the kind of feast which is simple and in accordance with the teachings of Islam.

267وعن أنس رضي اللَّه عنه عن النبي صلّى اللهُ عَلَيْهِ وسلَّم قال : « مَنْ عَالَ جَارِيتَيْنِ حَتَّى تَبْلُغَا جَاءَ يومَ القِيامَةِ أنَا وَهُو كَهَاتَيْنِ » وَضَمَّ أصَابِعَهُ . رواه مسلم .
»جَارِيَتَيْنِ » أيْ : بِنْتَيْنِ .

267. Anas (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Whoever supports two girls till they attain maturity, he and I will come on the Day of Resurrection like this". Messenger of Allah (PBUH) joined his fingers illustrating this.
[Muslim].
Commentary: In the pre-Islamic era, Arabs were greatly dejected and showed resentment on the birth of a daughter, which in fact reflected the status of women in society, In order to give them their rightful place in the society, Islam taught its followers to recognize their legitimate rights. Among the injunctions which were issued in this behalf, the most important was that their proper upbringing, education and training were made a means to attain Jannah so that people did not only feel joy over the birth of sons but also felt pleasure on the birth of daughters. In this respect, Islam is the first religion which has not only ensured protection of their rights but also made full arrangements for

their respect and prestige in society. For instance, they have been prohibited from having close contacts with men and for this purpose restriction of the veil has been imposed on them. Islam has emancipated them from the obligation of earning their own livelihood so that they are safe from the malicious eyes of evil-minded, and secure from the sexual lust of men, the way it is happening with women who are working side by side with men in the West. But it is a curse indeed that due to intellectual immaturity and evil trends, this freedom of women, which has disgraced and robbed them of the virtues of a chaste life, is liked by many people and they are trying that Muslim women should also imitate the style of western women. To the people of such crooked thinking, the Islamic teachings, which ensure the honour and chastity of women, appear to be the yoke of slavery and they want to release women from it.

268وعن عائشة رضي اللَّه عنها قالت : دَخَلَتَ عليَّ امْرَأَةٌ ومعها ابْنَتَانِ لَهَا تَسْأَلُ فلَم تَجِدْ عِنْدِى شَيْئاً غَيْرَ تَمْرةٍ واحِدةٍ ، فَأَعْطَيْتُها إِيَّاها فقسمتْها بَيْنَ ابنتَيْها ولَمْ تَأْكُلْ مِنْها ثُمَّ قامتْ فخَرَجتْ ، فدخلَ النَّبيُّ صلّى اللهُ عَلَيْهِ وسلَّم عَلَيْنَا ، فَأَخْبرتُهُ فقال: « مَن ابْتُلِيَ مِنْ هَذِهِ البَنَاتِ بشَيْءٍ فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْراً من النَّارِ » متفقٌ عليه .

268. `Aishah (May Allah be pleased with her) reported: A woman came to me with her two daughters. She asked me (for charity) but she found nothing with me except one date-fruit, so I gave it to her. She accepted it and then divided it between her two daughters and herself ate nothing out of that. She then got up and went out. When Messenger of Allah (PBUH) came in, and I narrated to him the story, he said, "He who is involved (in the responsibility) of (bringing up) daughters, and he is benevolent towards them, they would become protection for him against Hell-fire".
[Al-Bukhari and Muslim].
8232666Commentary: This Hadith also tells us about the great merit and reward of kind treatment with daughters.

وعن عائشة رضي اللَّهُ عنها قالت : جَاءَتنى مِسْكِينَةٌ تَحْمِلُ ابْنَتَيْن لها ، فَأَطعمتهَا ثلاثَ تَمْرَاتٍ ، فَأَعطتْ كُلَّ وَاحدَةٍ مِنْهُمَا تَمْرَةً وَرفعتْ إلى فيها تَمْرةً لتَأْكُلَها ، فاستطعمتها ابْنَتَاهَا ، فشَقَّت التَّمْرَةَ التى كَانَتْ تُريدُ أَنْ تأْكُلهَا بيْنهُمَا ، فأَعْجبنى شَأْنها ، فذكرْتُ الَّذي صنعَتْ لرسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم فقال : « إن اللَّه قدْ أَوْجَبَ لَهَا بِهَا الجنَّة ، أَو أَعْتقهَا بهَا مَن النَّارِ » رواه مسلم .

269. `Aishah (May Allah be pleased with her) reported: A poor woman came to me carrying her two daughters. I gave her three date-fruits. She gave a date to each of them and then she took up one date-fruit and brought that to her mouth to eat, but her daughters asked her that also. She then divided between them the date-fruit that she intended to eat. This (kind) treatment of her impressed me and I mentioned that to Messenger of Allah (PBUH) who said, 'Verily, Allah has assured Jannah for her, because of (this act) of her," or said, "He (SWT) has rescued her from Hell-Fire".
[Muslim].
Commentary: Besides great merit of the upbringing of daughters, this Hadith also tells us that if a wife has secured general permission from her husband about Sadaqah (alms and charity) she can offer Sadaqah, and its reward will be given to both of them. The former will be entitled to it for paying it, while the latter will be eligible to it for giving his consent to it.

270وعن أبي شُريْحٍ خُوَيْلِدِ بْنِ عَمْرِو الخُزاعِيِّ رضي اللَّهُ عنه قال : قال النبي صلّى اللهُ عَلَيْهِ وسَلَّم: « اللَّهُمَّ إِنِّى أُحَرِّجُ حَقَّ الضَّعيفين الْيَتِيمِ والمرْأَةِ » حديث حسن صحيح رواه النسائى بإسناد جيدٍ .
ومعنى « أُحَرِّجُ » : أُلحقُ الحَرَجَ ، وَهُوَ الإثْمُ بمَنْ ضَيَّعَ حَقَّهُما ، وَأُحَذِّرُ من ذلكَ تَحْذيراً بَلِيغاً ، وَأَزْجرُ عَنْهُ زَجْراً أكيداً .

270. Abu Shuraih Khuwailid bin `Amr Al-Khuza`i (May Allah be pleased with him) reported: The Prophet (PBUH) said, "O Allah, I declare inviolable the rights of two weak ones: the orphans and women".
[An-Nasa'i].
Commentary: The poor are generally treated callously in human society. Women and orphans are regular victims of this cruelty. They are deprived of their share in property to which they are entitled under the Islamic law. In some cases their properties are usurped and they are maltreated at the hands of usurpers. The Prophet (PBUH) has threatened them with serious consequences to prevent the Muslims from committing such injustice. The attitude of Muslims and the teachings of Islam in this matter are two different things. How can Islam be blamed for the attitude of Muslims? It is time Muslims should understand that Islam is getting a bad name because of their bad conduct. As a result of this they are committing a double crime. On the one hand, they are guilty of usurping others of their legitimate rights and perpetrating cruelties, and on the other, disgracing their religion. In other words, rather than

preaching Islam they are creating obstacles in the way of people joining the fold of Islam. May Allah grant us guidance to follow the right path. Amin!

271وعن مُصْعبِ بنِ سعدِ بن أبي وقَّاصٍ رضي اللَّه عنهما : رأى سعْدٌ أنَّ لَهُ فضْلاً على مَنْ دُونهُ ، فقال النبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم : « هَل تُنْصرُونَ وتُرزقُونَ إلاَّ بِضُعفائِكُم» رواه البخاري هَكَذا مُرسلاً ، فَإِن مصعَب ابن سعد تَابِعِيٌّ ، ورواه الحافِظُ أبو بكر الْبَرْقانِي في صحيحِهِ مُتَّصلاً عن أبيه رضي اللَّه عنه .

271. Mus`ab bin Sa`d bin Abu Waqqas (May Allah be pleased with them) reported: Sa`d considered himself better than his inferiors, so the Prophet (PBUH) said to him, "You are given help and provision because of your weak ones".
[Al-Bukhari].
Commentary: This Hadith exhorts the resourceful people not to look down upon the poor and resourceless people of the society and not to consider themselves superior to others. They should learn to respect the weak and co-operate with them because may be Almighty, Allah, is providing them because of the poor.

272وعن أبي الدَّرْداءِ عُوَيْمرٍ رضي اللَّه عنه قال : سمِعتُ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقول : «ابْغونِي في الضُّعَفاءَ ، فإِنَّمَا تُنْصرُونَ ، وتُرْزقون بِضُعفائِكُمْ » رواه أبو داود بإسناد جيد .

272. Abud-Darda (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Seek among your weak ones, for you are given provision and help only because of the weak amongst you."
[Abu Dawud].
Commentary: This Hadith mentions the reason for the acceptance of the invocations of the weak and poor. Since their hearts are free from the worldly vices and are gifted with greater sincerity and fear of Allah, their prayers are more acceptable to Him. This point has been mentioned more explicitly in Nasa'i which says: "Almighty Allah helps the Ummah because of the prayers, worship and devotion of its weak people". (Aun-ul-Ma`bud, Vol. No. 2, chapter Al-Jihad). The words which occur in most of the manuscripts of Riyad-us-Saliheen are (Abghow fi ad-duafa') and the translation quoted here follows these words. But in the manuscripts of Abu Dawud, the word (fi) does not figure in the text. In one manuscript, however, we find the words (Abghow fi ad-duafa') which means "For me search Muslims who are weak so that I find reason to support you with their prayers".

Chapter 34

باب الوصية بالنساء

Recommendations with regard to Women

Allah, the Exalted, says:

"... and live with them honourably". (4:19)

"You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e., neither divorced nor married). And if you do justice, and do all that is right, and fear Allah by keeping away from all that is wrong, then Allah is Ever Oft-Forgiving, Most Merciful." (4:129)

273 وعن أبي هريرة رضي اللَّه عنه قال : قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : «اسْتَوْصُوا بالنِّساءِ خيْراً ، فإنَّ المرْأةَ خُلِقتْ منْ ضِلَعٍ ، وإنَّ أعْوجَ ما في الضِّلَعِ أعْلاهُ ، فإنْ ذَهبت تُقِيمُهُ كَسرْتَهُ ، وإنْ تركْتَهُ ، لَمْ يزلْ أعوجَ ، فاستوْصُوا بالنِّسَاءِ » متفقٌ عليه .

وفي رواية في الصحيحين : « المرْأةُ كالضلع إنْ أقمْتَهَا كسرْتَهَا ، وإن استَمتعْتَ بهَا ، اسْتَمتَعْتَ وفِيها عَوجٌ » .

وفي رواية لمسلِمٍ : « إنَّ المرْأةَ خُلِقتْ مِن ضِلَعٍ ، لَنْ تَستَقِيمَ لكَ علَى طرِيقةٍ ، فإنْ استمتعْتَ بهَا ، استَمتَعْتَ بهَا وفِيها عوجٌ ، وإنْ ذَهَبْتَ تُقيمُها كسرتَها ، وكَسْرُهَا طلاقُها» .

قولُهُ : « عوجٌ » هو بفتح العين والواو .

273. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said: "Take my advice with regard to women: Act kindly towards women, for they were created from a rib, and the most crooked part of a rib is its uppermost. If you attempt to straighten it; you will break it, and if you leave it alone it will remain crooked; so act kindly toward women".

[Al-Bukhari and Muslim].

In another narration of Al-Bukhari and Muslim, Messenger of Allah (PBUH) said: "A woman is like a rib, if you attempt to straighten it, you will break it; and if you benefit from her, you will do so while crookedness remains in her".

In another narration of Muslim, Messenger of Allah (PBUH) said: 'Woman has been created from a rib and will in no way be straightened for you; so if you want to benefit from her, you will benefit from her while crookedness remains in her. If you attempt to straighten her, you will break her, and breaking her is divorcing her".

Commentary: The words (Istawso bi' nisa') mean, take care of your wives. Whatever is the formation of the words of the Hadith, it stresses the importance of kind treatment to wives because woman is not only weaker than man by nature, but also less intelligent. On account of his being more intelligent and having greater patience, man should be more forgiving in his dealing with her. The secret of a pleasant family life lies in this advice of the Prophet (PBUH) with its emphasis on kind treatment to wives.

274وعن عبد اللَّه بن زَمْعَةَ رضي اللَّهُ عنه ، أنه سمعَ النبيَّ صلّى اللهُ عَلَيْهِ وسلَّم يخْطُبُ ، وذكَر النَّاقةَ والَّذِي عقرهَا ، فقال رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « إذِ انْبعث أشْقاهَا » انْبعثَ لَها رَجُلٌ عزِيزٌ، عارِمٌ منِيعٌ في رهْطِهِ » ثُمَّ ذكَرَ النِّساءَ ، فوعظ فِيهِنَّ ، فقالَ : « يعْمِدُ أحدُكُمْ فيجْلِدُ امْرأتَهُ جلْد الْعَبْدِ فلعلَّهُ يُضاجعُهَا مِنْ آخِرِ يومِهِ » ثُمَّ وَعَظَهُمْ في ضحكهِمْ مِن الضَّرْطَةِ وقال : «لِمَ يضحكُ أحَدَكُمْ ممَّا يفعلُ ؟ » متفقٌ عليه .

»وَالْعارِمُ » بالعين المهملة والراءِ : هُو الشِّرِّيرُ المُفْسِد ، وقولُه : « انبعثَ »، أيْ : قامَ بسرعة .

274. `Abdullah bin Zam`ah (May Allah be pleased with him) reported that he heard the Prophet (PBUH) giving a speech when he mentioned the she-camel (of Prophet Salih) and the man who had killed her. Messenger of Allah (PBUH) said: "When the most wicked man among them went forth (to kill the she-camel).' (91:12) signifies that a distinguished, wicked and most powerful chief of the people jumped up to kill the she-camel." Then he (PBUH) made mention of women and said, "Some of you beat your wives as if they were slaves, and then lie with them at the end of the day".

Then he (PBUH) admonished them against laughing at another's passing of wind, saying, "Why does any of you laugh at another doing what he does himself"
[Al-Bukhari and Muslim].
Commentary: Although Islam has permitted man, in inevitable circumstances, to rebuke his wife, it has also suggested a very wise course for it. It has suggested that first of all he should advise and preach her, and if she does not mend her ways by these means, then he should stop sleeping with her, which is a great warning for the sensible wife. If she does not improve even by this method, then he may take recourse to slight beating, but in that he must avoid her head and face. He should take recourse to beating if he thinks that it would work, otherwise it is better to avoid it. But surprisingly enough some start the process of reformation with beating and that too with great ruthlessness which has not been permitted by Islam in any case. It is this aspect which the Prophet (PBUH) has highlighted in this Hadith. He has contended that when the wife is indispensable for man and it is very difficult for him to pass night without her then why should he beat her like a slave or bondmaid? He should try to understand that she, too, has feelings and her position is like one of the two wheels of the cart of life. If at all it comes to beating her then he must keep her true status in view before taking recourse to it. He should never loose sight of her importance in conjugal life.

275وعن أبي هريرة رضي اللَّه عنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « لا يَفْرَكْ مُؤْمِنٌ مُؤْمِنَةً إنْ كَرِه مِنـها خُلُقاً رضِيَ مِنْها آخَرَ » أوْ قَالَ : « غيْرَهُ » رواه مسلم.
وقولُهُ : « يفْركْ » هو بفتح الياءِ وإسكان الفاءِ معناه : يُبغِضُ ، يقالُ : فَركَتِ المرْأةُ زَوْجَهَا ، وفرِكَهَا زَوْجُها ، بكسر الراءِ ، يفركُها بفتحهَا : أيْ : أبغضهَا ، واللَّه أعلم .

275. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "A believer must not hate (his wife) believing woman; if he dislikes one of her characteristics he will be pleased with another".
[Muslim].
Commentary: This Hadith also contains a very wise counsel for a happy married life. It tells us that every person has certain good qualities as well as some shortcomings. Man has been advised here to overlook the shortcomings that he does not like in his wife and appreciate her good qualities. Similarly, a woman is advised to ignore the shortcomings of her husband and admire his good qualities.

276وعن عَمْرو بن الأحْوَص الجُشَميِّ رضي اللَّه عنه أنَّهُ سمعَ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم في حَجَّةِ الْوَداع يقُولُ بعد أنْ حَمِدَ اللَّه تعالى ، وأثْنَى علَيْهِ وذكَّر ووعظ ، ثُمَّ قال: « ألا واسْتَوْصوا بالنِّساءِ خَيْراً ، فإنَّمَا هُنَّ عَوانٍ عِنْدَكُمْ ليس تمْلكُون مِنْهُنَّ شَيْئاً غيْرَ ذلِكَ إلاَّ أنْ يأتِين بفَاحشةٍ مُبيِّنةٍ ، فإنْ فعلْن فَاهْجُروهُنَّ في المضَاجعِ ، واضْربُوهنَّ ضَرْباً غيْر مُبرِّحٍ ، فإنْ أطعنَكُمْ فلا تبْغُوا عَلَيْهِنَّ سبيلا ، ألا إنَّ لَكُمْ عَلَى نِسائِكُمْ حَقًّا ، ولِنِسائِكُمْ عَلَيْكُمْ حقًّا، فَحَقُّكُمْ عَلَيْهِنَّ أن لا يُوطِئْنَ فُرُشَكم منْ تَكْرهونَ ، وَلا يأذَنَّ في بُيُوتِكمْ لِمن تكْرهونَ ، ألا وحقُّهُنَّ عَلَيْكُمْ أن تُحْسنُوا إليْهِنَّ في كِسْوتِهِنَّ وَطعامهنَّ».
رواه الترمذي وقال : حديث حسن صحيحٌ .
قوله صَلّى اللهُ عَلَيْهِ وسَلَّم « عوانٍ » أيْ : أسِيرَاتٌ ، جمْعُ عانِيةٍ ، بالْعَيْنِ المُهْمَلَةِ ، وهِي الأسِيرَةُ ، والْعانِي : الأسِيرُ . شَبَّهَ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم المرْأةَ في دُخُولـهَا تحْتَ حُكْم الزَّوْج بالأسِير «والضرْبُ المُبرِّحُ » : هُوَ الشَّاقُّ الشديدُ ، وقوله صَلّى اللهُ عَلَيْهِ وسَلَّم : « فلا تَبْغُوا عَلَيْهِنَّ سَبيلاً » أيْ : لا تَطلُبوا طريقاً تحْتجُّونَ بهِ عَلَيْهِنَّ وَتُؤذونـهنَّ بِهِ، واللَّه أعلم .

276. `Amr bin Al-Ahwas Al-Jushami (May Allah be pleased with him) reported that he had heard the Prophet (PBUH) saying on his Farewell Pilgrimage, after praising and glorifying Allah and admonishing people, "Treat women kindly, they are like captives in your hands; you do not owe anything else from them. In case they are guilty of open indecency, then do not share their beds and beat them lightly but if they return to obedience, do not have recourse to anything else against them. You have rights over your wives and they have their rights over you. Your right is that they shall not permit anyone you dislike to enter your home, and their right is that you should treat them well in the matter of food and clothing".
[At-Tirmidhi].
Commentary: 1. Here again we find justificat
ion for beating one's wife in case of her persistence in default, but it is to be done in the manner prescribed in the Hadith quoted above.
2. It is the responsibility of the wife that during the absence of her husband, besides the guarding of her own chastity, and property of her husband, she should not let in anyone who is not liked by her husband, however closely related that person be to her.
3. It is the responsibility of the husband to provide, according to his means, good food and clothes to his wife.

277وعن مُعَاويَة بن حَيْدَة رضي اللَّه عنه قال : قلتُ : يا رسول اللَّه ما حَقُّ زَوْجَةِ أَحَدنَا عَلَيْهِ ؟ قال : « أَن تُطْعمَها إِذَا طعِمْتَ ، وتَكْسُوهَا إِذَا اكْتَسَيْتَ ولا تَضْرِبِ الْوَجه، وَلا تُقَبِّحْ ، ولا تَهْجُرْ إِلاَّ في الْبَيْتِ » حديثٌ حسنٌ رواه أبو داود وقال : معنى « لا تُقَبِّحْ» أي : لا تقُلْ قَبَّحَكِ اللَّه .

277. Mu`awiyah bin Haidah (May Allah be pleased with him) reported: I asked Messenger of Allah (PBUH): "What right can any wife demand of her husband?" He replied, "You should give her food when you eat, clothe her when you clothe yourself, not strike her on the face, and do not revile her or separate from her except in the house".
[Abu Dawud].
Commentary: If it comes to temporarily severing relation with a disobedient wife to set her right, it should be done within the house and the best course for it is that one suspends the practice of sleeping with her. Some people say that this suspension should be to the extent of sleeping with her only and one should not stop speaking to her because that will increase the rift between the two. But in case of special circumstances, one can separate from her by leaving his home, as was done by the Prophet (PBUH) by shifting to upper room of his house.

278وعن أبي هريرة رضي اللَّه عنه ، قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « أَكْمَلُ المُؤْمنين إيمَاناً أَحْسنُهُمْ خُلُقاً ، وَخِيارُكُمْ خيارُكم لِنِسَائِهِم » رواه التِّرمذي وقال : حديثٌ حسنٌ صحيحٌ .

278. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "The believers who show the most perfect Faith are those who have the best behaviour, and the best of you are those who are the best to their wives".
[At-Tirmidhi].

279وعن إياس بن عبدِ اللَّه بنِ أبي ذُباب رضي اللَّه عنه قال : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم: « لا تَضْرِبُوا إمَاءَ اللَّهِ » فجاءَ عُمَرُ رضي اللَّه عنه إلى رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم، فقَالَ : ذَئِرْنَ النِّساءُ عَلَى أَزْوَاجِهنَّ ، فَرَخَّصَ في ضَرْبِهِنَّ فأَطَاف بآلِ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم نِساءٌ كَثِيرٌ يَشْكُونَ أَزْوَاجهُنَّ ، فقال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « لَقدْ أَطَافَ بآلِ بَيْت مُحمَّدٍ نِساءٌ كَثير يشْكُون أَزْوَاجَهُنَّ لَيْسَ أُولَئِك بخيارِكُمْ » رواه أبو داود بإسنادٍ صحيح .

279. Iyas bin `Abdullah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Do not beat Allah's bondwomen." When `Umar (May Allah be pleased with him) came to Messenger of Allah (PBUH) and complained saying: "The women have become very daring towards their husbands," He (PBUH) gave permission to beat them. Then many women went to the family of the Messenger of Allah (wives) complaining of their husbands, and he (the Prophet (PBUH)) said, "Many women have gone round Muhammad's family complaining of their husbands. Those who do so, that is, those who take to beating their wives, are not the best among you".
[Abu Dawud].
Commentary: This Hadith tells us that those who take to beating their wives are not perfect people. The decency of manners warrants that one must refrain from beating, as is evident from the conduct of the Prophet (PBUH) who neither resorted to beating with his own hand any of his wives nor slaves nor any other. He would avenge those who transgressed the limits of Allah.

280وعن عبدِ اللَّه بنِ عمرو بن العاص رضي اللَّه عنهما أن رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : «الدُّنْيَا مَتَاعٌ ، وَخَيْرُ مَتاعِهَا المَرْأةُ الصَّالحة » رواه مسلم .

280. `Abdullah bin `Amr bin Al-`as (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "The world is but a (quick passing) enjoyment; and the best enjoyment of the world is a pious and virtuous woman".
[Muslim].
Commentary: This Hadith mentions the qualities of a virtuous woman. When her husband looks at her, she pleases him; when he orders her, she obeys him; and when he is absent, she guards herself (chastity) and the property of her husband. (Abu Dawud and Nasa'i).
This Hadith stresses the fact that if one wants success in this world and the Hereafter, he should select a pious wife. Rather than going after her beauty, lineage and wealth, one should give preference to her Faith over all other considerations. If he chooses a woman who is faithful to her Deen and strictly adheres to the Shari`ah, she would be a source of blessing for him in this life and the Hereafter.

Chapter 35

باب حق الزوج على المرأة

Husband's rights concerning his Wife

Allah, the Exalted, says:
"Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore, the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g., their chastity and their husband's property)." (4: 34)

281 وعن أبي هريرة رضي اللَّه عنه قال : قال رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « إِذَا دعَا الرَّجُلُ امْرأَتَهُ إِلَى فِرَاشِهِ فلَمْ تَأْتِهِ فَبَات غَضْبانَ عَلَيْهَا لَعَنتها الملائكَةُ حَتَّى تُصْبحَ» متفقٌ عليه .
وفي روايةٍ لهما : « إِذَا بَاتَتْ المرْأَةُ هَاجِرَةً فِرَاشَ زَوْجِهَا لَعنتْهَا المَلائِكَةُ حَتَّى تُصْبحَ ».
وفي روايةٍ قال رسول اللَّهُ صلّى اللهُ عَلَيْهِ وسلَّم : «والَّذِي نَفْسِي بِيَدِهِ مَا مِن رَجُلٍ يَدْعُو امْرَأَتَهُ إِلَى فِرَاشِهِ فَتَأْبَى عَلَيْهِ إِلاَّ كَانَ الَّذِي فِي السَّماءِ سَاخِطاً عَلَيْهَا حَتَّى يَرْضَى عَنْها » .

281. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "When a man calls his wife to his bed, and she does not respond and he (the husband) spends the night angry with her, the angels curse her until morning".
[Al-Bukhari and Muslim].
In another narration: The Messenger of Allah (PBUH) said, "When a woman spends the night away from the bed of her husband, the angels curse her until morning".
[Al-Bukhari and Muslim].
In another narration: Messenger of Allah (PBUH) said, "By Him in Whose Hand is my life, when a man calls his wife to his bed, and she does not respond, the One Who is above the heaven becomes displeased with her until he (her husband) becomes pleased with her".
[Al-Bukhari and Muslim].
Commentary: This Hadith makes it abundantly clear that obedience of the husband is compulsory on the wife. If, in the absence of any lawful reason, she refuses to obey the orders of her husband, she will be liable to the Wrath and Curse of Allah until she returns to obedience. This Hadith has a stern warning for those women who do not care for the displeasure of their husbands because of their bad temperament, stubbornness and habit of dominating their husbands.

282وعن أبي هريرة رضي اللَّه عنه أيضاً أن رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال : «لا يَحلُّ لامْرَأَةٍ أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إلا بِإِذْنِهِ ، ولا تَأْذَنْ فِي بَيْتِهِ إِلاَّ بإِذْنِهِ » متفقٌ عليه ، وهذا لفظ البخاري .

282. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "It is not lawful for a woman to observe (voluntary) fasting without the permission of her husband when he is at home; and she should not allow anyone to enter his house without his permission.".
[Al-Bukhari and Muslim].
Commentary: It lays down a principle for a wife that performing Nawafil (voluntary acts of worship) at the cost of the husband rights is not permissible.

283وعن ابن عمرَ رضي اللَّهُ عنهما عن النبي صلّى اللهُ عَلَيْهِ وسلَّم قال : « كُلُّكُمْ راعٍ، وكُلُّكُمْ مسئولٌ عنْ رعِيَّتِهِ ، والأَمِيرُ رَاعٍ ، والرَّجُلُ راعٍ على أَهْلِ بَيْتِهِ ، والمرْأَةُ راعيةٌ على بيْتِ زَوْجِها وولَدِهِ ، فَكُلُّكُمْ راعٍ ، وكُلُّكُمْ مسئولٌ عنْ رعِيَّتِهِ » متفقٌ عليه .

283. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) said, "All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your subjects."
[Al-Bukhari and Muslim].

Commentary: This Hadith ordains every individual in society, whether he is a ruler or ruled citizen or even a woman who leads her life within the four walls of her house, to perform his duties within his own sphere. Not only that, every person has been made responsible to reform the state of affairs in his control and establish equity and justice because he will be held accountable for any negligence on his part in this respect.

284وعن أبي عليٍّ طَلْق بن عليٍّ رضي اللَّه عنه أن رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : «إذَا دعا الرَّجُلُ زَوْجتَهُ لِحَاجتِهِ فلْتَأْتِهِ وإنْ كَانَتْ عَلَى التَّنُّور» . رواه الترمذي والنسائي ، وقال الترمذي : حديث حسن صحيح .

284. Abu `Ali Talq bin `Ali (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "When a man calls his wife to satisfy his desire, she must go to him even if she is occupied with the oven".
[At-Tirmidhi and An-Nasa'i].

285وعن أبي هريرة رضي اللَّهُ عنه عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « لَوْ كُنْتُ آمِراً أَحَداً أنْ يسْجُدَ لأحدٍ لأَمَرْتُ المرْأَةَ أنْ تَسْجُدَ لِزَوْجِهَا » . رواه الترمذي وقال : حديث حسن صحيح.

285. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "If I were to order anyone to prostrate himself before another, I would have ordered a woman to prostrate herself before her husband".
[At-Tirmidhi]
Commentary: This Hadith also shows the unique importance of the wife's obedience to her husband within her capacity and as long as he does not order her to disobey Allah.

286وعن أمِّ سلمة رضي اللَّهُ عنها قالت : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « أيُّما امرأةٍ ماتَتْ وزوْجُهَا عنها راضٍ دخَلَتِ الجَنَّةَ » رواه الترمذي وقال حديث حسن .
(ضعيف) . [وفي سنده مجهولان : مساور الحميري وأمه].

286. Umm Salamah (May Allah be pleased with her) reported: Messenger of Allah (PBUH) said, "Any woman dies while her husband is pleased with her, she will enter Jannah".
[At-Tirmidhi].
Commentary: The distinction mentioned in this Hadith is for those women who abide by the duties and obligations entrusted to them by Islam and also endeavour to keep their husbands happy. Allah (SWT) will pardon their ordinary acts of omission and commission and admit them to Jannah.

287وعن معاذِ بن جبلٍ رضي اللَّهُ عنه عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « لا تُؤْذِي امْرَأَةٌ زَوْجَهَا في الدُّنْيا إلاَّ قالَتْ زَوْجَتُهُ مِنَ الحُورِ العِينِ لا تُؤْذِيه قاتلكِ اللَّه ، فإنَّمَا هُو عِنْدَكِ دخِيلٌ يُوشِكُ أنْ يُفارقَكِ إلَينا » رواه الترمذي وقال حديث حسن.

287. Mu`adh bin Jabal (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Whenever a woman harms her husband in this world (that is without any due right), his wife among the (Houris in Jannah) says: `You must not harm him. May Allah destroy you! He is only a passing guest with you and is about to leave you to come to us".
[At-Tirmidhi].
Commentary: The Islamic Shari`ah commands men to treat their wives with kindness. In the same spirit it commands wives to be obedient to their husbands. She can hurt the feelings of her husband by using indecent language, immodest conduct, immoral actions and making unfair demands which are beyond his means. It is very common among women to tease and trouble their husbands by these three practices, except for pious women.

288وعن أسامَة بن زيد رضي اللَّه عنهما عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « ما تركْتُ بعْدِي فِتْنَةً هِي أَضَرَّ عَلَى الرِّجالِ : مِنَ النِّسَاءِ » متفقٌ عليه .

288. Usamah bin Zaid (May Allah be pleased with them) reported: The Prophet (PBUH) said, "I am not leaving behind me a more harmful trial for men than women".
[Al-Bukhari and Muslim].
Commentary: According to this Hadith, women and their beauty are the greatest and most disastrous mischief for men. This fact can be easily verified by observation. Men are generally constrained to take to corruption and unfair means of income to fulfill undue demands of their wives. If women learn to lead a simple life, men will not need

much to make money through unlawful means. Similarly, it is women who compel men to hold all kinds of meaningless customs and ceremonies on marriage parties and thereby violate Islamic injunctions, and incur more expenses. If women go by the Islamic injunctions, the marriages would become a greater source of happiness and pleasure.

Chapter 36

باب النفقة على العيال

Sustentation of the Members of the Family

Allah, the Exalted, says:

"The father of the child shall bear the cost of the mother's food and clothing on a reasonable basis". (2:233)

"Let the rich man spend according to his means, and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him". (65:7)

"And whatsoever you spend of anything (in Allah's Cause), He will replace it". (34:39)

989 وعن أبي هريرة رضي اللَّه عنه قال : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : «دِينَارٌ أَنْفَقْتَهُ في سبيلِ اللَّه ، وَدِينَارٌ أَنْفَقتَهُ في رقَبَةٍ ، ودِينَارٌ تصدَّقتَ بِهِ عَلَى مِسْكِينٍ، وَدِينَارٌ أَنْفقتَهُ علَى أَهْلِكَ ، أَعْظَمُهَا أَجْراً الَّذي أَنْفَقْتَهُ علَى أَهْلِكَ » رواه مسلم .

289. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "A dinar you spend in Allah's way, or to free a slave, or as a charity you give to a needy person, or to support your family, the one yielding the greatest reward is that which you spend on your family".
[Muslim].

Commentary: A Muslim is ordained to spend first of all on the need of his wife and children and their food and clothes. There is greater reward for him in this because these expenses are obligatory on him while spending on other items is in the nature of Nawafil. Obviously, one cannot forego the former for the latter.

290وعن أبي عبدِ اللَّهِ وَيُقالُ له : أبي عبدِ الرَّحمن ثوْبانَ بْن بُجْدُدَ مَوْلَى رسولِ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم قال : قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم : « أفْضَلُ دِينَارٍ يُنْفِقُهُ الرَّجُلُ دِينَارٌ يُنْفِقُهُ عَلَى عِيالِهِ ، وَدِينَارٌ يُنْفِقُهُ عَلَى دابَّتِهِ في سبيلِ اللَّه ، ودِينَارٌ يُنْفِقُهُ على أصْحابه في سبيلِ اللَّهِ » رواه مسلم .

290. Thauban bin Bujdud (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "The most excellent dinar is one that a person spends on his family, and the dinar which he spends on his riding-animal in the way of Allah (in Jihad), and the dinar he spends on his companions in the way of Allah".
[Muslim].

Commentary: This Hadith relates to the same subject which has been mentioned in the previous Hadith. It stresses that men of small means should first of all spend on their own families and children. It is in fact an act of great merit. After fulfilling their needs, if he still has something left with him then he can spend it on other items in the order of precedence mentioned in the Hadith.

291وعن أمِّ سلَمَةَ رضي اللَّهُ عنها قالَتْ : قلتُ يا رسولَ اللَّهِ ، هَلْ لي أجْرٌ في بني أبي سلَمة أنْ أنْفِقَ علَيْهِمْ ، ولَسْتُ بتَارِكَتِهِمْ هَكَذَا وهَكَذَا ، إنَّما هُمْ بنِيَّ ؟ فقال : « نَعَمْ لَكِ أجْرُ ما أنْفقْتِ علَيهِم » متفقٌ عليه .

291. Umm Salamah (May Allah be pleased with her) reported: I asked Messenger of Allah (PBUH), "Would I be rewarded for what I spend on Abu Salamah's sons? For I can't let them go here and there (to beg people)." Messenger of Allah (PBUH) replied, "Spend on them and you will be rewarded for what you spend on them".
[Al-Bukhari and Muslim].

Commentary: Although parents spend money on their children out of their natural love for them, Allah is so Gracious that He not only rewards them for it, but He gives it in greater proportion than what they spend on other meritorious items.

292وعن سعد بن أبي وقَّاص رضي اللَّه عنه في حديثِهِ الطَّويلِ الذِي قدَّمْناهُ في أوَّل الْكِتَابِ في بَابِ النِّيَّةِ أنَّ رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم قال له : « وَإنَّكَ لَنْ تُنْفِقَ نَفقَةً تَبْتَغِي بهَا وَجهَ اللَّه إلاَّ أُجرْتَ بها حَتَّى ما تَجْعَلُ في في امرأتِكَ » متفقٌ عليه .

292. Sa`d bin Abu Waqqas (May Allah be pleased with him) reported in a Hadith included in the chapter of Intention, that Messenger of Allah (PBUH) said, "Whatever you spend seeking thereby the Pleasure of Allah, will have its reward, even the morsel which you put in the mouth of your wife".
[Al-Bukhari and Muslim].

Commentary: This Hadith also highlights the point that one should feed his family and children with the intention that it has been ordained by Allah. In that case, this natural instinct will become an act of worship for which he will be rewarded.

وعن أبي مَسْعُودٍ الْبَدريِّ رضي اللَّه عنه ، عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : «إِذَا أَنْفقَ الرَّجُلُ على أَهْلِهِ نفقةً يحتَسبُها فهي لَهُ صدقة » متفقٌ عليه .

293. Abu Mas`ud Al-Badri (May Allah be pleased with him) reported: The Prophet (PBUH) said, "When someone spends on his family seeking his reward for it from Allah, it is counted as a charity from him".
[Al-Bukhari and Muslim].
Commentary: `Seeking his reward' means that one is supporting his family as a duty entrusted by Allah. It is also warranted by compassion for the near ones. A person who does it as a duty ordained by Allah and shows mercy to his deserving relatives to attain His Pleasure then what he spends with this intention on his children will be eligible for reward from Allah.

294وعن عبدِ اللَّهِ بنِ عمرو بنِ العاص رضي اللَّه عنهما قال : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « كَفي بالمرْءِ إثماً أنْ يُضَيِّعَ مَنْ يقُوتُ » حديثٌ صحيحٌ رواه أبو داود وغيره .
ورواه مسلم في صحيحه بمعنَاهُ قال : « كَفي بالمرْءِ إثْماً أنْ يَحْبسَ عَمَّنْ يملِكُ قوتَهُ » .

294. `Abdullah bin `Amr bin Al-`as (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "Neglecting one's own dependents is a reason enough for a man to commit a sin".
[Abu Dawud]
The narration in Muslim is: Messenger of Allah (PBUH) said, "It is enough sin for a person to hold back the due of one whose provision is in his hand".
Commentary: This Hadith tells us that negligence in matter of maintenance of one's family is such a great sin that if a person is free from all other sins, this one alone will be enough to make him accountable before Allah. The words used in this Hadith are so comprehensive that they include servants and slaves besides family and children because he is also equally responsible for their maintenance. Thus, this Hadith makes it evident that it is the responsibility of the head of the family to provide the necessities of life to all his dependents; and any negligence on his part in this respect is a great sin.

295وعن أبي هريرة رضي اللَّهُ عنه أن النبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « مَا مِنْ يومٍ يُصْبحُ الْعِبَادُ فِيهِ إلاَّ ملَكَانِ يَنْزِلانِ ، فيقولُ أحدُهُما : اللَّهُمَّ أعْطِ مُنْفِقاً خَلَفاً ، ويَقولُ الآخَرُ : اللَّهُمَّ أعْطِ مُمْسِكاً تَلَفاً » متفقٌ عليه .
295. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Two angels descend every morning, and one says: `O Allah, give him who spends something, in place of what he spends.' The other one says: `O Allah, give destruction to him who withholds".
[Al-Bukhari and Muslim].
Commentary: This Hadith provides justification to pray for virtuous people to get better than what they have spent, and to destroy the wealth of the niggardly who refuse to spend in the way of Allah.

296وعنه عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « الْيَدُ الْعُلْيا خَيْرٌ مِنَ الْيدِ السُّفْلَى وابْدَأ بمن تَعُولُ ، وَخَيْرُ الصَّدَقةِ مَا كَانَ عَنْ ظَهْرِ غِنًى ، ومَنْ يَسْتَعْفِفْ ، يُعِفَّهُ اللَّهُ ، ومَنْ يَسْتَغْنِ يُغْنِه اللَّهُ » رواه البخاري .
296. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "The upper hand is better than the lower one (i.e., the spending hand is better than the receiving hand); and begin (charity) with those who are under your care; and the best charity is that which given out of surplus; and he who asks (Allah) to help him abstain from the unlawful and the forbidden, Allah will fulfill his wish; and he who seeks self-sufficiency will be made self-sufficient by Allah".
[Al-Bukhari].
Commentary: This Hadith mentions the importance of spending in the way of Allah, preference of one's family and children over others, and chasteness and contentment. It also tells us that Allah helps one in getting what one prays for.

Chapter 37

باب الإنفاق مما يحبُّ ومن الجيِّد

Spending favorite things for Allah's sake

Allah, the Exalted, says:
"By no means shall you attain Al-Birr (piety, righteousness - here it means Allah's reward, i.e., Jannah), unless you spend (in Allah's Cause) of that which you love." (3:92)
"O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it." (2:267)

297 عن أنس رضي اللَّه عنه قال : كَانَ أَبُو طلْحَةَ رضي اللَّه عنه أَكْثَر الأَنْصَار بالمدِينَةِ مَالاً مِنْ نَخْلٍ ، وَكَانَ أَحَبُّ أَمْوالِهِ إِلَيْهِ بَيْرَحاءَ ، وكَانَتْ مُسْتَقْبِلَةَ المسْجِدِ وكان رسولُ صَلّى اللهُ عَلَيْهِ وسَلَّم يدْخُلُهَا وَيشْرَبُ مِنْ ماءٍ فِيهَا طيِّبٍ قالَ أَنَسٌ : فلَمَّا نزلَتْ هَذِهِ الآيةُ : { لَنْ تَنَالُوا الْبِرَّ حتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ } قام أَبُو طَلْحَةَ إِلى رسولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم فقال : يا رسولَ اللَّه إِنَّ اللَّه تَعالَى أَنْزلَ عَلَيْكَ : { لَنْ تَنَالُوا الْبِرَّ حتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ } وَإِنَّ أَحَبَّ مَالي إِليَّ بَيْرَحَاءَ ، وإِنَّهَا صَدَقَةٌ للَّهِ تَعَالَى أَرْجُو بِرَّهَا وذُخْرهَا عِنْد اللَّه تعالى ، فضَعْها يا رسولَ اللَّه حيْثُ أَرَاكَ اللَّهُ، فقال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم: « بَخٍ ، ذلِكَ مَالٌ رَابحٌ ، ذلِكَ مَالٌ رَابِحٌ ، وَقَدْ سمِعْتُ مَا قُلْتَ ، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا في الأَقْرَبِينَ » فقال أَبُو طلْحَةَ : أَفْعَلُ يا رسولَ اللَّه ، فقسَّمَهَا أَبُو طَلْحَةَ في أَقارِبِهِ ، وبَنِي عَمِّهِ. متفقٌ عليه .

وقولُهُ صَلّى اللهُ عَلَيْهِ وسَلَّم : « مالٌ رَابحٌ » رُوِي في الصحيحين « رَابحٌ » و « رَايحٌ» بالباءِ الموحدةِ وبالياءِ المثناةِ ، أَيْ رَايحٌ عَلَيْكَ نَفْعُهُ ، و « بَيْرَحَاءُ » حَدِيقَةُ نَخْلٍ ، وروِي بكسر الباءِ وَفَتحِها .

بيان وجوب أمره وأولاده المميزين وسائر من في رعيته بطاعة الله تعالى ونـهيهم عن المخالفة

297. Anas (May Allah be pleased with him) reported: Abu Talhah (May Allah be pleased with him) was the richest among the Ansar of Al-Madinah and possessed the largest property from palm-trees, and among his possessions what he loved most, was his garden known as Bairuha' which was opposite the mosque, and Messenger of Allah (PBUH) often visited it and drank from its fresh water. When this Ayah was revealed: "By no means shall you attain Al-Birr (piety, righteousness - here it means Allah's reward, i.e., Jannah), unless you spend (in Allah's Cause) of that which you love," (3:92), Abu Talhah came to Messenger of Allah (PBUH) and said, "Allah says in His Book: `By no means shall you attain Al-Birr, unless you spend (in Allah's Cause) of that which you love,' and the dearest of my property is Bairuha' so I have given it as Sadaqah (charity) for Allah's sake, and I anticipate its reward with Him; so spend it, O Messenger of Allah, as Allah guides you." Messenger of Allah (PBUH) said, "Well-done! That is profit earning property. I have heard what you have said, but I think you should spend it on your nearest relatives." So Abu Talhah (May Allah be pleased with him) distributed it among nearest relatives and cousins.
[Al-Bukhari and Muslim].

Commentary:
1. This Hadith mentions the spirit of obedience to Allah and His Prophet (PBUH) and effort which the Companions of the Prophet (PBUH) made for attaining a higher status in virtue.
2. To spend the best of one's property in the way of Allah is a sign of perfection of Faith.
3. In the matter of Sadaqat (alms giving and charity), preference must be given to one's closest relations, provided they are poor and stand in need of help, otherwise, these should be spent on other deserving people

Chapter 38
Urging one's kith and kin to Obey Allah and refrain from evils

Allah, the Exalted, says:

"And enjoin Salat (the prayer) on your family, and be patient in offering them (i.e., the Salat)." (20:132)
"O you who believe! Ward off yourselves and your families against a Fire (Hell), whose fuel is men and stones." (66:6)

298 وعن أبي هريرة رضي اللَّه عنه قال : أَخذ الحسنُ بنُ عليٍّ رضي اللَّه عنْهُما تَمْرةً مِنْ تَمر الصَّدقةِ فجعلهَا في فِيهِ فقال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « كُخْ كُخْ ، إرْم بِهَا ، أَما علِمْتَ أَنَّا لا نَأْكُلُ الصَّدقةَ ؟، » متفق عليه .
وفي روايةٍ : « إنا لا تَحِلُّ لنَا الصَّدقةُ » وقوله : « كخْ كخْ » يُقالُ بإسْكَانِ الخَاءِ ، ويُقالُ بكَسرِهَا مع التَّنْوين وهيَ كلمةُ زَجْرٍ للصَّبيِّ عن المُسْتَقْذَرَاتِ ، وكَانَ الحسنُ رضي اللَّه عنه صبياً .

298. Abu Hurairah (May Allah be pleased with him) reported: Al-Hasan bin `Ali (May Allah be pleased with them) took one of the dates of the Sadaqah (charity) and put it in his mouth, whereupon Messenger of Allah (PBUH) said, "Leave it, leave it, throw it away. Do you not know that we do not eat the Sadaqah (charity)?"
[Al-Bukhari and Muslim].

Commentary: This Hadith emphasizes the following points:
1. Sadaqah is not lawful for the Prophet (PBUH) and his family. His family here means Banu Hashim and Banu Abdul-Muttalib.
2. Proper upbringing of children is extremely important. They must be prohibited by parents from such things which are indecent and unbecoming.
3. What is collected as Sadaqah is a national trust. The houses and institution where it is collected and kept, should take strict care of its proper utilization. It is the duty of the custodians of Sadaqat that they protect them and give them to the deserving people.

299وعن أبي حفْصٍ عُمَر بن أبي سلَمة عبدِ اللَّه بن عبدِ الأسد : ربيبِ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال : كُنْتُ غُلاماً في حِجْرِ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ، وكَانَتْ يَدِي تَطِيشُ في الصَّحْفَةِ ، فقال لي رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « يا غُلامُ سمِّ اللَّهَ تعالى ، وكُلْ بيمِينِكَ، وكُل ممَّا يليكَ » فما زَالَتْ تِلْكَ طِعْمَتِي بعْدُ . متفقٌ عليه .
«وتَطِيش » : تَدُورُ في نَواحِي الصَّفْحَةِ .

299. `Umar bin Abu Salamah (May Allah be pleased with him) reported: I was a boy under the care of Messenger of Allah (PBUH), and my hand would wander about in the dish. Messenger of Allah (PBUH) said to me "Mention Allah's Name (i.e., say Bismillah before you start eating), eat with your right hand and eat from what is near to you". I always followed this way of eating after this incident.
[Al-Bukhari and Muslim].

Commentary: This Hadith brings the following points into focus:
1. Teaching good manners and morals to the children.
2. One must start his meals with Bismillah (Begin with the Name of Allah) and take his share of food from the side of vessel in front of him, if all are eating from one vessel. If there are many varieties of fruit on the table then one can choose freely.
3. If a child makes any mistake, he should be corrected right away because that proves more effective and is engraved in his mind and heart.

300وعن ابن عمَر رضي اللَّه عنهما قال : سمعت رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يقول : « كُلُّكُمْ راعٍ ، وكُلُّكُمْ مسئولٌ عنْ رعِيَّتِهِ ، والإمَامُ رَاعٍ ، ومسئولٌ عَنْ رَعِيَّتِهِ ، والرَّجُلُ رَاعٍ في أهْلِهِ ومسئولٌ عَنْ رَعِيَّتِهِ ، والمرْأةُ راعِية في بيْتِ زَوْجِها ومسئولةٌ عنْ رعِيَّتِهَا ، والخَادِمُ رَاعٍ في مالِ سيِّدِهِ ومسئولٌ عَنْ رَعِيَّتِهِ ، فَكُلُّكُمْ راعٍ ومسئولٌ عنْ رعِيتِهِ» متفقٌ عليه .

300. Ibn `Umar (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "All of you are guardians and are responsible for your subjects. The ruler is a guardian and responsible for his subjects; the man is a guardian of his family; the woman is guardian in her husband's house and responsible for her wards; a servant is guardian of his master's property and responsible for his ward. So all of you are guardians and are responsible for

your subjects".
[Al-Bukhari and Muslim].
Commentary: This Hadith ordains every individual in society, whether a ruler or ruled or even a woman who leads her life within the four walls of her house, to perform one's duties within one's own sphere.

301وعن عمرو بن شُعْيب ، عن أبيه ، عن جَدِّهِ رضي اللّه عنه قال : قال رسول اللّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « مُرُوا أَوْلادكُمْ بِالصَّلاةِ وهُمْ أَبْنَاءُ سبع سِنِينَ ، واضْرِبُوهمْ علَيْهَا وَهُمْ أَبْنَاءُ عَشْرٍ ، وفرِّقُوا بيْنَهُمْ في المضَاجِعِ » حديثٌ حسن رواه أبو داود بإسنادٍ حسنٍ .

301. `Amr bin Shu`aib reported on his father's authority that his grandfather (May Allah be pleased with him) said: Messenger of Allah (PBUH) said, "Command your children to perform Salat (prayer) when they are seven years old, and beat them for (not offering) it when they are ten, and do not let (boys and girls) sleep together".
[Abu Dawud].
Commentary: This Hadith highlights the following points:
1. The importance of the prescribed five daily Salat (prayers).
2. When warranted by the situation, it is permissible to beat children for their proper upbringing and education. But this should not be in any case violent and aggressive. It should rather be done in a manner that the child does not suffer any physical injury and receives the right type of training. It is an absurd theory that children should be given a free hand, and leave alone the corporal punishment, they should not even be rebuked on doing something wrong. Suitable punishment is essential for their proper training and education.
3. Muslim jurists have written that like Salat, other injunctions of Shari`ah should also be instilled in the minds of children, and if possible, they should also be given practical training for their performance. For instance, they should be made to observe Saum (fast) occasionally in accordance with their age and capacity during the month of Ramadan, so that the importance of obligation of fasting is impressed on their minds in an early age. This exercise will prove very fruitful when they attain maturity. They will then be conscious that for a Muslim, fasting in the month of Ramadan is compulsory like the five daily Salat.
4. A child generally does not attain maturity at the age of ten years, but nevertheless he does acquire some sense. It is, therefore, necessary that rather than putting children in one bed they are provided separate beds once they reach the age of 10, especially children of the opposite sex.

302وعن أبي ثُريَّة سَبْرَة بن مَعْبدٍ الجهَنِيِّ رضي اللّه عنه قال : قال رسول اللّه صَلّى اللهُ عَلَيْهِ وسَلَّم: « علِّمُوا الصَّبِيَّ الصَّلاةَ لِسَبْعِ سِنِينَ ، وَاضْرِبُوهُ علَيْهَا ابْنَ عشْرِ سِنِينَ » حديث حسنٌ رواه أبو داود ، والترمِذِي وقال حديث حسن .
ولَفْظُ أبي داوُد : « مرُوا الصَّبِيَّ بِالصَّلاَةِ إِذَا بلَغَ سَبْعَ سِنِينَ » .

302. Sabrah bin Ma`bad Al-Juhani (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Teach a boy Salat (the prayer) when he attains the age of seven years, and punish him (if he does not offer it) at ten".
[Abu Dawud and Tirmidhi].
The narration in Abu Dawud is: Messenger of Allah (PBUH) said, "Order a boy to perform Salat (the prayer) when he is seven years old".
Commentary: Obviously only such teachers and parents can persuade the children to perform Salat who are themselves very strict about it. In the early period of Islam, one could not even think of a Muslim who ignored it. It is very unfortunate indeed that in the present-day Muslim societies, a large majority of Muslims are careless about this fundamental religious duty. In such a state of affairs who would instruct and persuade them to perform this religious obligation of the first order?

Chapter 39

باب حق الجار والوصية به

Rights of Neighbors

Allah, the Exalted, says:

"Worship Allah and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess." (4:36)

303 وعن ابن عمرَ وعائشة رضي اللَّه عنهما قالا : قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم: « مَا زَالَ جِبْرِيلُ يُوصِينِي بالجار حتَّى ظَننْتُ أنَّهُ سيُوَرِّثُه » متفقٌ عليه .

303. Ibn `Umar and `Aishah (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "Jibril kept recommending treating neighbours with kindness until I thought he would assign a share of inheritance". [Al-Bukhari and Muslim].

Commentary: This Hadith illustrates the importance of nice treatment to neighbours in Islam.

304وعن أبي ذرٍّ رضي اللَّه عنه قال : قال رسول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم : « يَا أبَا ذرّ إذا طَبَخْتَ مَرَقَة ، فَأكْثِرْ مَاءَهَا ، وتَعَاهَدْ جِيرَانَكَ » رواه مسلم .

وفي رواية له عن أبي ذرّ قال : إن خليلي صلّى اللهُ عَلَيْهِ وسَلَّم أوْصَانِي : « إذا طبخْتَ مَرَقاً فأكْثِرْ مَاءهُ ثُمَّ انْظُرْ أهْلَ بَيْتٍ مِنْ جيرانِكَ ، فَأصِبْهُمْ مِنْها بمعْرُوفٍ » .

304. Abu Dharr (May Allah be pleased with him) reported: Messenger of Allah (PBUH) commanded me thus, "O Abu Dharr! Whenever you prepare a broth, put plenty of water in it, and and give some of it to your neighbours". [Muslim].

In another narration of Muslim, narrated Abu Dharr (May Allah be pleased with him): My friend, (Messenger of Allah (PBUH)) advised me saying, "Whenever you prepare a broth, put plenty of water in it, and give some to your neighbours and then give them out of this with courtesy."

Commentary: This Hadith makes it clear that Islam does not like a Muslim to ignore his poor neighbour and eat up everything himself. It stresses that one must take care of his poor neighbours. If a person is not in a position to do more, he should at least add some water in the broth he cooks for his own food and send a portion of it to his deserving neighbour. It leads us to the conclusion that a Muslim should in no case be unmindful of his neighbour and if he is well-to-do, he should be all the more charitable to his neighbours.

305وعن أبي هريرة رضي اللَّه عنه أن النبي صلّى اللهُ عَلَيْهِ وسَلَّم قال : « واللَّهِ لا يُؤْمِنُ ، واللَّهِ لا يُؤْمِنُ ، واللَّهِ لا يُؤْمِنُ ، » قِيلَ : منْ يا رسولَ اللَّهِ ؟ قال : « الَّذي : لا يأمنُ جارُهُ بَوَائِقَهُ،» متفق عليه.

وفي رواية لمسلم : « لا يَدْخُلُ الجنَّة مَنْ لا يأمنُ جارُهُ بوائِقَهُ » .

»الْبَوائِقَ « الْغَوَائِلِ وَالشُّرُورُ .

305. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "By Allah, he is not a believer! By Allah, he is not a believer! By Allah, he is not a believer." It was asked, "Who is that, O Messenger of Allah?" He said, "One whose neighbour does not feel safe from his evil". [Al-Bukhari and Muslim].

Another narration of Muslim is: Messenger of Allah (PBUH) said, "He will not enter Jannah whose neighbour is not secure from his wrongful conduct".

Commentary: This Hadith reveals that hurting or troubling a neighbour is such a serious offence that it causes Allah's Wrath, and thus punishment in Hell.

306وعنه قال : قال رسول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم : « يَا نِسَاءَ المُسلِمَاتِ لا تَحْقِرَنَّ جارَةٌ لجارتِهَا وَلَوْ فِرْسَنَ شَاةٍ » متفقٌ عليه .

306. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "O Muslim women! No one of you should consider insignificant (a gift) to give to her neighbour even if it is (a gift of) the trotters of a sheep". [Al-Bukhari and Muslim].

Commentary: This Hadith means that neighbours should present gifts to each other. The rich men and the poor according to their means. One who is poor should not think that what he is presenting to his neighbour is not worthy of giving. Even his humble gift, provided it is presented with sincerity, will find acceptance with Allah. According to the Noble Qur'an: "So whosoever does good equal to the weight of an ant (or a small ant) shall see it." (99:7)
It is, however, better for a rich person to present a gift which goes well with his means. He should not give anything to his neighbour which is stale or which he does not like for himself because apart from insincerity, such a thing shows his contempt for the neighbour while gift is, in fact, a token of sincerity and brotherhood.

وعنه أن رسول اللَّه صلَّى اللهُ عَلَيْهِ وسلَّم قال : لا يَمْنَعْ جارٌ جارَهُ أَنْ يغْرِزَ خَشَبَةً في جِدارِهِ » ثُمَّ يَقُولُ أبو هريرة : مَالي أَرَاكُمْ عنْهَا معْرِضِينَ ، واللَّهِ لأرمينَّ بها بيْنَ أَكْتَافِكُمْ . متفقٌ عليه.
رُوِى « خَشَبهُ » بالإِضَافةِ والجمْعِ ، ورُوِي « خَشبَةً » بالتَّنْوينَ عَلَى الإِفْرَادِ . وقوله: مالي أَرَاكُمْ عنْهَا مُعْرِضِينَ : يعني عنْ هذِهِ السُّنَّةِ .

307. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "No one should prohibit his neighbour from placing a peg in his wall". Abu Hurairah (May Allah be pleased with him) added: Now I see you turning away from this (Sunnah), but by Allah, I shall go on proclaiming it.
[Al-Bukhari and Muslim].
Commentary: The importance of the injunction contained in this Hadith comes into prominence in localities comprising huts and tents, or at places where the two neighbours still have common walls between their houses. (In big cities each house has its own independent walls.) In any case, it is evident from this Hadith that a Muslim should be considerate of his neighbours. Islam ordains us to co-operate and sympathize with them. All Muslims are likened to a body each organ of which is linked with the other. In the light of this injunction, one can very well understand the rights of the neighbours in Islam.

308وعنه أن رسول اللَّه صلَّى اللهُ عَلَيْهِ وسلَّم قال : « مَنْ كَانَ يُؤْمِنُ باللَّهِ وَالْيَوْمِ الآخِرِ، فلا يُؤْذِ جارَهُ ، ومَنْ كَانَ يُؤْمِنُ باللَّهِ والْيَوْمِ الآخر ، فَلْيكرِمْ ضَيْفَهُ ، ومَنْ كَانَ يُؤْمِنُ باللَّهِ وَالْيومِ الآخِرِ ، فَلْيَقُلْ خَيْراً أَوْ لِيَسْكُتْ » متفقٌ عليه .

308. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "He who believes in Allah and the Last Day let him not harm his neighbour; and he who believes in Allah and the Last Day let him show hospitality to his guest; and he who believes in Allah and the Last Day let him speak good or remain silent".
[Al-Bukhari and Muslim].
Commentary: This Hadith unfolds the fruits of Faith. One who does not have the qualities mentioned in it, is deprived of the blessings of the Faith. Faith of such a person is like a fruitless tree, or a flower without fragrance, or a body without soul.

309وعن أبي شُرَيْح الخُزَاعيِّ رضي اللَّه عنه أن النبي صلَّى اللهُ عَلَيْهِ وسلَّم قال : «مَنْ كَانَ يُؤمِنُ باللَّهِ والْيَوْمِ الآخِرِ ، فَلْيُحسِنْ إلِى جارِهِ ، ومنْ كَانَ يُؤْمِنُ باللَّهِ واليومِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، ومنْ كانَ يؤمنُ باللَّهِ واليومِ الآخر فَلْيَقُلْ خَيْراً أَوْ لِيسْكُتْ » رواه مسلم بهذا اللفظ، وروى البخاري بعضه .

309. Abu Shuraih Al-Khuza`i (May Allah be pleased with him) reported: The Prophet (PBUH) said, "He who believes in Allah and the Last Day, let him be kind to his neighbour; and he who believes in Allah and the Last Day, let him show hospitality to his guest; and he who believes in Allah and the Last Day, let him either speak good or remain silent".
[Muslim].

310وعن عائشة رضي اللَّه عنها قالت : قلت : يا رسول اللَّه إنَّ لي جَارَيْن ، فَإِلى أَيِّهما أُهْدِى؟ قَال : « إلى أقربهِما مِنْك باباً » رواه البخاري .

310. `Aishah (May Allah be pleased with her) reported: I said, "O Messenger of Allah (PBUH), I have two neighbours, to which of them should I send a present?" He (PBUH) replied, "To the one whose door is nearer to you".
[Al-Bukhari]
Commentary: When a Muslim does not have the means to present gifts to his neighbours and wants to present a gift only to one of them, he should go by the principle laid down in this Hadith. The principle enunciated here is: "One who is the nearest neighbour, should have precedence over all others."

311وعن عبدِ اللَّه بن عمر رضي اللَّه عنهما قال : قال رسول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم: « خَيْرُ الأصحاب عِنْدَ اللَّهِ تعالى خَيْرُهُمْ لصاحِبهِ ، وخَيْرُ الجيران عِنْدَ اللَّه تعالى خيْرُهُمْ لجارهِ » رواه الترمذي وقال : حديث حسن .

311. `Abdullah bin `Umar (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "The best of companions with Allah is the one who is best to his companions, and the best of neighbours to Allah is the one who is the best of them to his neighbour".
[At-Tirmidhi].
Commentary: Companion is a common word which covers companions in journey and stay. Muslims are ordained to treat all of them nicely. But one's neighbour has precedence over others. Nice treatment to him is the best means to attain a distinctive place with Allah.

Chapter 40

باب بر الوالدين وصلة الأرحام

Kind Treatment towards Parents and establishment of the ties of Blood Relationship

Allah, the Exalted, says:

"Worship Allah and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess". (4:36)

"And fear Allah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship)". (4:1)

"And those who join that which Allah has commanded to be joined (i.e., they are good to their relatives and do not sever the bond of kinship)". (13:21)

"And we have enjoined on man to be good and dutiful to his parents". (29:8)

"And your Rubb has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say: `My Rubb! Bestow on them Your Mercy as they did bring me up when I was young". (17:23,24)

"And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years- give thanks to Me and to your parents". (31:14)

312 عن أبي عبد الرحمن عبد اللَّه بن مسعود رضي اللَّه عنه قال : سأَلتُ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم: أيُّ الْعمل أحبُّ إلى اللَّهِ تَعالَى ؟ قال : « الصَّلاةُ على وقْتِهَا » قُلْتُ : ثُمَّ أيُّ ؟ قال: «برُّ الْوَالِدَيْنِ » قلتُ : ثُمَّ أيُّ ؟ قال : «الجِهَادُ في سبِيلِ اللَّهِ » متفقٌ عليه .

312. `Abdullah bin Mas`ud (May Allah be pleased with him) reported: I asked the Prophet (PBUH) , "Which of the deeds is loved most by Allah?" Messenger of Allah (PBUH) said, "Salat at its proper time." I asked, ``What next?" He (PBUH) replied, ``Kindness to parents." I asked, ``What next?" He replied, ``Jihad in the way of Allah."
[Al-Bukhari and Muslim].

Commentary: Performance of Salat at the stated time means its performance in earliest prescribed or at least its regularity. One should not give preference to mundane affairs over it. Salat and Jihad are the two most meritorious duties of a Muslim. When nice treatment to parents is mentioned along with Salat and Jihad, it gives further importance to this injunction.

313وعن أبي هريرة رضي اللَّه عنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « لا يَجْزِي ولَدٌ والِداً إلاَّ أنْ يَجِدَهُ مملُوكاً ، فَيَشْتَرِيَهُ ، فَيُعْتِقَهُ » رواه مسلم .

313. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "No son can repay (the kindness shown by his father) unless he finds him a slave and buys him and emancipates him".
[Muslim].

Commentary: This Hadith also brings out the eminence of parents and outstanding importance of their rights.

وعنه أيضاً رضي اللَّه عنه أن رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « مَنْ كَانَ يُؤْمِنُ باللَّهِ والْيوْمِ الآخِرِ ، فَلْيُكْرِمْ ضَيْفَهُ ، ومَنْ كانَ يُؤْمِنُ باللَّهِ والْيوم الآخِرِ ، فَلْيصِلْ رَحِمَهُ ، ومَنْ كَانَ يُؤْمِنُ باللَّه وَالْيَوْمِ الآخِرِ ، فَلْيَقُلْ خيراً أوْ لِيَصمُتْ » متفقٌ عليه.

314. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "He who believes in Allah and the Last Day, let him be hospitable to his guest; and he who believes in Allah and the Last Day, let him maintain good the ties of blood relationship; and he who believes in Allah and the Last Day, must speak good or remain silent".
[Al-Bukhari and Muslim].

Commentary: This Hadith is mentioned here to highlight the importance of kindness to relatives. It enjoins considerate treatment to relatives and stresses that one should maintain relationship with them at all costs. So much so that even if they misbehave and sever relations with him, one should make efforts to restore not only relationship with them but also their rights. This is what kindness to relatives really means. Islam has laid great stress on it. Relatives include both paternal and maternal relatives.

315وعنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « إنَّ اللَّه تَعالى خَلَقَ الخَلْقَ حَتَّى إذَا فَرَغ مِنْهُمْ قامَتِ الرَّحِمُ ، فقالَتْ : هذا مُقامُ الْعائِذِ بِكَ مِنَ الْقَطِيعةِ ، قال : نَعَمْ أمَا تَرْضينَ أنْ أصِلَ مَنْ وَصَلَكِ ، وَأقْطَعَ مَنْ قطعَكِ ؟ قالت : بَلَى ، قال فذلِكَ ، ثم قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : اقرءوا إنْ شِئْتُمْ : { فهَلْ عَسَيْتَمْ إن تَولَّيتُم أنْ تُفسِدُوا في الأرْض وتُقطِّعُوا أرْحامكُمْ صَلّى اللهُ عَلَيْهِ وسَلَّم أولَئِكَ الذين لَعَنَهُمُ اللَّهُ فأصمَّهُمْ وَأعْمَى أبْصارَهُمْ } [محمد : 22 ، 23] متفقٌ عليه.

وفي رواية للبخاري : فقال اللَّه تعالى : « منْ وَصلكِ ، وَصلْتُهُ ، ومنْ قطعكِ قطعتُهُ »

315. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Allah created all the creatures and when He finished the task of His creation, Ar-Rahm (ties of relationship) said: `(O Allah) at this place I seek refuge with You against severing my ties.' Allah said: `That I treat with kindness those who treat you with kindness and sever ties with those who sever ties with you.' It said: `I am satisfied.' Allah said: `Then this is yours". Then Messenger of Allah (PBUH) said, "Recite this Ayah if you like: `Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allah has cursed, so that He has made them deaf and blinded their sight". (47:22,23).

[Al-Bukhari and Muslim].

The words in Al-Bukhari are: Messenger of Allah (PBUH) said, "Allah (SWT) says: `He who maintains good ties with you, I maintain good ties with him; and he who severs your ties, I sever ties with him".

Commentary: This Hadith also stresses the importance of proper treatment with relatives for the reason that this is a special means of attaining the nearness and Mercy of Allah. A conduct contrary to it, that is to say, devouring the rights of relatives and continuation of estrangement with them, is the cause of displeasure and Wrath of Allah.

316وعنه رضي اللَّه عنه قال : جَاءَ رَجُلٌ إلى رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم فقال : يا رسول اللَّه مَنْ أحَقُّ النَّاس بحُسن صَحَابَتِي ؟ قال : « أمُّك » قال : ثُمَّ منْ ؟ قال: « أمُّكَ » قال : ثُمَّ مَنْ ؟ قال : « أمُّكَ » قال : ثُمَّ مَنْ ؟ قال : « أبُوكَ » متفقٌ عليه .

وفي رواية : يا رسول اللَّه مَنْ أحَقُّ الناس بحُسْن الصُّحْبَةِ ؟ قال : « أمُّكَ ثُمَّ أمُّكَ ، ثُمَّ أمُّكَ ، ثمَّ أباكَ ، ثُمَّ أدْنَاكَ أدْنَاكَ » .

»والصَّحابة » بمعنى : الصُّحبةِ . وقوله : « ثُمَّ أباك » هَكَذا هو منصوب بفعلٍ محذوفٍ، أي ثم برَّ أباك وفي رواية : « ثُمَّ أبُوكَ » وهذا واضِح .

316. Abu Hurairah (May Allah be pleased with him) reported: A person came to Messenger of Allah (PBUH) and asked, "Who among people is most deserving of my fine treatment?" He (PBUH) said, "Your mother". He again asked, ``Who next?" "Your mother", the Prophet (PBUH) replied again. He asked, "Who next?" He (the Prophet (PBUH)) said again, "Your mother." He again asked, "Then who?" Thereupon he (PBUH) said," Then your father." In another narration: "O Messenger of Allah! Who is most deserving of my fine treatment?" He (PBUH) said, "Your mother, then your mother, then your mother, then your father, then your nearest, then nearest".

[Al-Bukhari and Muslim].

Commentary: This Hadith tells us that the rights of the mother are three times more important than that of the father for the reasons that:

1 She is weaker than the father.

2. The following three troubles are borne exclusively by the mother while the father does not share them with her:

a) She carries the baby in her womb for nine months,

b) The labor pain which she suffers.

c) Two years' period of suckling which disturbs her sleep at night and affects her health. She has also to be very cautious in her food for the welfare of the baby.

وعنه عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « رغِم أنْفُ ، ثُم رغِم أنْفُ ، ثُمَّ رَغِم أنف مَنْ أدركَ أبَويْهِ عِنْدَ الْكِبِر ، أحدُهُمَا أوْ كِلاهُما ، فلَمْ يدْخلِ الجَنَّةَ » رواه مسلم .

317. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "May he be disgraced! May he be disgraced! May he be disgraced, whose parents, one or both, attain old age during his life time, and he does not enter Jannah (by rendering being dutiful to them)".

[Muslim].

Commentary: The word ``Ragham" means soil. When a person's nose is soiled, it is a mark of his extreme humiliation. This metaphor carries a curse for an unfortunate person who does not win the pleasure of Allah by serving and obeying his parents. In fact, it is a malediction as well as a prediction of someone's inauspicious end.

Service of parents is essential at every stage of their life - whether they are young or old. But this Hadith mentions their old age for the reason that in that period of their life they stand in greater need of care and service. It is a very callous offense to leave them at the mercy of circumstances when they are old, senile and depend on others for their needs. To neglect them at that stage is a major sin for which one deserves Hell-fire.

318وعنه رضي اللَّه عنه أن رجلاً قال : يا رسول اللَّه إنَّ لي قرابَةً أصلُهُمْ ويَقْطعُوني ، وأحسنُ إلَيْهِم ويُسيئُونَ إليَّ ، وأحْلُمُ عنهُمْ ويَجْهلُونَ عليَّ ، فقال : « لَئِنْ كُنْت كما قُلْتَ ، فَكَأَنَّمَا تُسِفُّهُمُ المَلَّ ، ولا يَزَالُ معكَ مِنَ اللَّهِ ظهيرٌ عَلَيْهِمْ ما دمْتَ عَلَى ذَلكَ » رواه مسلم .

»وتسِفُّهُمْ » بضم التاءِ وكسر السين المهملةِ وتشديد الفاءِ . « والمَلُّ » بفتح الميم ، وتشديد اللام وهو الرَّماد الحارُّ : أيْ كأَنَّمَا تُطعِمُهُمْ الرَّماد الحارَّ وهُو تَشْبيهٌ لِما يلْحقُهمْ مِنَ الإثم بما يَلْحقُ آكِلَ الرَّمادِ مِنَ الإِثم ، ولا شئَ على المُحْسِنِ إلَيْهِمْ ، لَكِنْ يَنَالُهُمْ إثْمٌ عَظِيمٌ بتَقْصيرهِم في حَقِه ، وإدخَالِهِمُ الأذَى عَلَيْهِ، واللَّه أعلم .

318. Abu Hurairah (May Allah be pleased with him) reported: A man said to Messenger of Allah (PBUH): "I have relatives with whom I try to keep the ties of relationship but they sever relations with me; and whom I treat kindly but they treat me badly, I am gentle with them but they are rough to me." He (PBUH) replied, "If you are as you say, it is as if you are feeding them hot ashes, and you will be with a supporter against them from Allah as long as you continue to do so".
[Muslim].
Commentary: This Hadith has three important lessons:
First, the misbehaviour of one's relative is no justification for the misbehaviour of another, let alone the severing of relations on that account.
Second, the person who treats his relatives nicely in all events and circumstances is blessed by Allah Who will send from heaven helpers to support him.
Third, the consequence of denying compassion and kindness to relatives is as woeful as the eating of hot ashes.

319وعن أنسٍ رضي اللَّه عنه أن رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « مَنْ أحبَّ أنْ يُبْسَطَ له في رزقِهِ ، ويُنْسأَ لَهُ في أثرِهِ ، فَلْيصِلْ رحِمهُ » متفقٌ عليه .

ومعْنى « ينسأَ لَهُ في أثَرِه » : أيْ : يؤخر له في أجلِهِ وعُمُرِهِ .

319. Anas (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "He who desires ample provisions and his life be prolonged, should maintain good ties with his blood relations". [Al-Bukhari and Muslim].
Commentary: One who is benevolent and compassionate towards one's own relatives, stands to gain at least two definite advantages in this world besides the reward in the next. These two advantages are the increase in his subsistence and longevity of life.
Increase in subsistence means that Almighty Allah will increase the quantity of his worldly goods or his means of subsistence will be blessed by Him. Similar is the case of longevity of life. The life of such person is either actually increased (in terms of years) or his life is graced with the Blessings of Allah. Both interpretations are correct.

320وعنه قال : كان أبُو طَلْحَةَ أكْثَر الأنصار بالمَدِينَةِ مَالاً مِنْ نَخْلٍ ، وكان أحبُّ أَمْوَالِهِ بيرْحَاءَ ، وكَانتْ مُسْتَقْبِلَةَ المَسْجِدِ ، وكَان رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يدْخُلُهَا، ويَشْرَبُ مِنْ ماءٍ فيها طَيِّبٍ ، فلمَّا نَزَلَتْ هذِهِ الآيةُ : { لَنْ تَنَالُوا البِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ } [آل عمران: 92] قام أبُو طَلْحة إلى رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم فقال : يا رسولَ اللَّه إنَّ اللَّه تَبَارَك وتعالى يقول : { لَنْ تَنَالُوا البِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ } وَإنَّ أحب مالي إليَّ بيرْحَاءَ ، وإنَّهَا صَدَقةٌ للَّهِ تعالى، أرجُو برَّهَا وذُخْرهَا عِنْد اللَّه تعالى ، فَضَعْهَا يا رسول اللَّه حيثُ أراكَ اللَّهُ. فقال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « بَخ ، ذلِكَ مالٌ رابحٌ ، ذلِكَ مالٌ رابحٌ ، وقدْ سَمِعْتُ ما قُلْتَ ، وإنّي أرى أنْ تَجْعَلَهَا في الأقربين » فقال أبُو طَلْحة : أفعلُ يا رسول اللَّه ، فقسَمهَا أبُو طَلْحة في أقاربِهِ وبني عمِّهِ . متفقٌ عليه .

وَسبق بَيَانُ أَلْفَاظِهِ في بابِ الإِنْفَاقِ مِمَّا يُحِب.

320. Anas (May Allah be pleased with him) reported: Abu Talhah (May Allah be pleased with him) was the richest among the Ansar of Al-Madinah and possessed the largest property; and among his possessions what he loved most was his garden known as Bairuha' which was opposite the mosque, and Messenger of Allah (PBUH) often visited it and drank from its fresh water. When this ayah was revealed: "By no means shall you attain Al-Birr (piety, righteousness - here it means Allah's reward, i.e., Jannah), unless you spend (in Allah's Cause) of that which you

love," (3:92). Abu Talhah came to Messenger of Allah (PBUH), and said: "Allah says in His Book: `By no means shall you attain Al-Birr, unless you spend (in Allah's Cause) of that which you love,' and the dearest of my property is Bairuha' so I have given it as Sadaqah (charity) for Allah's sake, and I anticipate its reward with Him; so spend it, O Messenger of Allah, as Allah guides you". Messenger of Allah (PBUH) said, "Well-done! That is profitable property. I have heard what you have said, but I think you should spend it on your nearest relatives." So Abu Talhah distributed it among his nearest relatives and cousins.
[Al-Bukhari and Muslim].
Commentary: This Hadith has already been mentioned in the chapter which deals with the merits of spending of what one loves best in the way of Allah. It has been repeated here in support of benevolence to the relatives. Its repetition makes it clear that while spending in the way of Allah, one should always first of all consider his relatives and help those of them who deserve assistance. After fulfilling their needs, if anything remains then it can be given to others.

321وعن عبد اللَّه بن عمرو بن العاص رضي اللَّه عنهما قال: أَقبَلَ رجُلٌ إِلى نَبيِّ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم، فقال: أبايِعُكَ على الهِجرةِ وَالجِهَادِ أبتَغِي الأجرَ مِنَ اللَّه تعالى . قال: « فَهَلْ مِنْ والدِيْكَ أحدٌ حَيٌّ ؟ » قال : نعمْ بل كِلاهُما قال : « فَتَبْتَغِي الأجْرَ مِنَ اللَّه تعالى؟» قال : نعمْ . قال : « فارْجعْ إِلى والدِيْكَ ، فَأَحْسِنْ صُحْبتَّهُما . متفقٌ عليه .
وهذا لَفْظُ مسلمٍ .
وفي روايةٍ لـهُما : جاءَ رجلٌ فاستأذنَه في الجِهَادِ فقال : « أحيٌّ والِداكَ ؟ قال: نَعَمْ ، قال: « ففِيهما فجاهِدْ »
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321. `Abdullah bin `Amr bin Al-`as (May Allah be pleased with them) reported: A man came to the Prophet (PBUH) of Allah and said, "I swear allegiance to you for emigration and Jihad, seeking reward from Allah." He (PBUH) said, "Is any of your parents alive?" He said, "Yes, both of them are alive." He (PBUH) then asked, "Do you want to seek reward from Allah?" He replied in the affirmative. Thereupon Messenger of Allah (PBUH) said, "Go back to your parents and keep good company with them".
[Al-Bukhari and Muslim].
In another narration it is reported that a person came to Messenger of Allah (PBUH) and sought his permission to participate in Jihad. The Prophet (PBUH) asked, "Are your parents alive?" He replied in the affirmative. The Prophet a(PBUH) said, "(You should) consider their service as Jihad."
Commentary: Under normal circumstances, Jihad is Fard Kifayah (collective duty -- which means that if some people observe it, the rest of the Muslims will be exempted from its obligation). In such circumstances permission of parents to participate in Jihad is necessary because their service is Fard-ul-`ain (individual duty -- an injunction or ordinance, the obligation of which extends to every Muslim in person), and the former cannot be preferred to the latter. This Hadith explains such a situation. In certain circumstances, however, Jihad becomes Fard-ul-`ain and in that case permission of the parents to take part in Jihad is not essential because then every Muslim is duty-bound to take part in it.

322وعنه عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : لَيْسَ الْواصِلُ بِالمُكافئِ وَلَكِنَّ الواصِلَ الَّذي إذا قطعتْ رَحِمُهُ وصلَهَا» رواه البخاري .
و « قطعتْ » بِفتْحِ القافِ وَالطَّاءِ . وَ « رَحِمُهُ » مَرْفُوعٌ .

322. `Abdullah bin `Amr Al-`as (May Allah be pleased with them) reported: The Prophet (PBUH) said, "The person who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed by his relatives (for being kind and good to them), but the one who truly maintains the bonds of kinship is the one who persists in doing so even though the latter has severed the ties of kinship with him".
[Al-Bukhari].
Commentary: This Hadith makes clear the essentials of kindness to relatives. Those kinsmen who respect and honour you, would obviously be treated by you fairly. It goes without saying that people usually reciprocate sentiments showed to them. But this is not maintaining the ties of kinship but kindness for kindness. On the opposite side, there is a kinsman who is rough and rude and is always bent upon severing relation with you, but you tolerate his excesses with patience and perseverance, return his harshness with politeness, maintain relationship with him in spite of all his efforts to break it, then what you are exercising is maintaining the ties of kinship. This is what Islam actually demands from a Muslim. But this is the excellence of Faith which one must try to attain. There is nothing remarkable in exchanging dry smiles.

323وعن عائشة قالت : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « الرَّحِمُ مَعَلَّقَةٌ بِالعَرْشِ تَقُولُ : مَنْ وصلني وَصَلَهُ اللَّه ، وَمَن قطعَني ، قطعَهُ اللَّه » متفقٌ عليه .

323. `Aishah (May Allah be pleased with her) reported: Messenger of Allah (PBUH) said, "The bond of relationship is suspending from the Throne, and says: `He who keeps good relations with me, Allah will keep connection with him, but whosoever severs relations with me, Allah will sever connection with him".
[Al-Bukhari and Muslim].
Commentary: The discourse on compassion to relatives mentioned in this Hadith is not impossible because Almighty Allah is Omnipotent and is thus Capable of doing what He likes. He can create perception, consciousness and power of speech in everything. An instance of it has already been mentioned in a Hadith quoted earlier.

324وعن أمِّ المُؤْمِنِينَ ميمُونَةَ بِنْتِ الحارِثِ رضي اللَّه عنها أَنَّهَا أعتَقَتْ وليدةً ولَم تَستَأْذِنِ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم ، فلمَّا كانَ يومَهَا الَّذي يدورُ عَلَيْهَا فِيه ، قالت: يا رسول اللَّه إنِّي أعْتَقْتُ وليدتي ؟ قال : « أَوَ فَعلْتِ ؟ » قالت : نَعمْ قال : « أما إنَّكِ لو أعْطَيتِهَا أخوالَكِ كان أعظَمَ لأجرك » متفقٌ عليه .

324. It has been narrated that Maimuna bint Al-Harith (May Allah be pleased with her) had set free a slave-girl without the Prophet's permission. When her turn came (the Prophet (PBUH) used to visit his wives in turns), she made mention of that to him saying, "Did you know I have set slave-girl free?" He said, "Have you, indeed?" She replied, "Yes". He (PBUH) then remarked, "Had you given her to your maternal uncles, you would have your reward increased".
[Al-Bukhari and Muslim].
Commentary: This Hadith brings out the following two points:
1) A woman is free to spend anything of her own property without the permission of her husband, but not of things owned by her husband.
2) To spend on the needy relatives is more meritorious than to set a slave free because to set a slave free is a Sadaqah (charity) only, while paying Sadaqah to a kinsman has a double merit as it carries the reward of Sadaqah as well as "maintaining the ties of kinship."

325وعن أَسْمَاءَ بِنْتِ أَبي بكْرٍ الصِّدِّيق رضي اللَّه عنهما قالت : قَدِمتْ عليَّ أُمِّي وهِي مُشركة في عهْدِ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم فاسْتَفْتَيْتُ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قلتُ : قَدِمتْ عَليَّ أُمِّي وَهِي راغبة ، أفأَصِلُ أُمِّي ؟ قال : « نَعمْ صِلي أُمَّكِ » متفق عليه .
وقولها : « راغِبة » أي : طامِعةٌ عِندِي تَسْأَلُني شَيئاً ، قِيلَ : كَانَتْ أُمُّهَا مِنْ النَّسبِ، وقِيل: مِن الرَّضاعةِ والصحيحُ الأول .

325. Asma' bint Abu Bakr As-Siddiq (May Allah be pleased with her) said: My mother came to me while she was still a polytheist, so I asked Messenger of Allah (PBUH), "My mother, who is ill-disposed to Islam, has come to visit me. Shall I maintain relations with her?" He (PBUH) replied, "Yes, maintain relations with your mother".
[Al-Bukhari and Muslim].
Commentary: The woman mentioned in this Hadith had come from Makkah to Al-Madinah. What this Hadith signifies is that it is essential to be kind to parents even if they are Mushrikun (polytheists) and Kuffar (disbelievers). This has also been clearly ordained in the Noble Qur'an: ``... but behave with them in the world kindly". (31:15).

326وعن زينب الثقفِيَّةِ امرأةِ عبدِ اللَّهِ بن مسعودٍ رضي اللَّه عنه وعنها قالت : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « تَصدَّقْنَ يا مَعْشَرَ النِّسَاءِ ولَو مِن حُلِيِّكُنَّ » قالت: فَرجعتُ إلى عبدِ اللَّه ابنِ مسعودٍ فقلتُ له : إنَّك رجُلٌ خَفِيفُ ذَاتِ اليَدِ وإنَّ رسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قدْ أمرنا بالصدقةِ ، فأتِه فاسألْهُ ، فإن كان ذلك يُجْزِئُ عنِّي وَإلاَّ صَرَفْتُهَا إلى غيرِكُمْ . فقال عبدُ اللَّهِ : بَل ائتِيهِ أنتِ ، فانطَلَقْتُ ، فإذا امرأةٌ مِن الأنصارِ ببابِ رسولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم حاجَتي حاجتُهَا ، وكان رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قد أُلقِيَتْ عليهِ المهابةُ . فخَرج علينا بلالٌ ، فقُلنَا له : ائتِ رسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم، فأَخْبِرْهُ أنَّ امْرأتَيْنِ بالبَابِ تَسألانِكَ : أتُجزِئُ الصَّدَقَةُ عنْهُمَا على أزواجِهِما وَعلى أيتَامٍ في حُجُورِهِمَا ؟ وَلا تُخْبِرهُ منْ نَحنُ ، فَدَخل بلالٌ علَى رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، فَسألَهُ ، فقال لَهُ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم « من هما ؟ » قالَ : امرأةٌ مِنَ الأنصارِ وزَيْنَبُ . فقالَ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم «أيُّ الزَّيانِبِ هِي ؟ » قال : امرأةُ عبدِ اللَّه ، فقال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم: « لَهُمَا أجْرانِ : أَجْرُ القرابةِ وَأجْرُ الصَّدَقةِ » متفقٌ عليه .

326. Zainab Ath-Thaqafiyah (May Allah be pleased with her) the wife of `Abdullah bin Mas`ud (May Allah be pleased with him) reported: When Messenger of Allah (PBUH) told the women that they should give Sadaqah (charity), even if it should be some of their jewellery, I returned to `Abdullah bin Mas`ud and said, "You are a man who does not possess much, and Messenger of Allah (PBUH) has commanded us to give Sadaqah. So go and ask him if giving to you will serve the purpose; otherwise, I shall give it to someone else." He asked me that I should better go myself. I went and found a woman of the Ansar at the door of Messenger of Allah (PBUH), waiting to ask a similar question as mine. The Prophet (PBUH) was endowed with dignity, and so we could not go in. When Bilal (May Allah be pleased with him) came out to us, we said to him: "Go to Messenger of Allah (PBUH) and tell him that there are two women at the door who have come to ask him whether it will serve them to give Sadaqah to their husbands and to orphans who are in their charge, but do not tell him who we are. Bilal (May Allah be pleased with him) went in and asked him, and Messenger of Allah (PBUH) asked him who the women were. When he told him that they were a woman of the Ansar and Zainab, he asked him which Zainab it was, and when he was told it was the wife of `Abdullah bin Mas`ud, he (PBUH) said, "They will have a double reward, one for maintaining the ties of kinship and another for Sadaqah".
[Al-Bukhari and Muslim].
Commentary:
1. We learn from this Hadith that a woman can also give Sadaqah and Zakat to her husband, provided he is poor. But its opposite is not permissible. That is to say, a husband cannot pay Zakat to his wife because he is responsible for her maintenance while wife is not obliged to do it for her husband. So, the principle deduced from it is that one who is bound to pay Zakat under the Shari`ah is not permitted to pay it to his dependents.
2. In case of need, a woman can go out of her house subject to the condition that she observes the restriction of the veil prescribed by the Shari`ah in this behalf.
3) Like men, women should also take, keen interest in religious matters. They should not feel shy of doing it.

327وعن أبي سُفْيان صخْر بن حربٍ رضي اللَّه عنه في حديِثِهِ الطَّويل في قصَّةِ هِرقل أنَّ هِرقلَ قال لأبي سفْيان : فماذا يأْمُرُكُمْ بهِ ؟ يَعْني النَّبيَّ صَلّى اللهُ عَلَيْهِ وسلَّم قال : قلت : يقولُ: « اعْبُدُوا اللَّهَ وَحدَهُ ، ولا تُشْرِكُوا بهِ شَيْئاً ، واتْرُكُوا ما يقُولُ آباؤُكمْ ، ويأْمُرُنَا بالصَّلاةِ ، والصِّدْق ، والعفَافِ ، والصِّلَةِ » متفقٌ عليه
.

327. Abu Sufyan Sakhr bin Harb (May Allah be pleased with him) mentioned Heraclius in a long Hadith and said: Heraclius asked me, "What does this Prophet (PBUH) teach you?" I said, "He orders us to worship Allah Alone and not to associate a thing with Him in worship, to discard what our ancestors said, to perform the Salat (prayer), speak the truth, and maintain the ties of kinship".
[Al-Bukhari and Muslim].
Commentary: Besides Tauhid (Oneness of Allah), this Hadith enjoins punctuality in Salat and excellence of character. In all the forms of worship, Salat is the most important, and the best in the nobility of character is righteousness. After professing faith in Tauhid and belief that Muhammad (PBUH) is the last Prophet of Allah, a Muslim should be punctual in Salat and make himself a model of excellent character.

328وعن أبي ذر رضي اللَّه عنه قال : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : «إنَّكُم ستفْتَحُونَ أرْضاً يُذْكَرُ فِيهَا القِيرَاطُ » .
وفي روايةٍ : « ستفْتَحُونَ مصْر وهِي أرْضٌ يُسَمَّى فِيها القِيراطُ ، فاستَوْصُوا بأَهْلِها خيْراً، فَإنَّ لَهُمْ ذِمة ورحِماً » .
وفي روايةٍ : « فإذا افْتتحْتُمُوها ، فأحْسِنُوا إلى أهْلِهَا ، فإنَّ لهُم ذِمَّة ورحِماً» أو قال «ذِمَّة وصِهراً » رواه مسلم .
قال العُلَماءُ : الرَّحِمُ التي لهُمْ كَوْنُ هَاجَرَ أمُّ إسْماعِيلَ صَلّى اللهُ عَلَيْهِ وسَلَّم مِنْهمْ . «والصِّهْرُ»: كونُ مارِية أُمِّ إبراهِيمَ ابنِ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم منهم .

328. Abu Dharr (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "You will soon conquer a land where people deal with Qirat."
And according to another version: Messenger of Allah (PBUH) said, "You will soon conquer Egypt where Al-Qirat is frequently mentioned. So when you conquer it, treat its inhabitants well. For there lies upon you the responsibility because of blood ties or relationship (with them)".
[Muslim].
Commentary: In this Hadith, the Prophet (PBUH) has urged his Companions to treat the Egyptians nicely for the reason of maintaining the ties of kinship and for the fact that Egypt was the country of his in-laws (Mariyah, the

mother of Ibrahim, and one of the Prophet's wives was from that place). This is why this Hadith has been included in the present chapter which deals with the subject of maintaining the ties of kinship. This Hadith is also a Prophecy of the Prophet (PBUH) due to the fact that the prophecy he had made came true. A short time after his death, Egypt became part of the Muslim empire.

329وعن أبي هريرة رضي اللَّه عنه قال : لما نزلَتْ هذِهِ الآيَةُ : { وَأَنْذِر عشِيرتكَ الأقْربين } [الشعراء : 214] دعا رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قُرَيْشًا فاجْتَمعُوا فعَمَّ ، وخَصَّ وقال: «يا بَني عبدِ شَمسٍ ، يا بني كَعْبِ بنِ لُؤَيٍ ، أنقِذُوا أنْفُسَكُمْ مِنَ النَّار ، يَا بني مُرَّة بـن كعبٍ ، أنْقِذُوا أنفُسَكُمْ مِن النَّار ، يا بني عبْدِ مَنَافٍ ، أنْقِذُوا أنْفُسَكُمْ مِنَ النَّار ، يا بَنِي هاشِمٍ أنقِذُوا أنْفُسكُمْ مِنَ النَّار ، يا بني عبْدِ المطَّلِبِ أنْقِذُوا أنْفُسَكُمْ مِنَ النَّار ، يا فاطِمَةُ أنْقذِي نفْسَكَ مِنَ النَّار ، فَإني لا أمْلِكُ لَكُمْ مِنَ اللَّه شيْئاً ، غَيْر أنَّ لَكُمْ رحِماً سأَبلُّهَا ببلالِهَا » رواه مسلم.

قوله صَلّى اللهُ عَلَيْهِ وسَلَّم : « ببلالِهَا » هو بفتح الباءِ الثَّانيةِ وكَسرهَا « والبلالُ » الماءُ . ومعنى الحديث : سأَصِلُهَا ، شبَّهَ قطِيعَتَهَا بالحرارةِ تُطْفأُ بالماءِ وهذه تُبَرَّدُ بالصِّلَةِ.

329. Abu Hurairah (May Allah be pleased with him) reported: When this Verse was revealed: "And warn your tribe (O Muhammad (PBUH)) of near kindred". (26:214) Messenger of Allah (PBUH) called the Quraish; when they gathered, he said to them: "O sons of `Abd Shams; O sons of Ka`b bin Lu'ai, rescue yourselves from the Fire! O sons of Murrah bin Ka`b, rescue yourselves from the Fire! O sons of `Abd Manaf, rescue yourselves from the Fire! O sons of `Abdul-Muttalib, rescue yourselves from the Fire! O Fatimah, rescue yourself from the Fire, for I have no power (to protect you) from Allah in anything except that I would sustain relationship with you".
[Muslim].

Commentary:
1. This Hadith tells us that lineage in the Hereafter will not help anybody. So much so that even one's relationship with Messenger of Allah (PBUH) shall not carry any weight on that day. The only thing that will then help in salvation will be one's good deeds. People for whom the Prophet (PBUH) and pious men will intercede will be believers with some sins in their account and not the disbelievers devoid of Faith and good actions. Neither will anybody intercede for the infidels, nor will the infidels find salvation.
2. In preaching religion, priority must be given to one's own close relatives. They deserve it more than anyone else, and for this reason Divine injunctions should be first of all conveyed to them.
3. Even if a Muslim's relatives are pagans and polytheists, their rights of kinsmen and the demands of "maintaining the ties of kinship" enjoined by Islam must be fulfilled. The first and foremost demand of their rights is that they should be invited to the right path so that they will be saved from Hell-fire.

330وعن أبي عبد اللَّه عمرو بن العاص رضي اللَّه عنهما قال : سمعتُ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم جِهاراً غيْرَ سِرٍّ يقُولُ : « إنَّ آلَ بَني فُلانٍ لَيْسُوا بأوْلِيائي إنَّما وَلِيِّي اللَّهُ وصالحُ المؤْمِنين، ولَكِنْ لَهُمْ رحِمٌ أَبُلُّها ببلالِها » متفق عليه . واللَّفْظُ للبخاري .

330. Abu Abdullah `Amr bin Al-`as (May Allah be pleased with them) said: I heard Messenger of Allah (PBUH) saying openly not secretly, "The family of so-and-so (i.e., Abu Talib) are not my supporters. My supporter is Allah and the righteous believing people. But they (that family) have kinship (Rahm) with whom I will maintain good the ties of kinship".
[Al-Bukhari and Muslim].

Commentary: Messenger of Allah (PBUH) had made it absolutely clear that although such persons were his near relatives, he did not have any affection and friendship with them because there cannot be any affection between a pagan and a Muslim. Friendship and affection can only be for Allah and those who have faith in Him. One can accommodate the non-Muslim relatives to the extent permitted by "maintaining the ties of kinship", provided they are not at war with the Muslims.

331وعن أبي أيُّوب خالدِ بن زيدٍ الأنصاري رضي اللَّه عنه أن رجلاً قال: يا رسول اللَّه أخْبرْني بعملٍ يُدْخِلُني الجنَّة ، ويُبَاعِدني مِنَ النَّار . فقال النبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم: «تعبُدُ اللَّه ، ولا تُشْرِكُ بهِ شَيْئاً ، وتُقِيمُ الصَّلاَة ، وتُؤتي الزَّكاة ، وتَصِلُ الرَّحِم » متفقٌ عليه.

331. Abu Ayyub Khalid bin Zaid Al-Ansari (May Allah be pleased with him) reported: A man came to Messenger of Allah (PBUH) and said, "Direct me to a deed which will admit me to Jannah and take me away from the Fire". The Messenger of Allah (PBUH) said, "Worship Allah and associate no partner with Him, perform As-Salat, pay

Zakat, and maintain the ties of kinship".
[Al-Bukhari and Muslim].
Commentary: This Hadith indicates the actions which constitute the means to attain Jannah and salvation from Hell. Thus, it makes evident that Jannah cannot be achieved by wishful thinking. One cannot get it without Faith and good deeds. In the absence of these two factors, intercession of any person will be of no avail.

332وعن سلْمان بن عامرٍ رضي اللَّه عنه ، عن النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « إذا أفْطرَ أحَدُكُمْ فلْيُفْطِرْ عَلى تمرٍ ، فإنَّهُ بركَةٌ ، فإنْ لَمْ يجِد تمْراً ، فالماءُ ، فإنَّهُ طهُورٌ » وقال: « الصَّدقَةُ عَلى المِسكِينِ صدقة ، وعلَى ذي الرَّحِمِ ثِنْتَان : صَدَقةٌ وصِلَةٌ » .
رواه الترمذي . وقال : حديث حسن .

332. Salman bin `Amir (May Allah be pleased with him) reported: The Prophet (PBUH) said, "When you break fast, you should do it with a date-fruit for there is blessing in it, and if you do not find a date-fruit, break it with water for it is pure." Messenger of Allah (PBUH) added: "Charity towards a poor person is charity, and towards a relation is both charity and maintaining the ties (of kinship)".
[Tirmidhi].
Commentary: We learn two points from this Hadith:
Firstly, it is more rewarding to break the fast with date-fruit or water. Secondly, payment of Sadaqah to one's poor relatives carries a double reward.

333وعن ابن عمر رضي اللَّه عنهما قال : كَانَتْ تَحتي امْرأةٌ ، وكُنْتُ أُحِبُّها ، وكَانَ عُمرُ يكْرهُهَا ، فقال لي : طلِّقْها فأبيْتُ ، فَأتَى عَمرُ رضي اللَّه عنه النبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم ، فذَكر ذلكَ لَهُ ، فقال النبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم : « طلِّقْهَا » رواه أبو داود ، والترمذي وقال: حديث حسن صحيح .

333. Ibn `Umar (May Allah be pleased with them) reported: I had a wife whom I loved but `Umar (May Allah be pleased with him) disliked her. He asked me to divorce her and when I refused, `Umar (May Allah be pleased with him) went to Messenger of Allah (PBUH) and mentioned the matter to him. Messenger of Allah (PBUH) asked me to divorce her.
[At-Tirmidhi and Abu Dawud].
Commentary: If parents' order to divorce one's wife is based on the principles of Shari`ah and morality, it must be obeyed, as is evident from this Hadith. If their order is founded on other factors, then one should try to convince them politely so that they agree with one's view on the issue. Here Ibn `Umar (May Allah be pleased with him) loved his wife for love's sake, but his father `Umar bin Khattab (May Allah be pleased with him) disliked her basing his decision on religious grounds. This is why the Prophet (PBUH) ordered Ibn `Umar to obey his father.

334وعن أبي الدَّرْداءِ رضي اللَّه عنه أن رَجُلاً أتَاهُ فقال : إنَّ لي امْرَأةً وإن أمِّي تَأمُرُني بطلاَقِها ؟ فقال سَمِعْتُ رسول اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم يقولُ « الْوالِدُ أوْسطُ أبْوابِ الجَنَّةِ ، فَإنْ شِئْتَ فَأضِعْ ذلِك الْبابَ ، أوِ احفظْهُ » رواه الترمذي وقال : حديثٌ حسنٌ صحيح .

334. Abud-Darda' (May Allah be pleased with him) reported: A man came to me and said, "I have a wife whom my mother commands me to divorce". I replied him that I had heard Messenger of Allah (PBUH) saying, "A parent is the best of the gates of Jannah; so if you wish, keep to the gate, or lose it."
[At-Tirmidhi and Ibn Majah].
Commentary: The word "Walid," applies to mother as well as father. As the word "Walidain" is a dual form and covers mother and father both; similarly the noun "father", also applies to both. This Hadith also stresses that obedience of parents and submission to their order must have preference over the love for the wife as long as this order of theirs is fair and just.

335وعن البراءِ بن عازبٍ رضي اللَّه عنهما ، عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : «الخَالَةُ بِمنْزِلَةِ الأمِّ »
رواه الترمذي : وقال حديثٌ حسن صحيح .
وفي الباب أحاديث كِثيرة في الصحيح مشهورة ، منها حديث أصحابِ الغار، وحديث جُرَيْج وقدْ سبَقا ، وأحاديث مشهورة في الصحيح حَذَفْتُهَا اخْتِصاراً ، وَمِنْ أهَمِّهَا حديثُ عمْرو بن عَبسَةَ رضي اللَّه عنه الطَّويلُ المُشْتَمِلُ على جُمَلٍ كثيرة مِنْ قواعِدِ الإسْلامِ وآدابهِ وَسَأذْكُرُهُ بِتَمَامِهِ إن شَاءَ اللَّه تعالى في باب الرَّجَاءِ ، قال فيه .

دَخَلْتُ عَلى النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم بمَكَّة ، يَعْني في أوَّل النُّبُوَّةِ ، فقلتُ له : ما أنتَ ؟ قال : «نَبيٌّ» فقلتُ : وما نبيٌّ ؟ قال : « أرسلَني اللَّهُ تعالى ، فقلتُ : بأيِّ شَيءٍ أرْسلَك ؟ قال : «أرْسلَني بصِلةِ الأرْحامِ ، وكَسْرِ الأوثانِ ، وأنْ يُوحَّدَ اللَّه لا يُشرَكُ بهِ شَيءٌ » وذكر تَمامَ الحديث . واللَّه أعلم .

335. Al-Bara' bin `Azib (May Allah be pleased with them) reported: I heard the Prophet (PBUH) saying: "A mother's sister is equivalent to (real) mother (in status)".
[At-Tirmidhi]
Commentary: This Hadith tells us that one should be as respectful to one's aunt (mother's real sister) as one is to mother, as it is a virtue as well as "a form of maintaining the ties of kinship".

Chapter 41

باب تحريم العقوق وقطيعة الرحم

Prohibition of Disobeying Parents and severance of Relations

Allah, the Exalted, says:
"Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allah has cursed, so that He has made them deaf and blinded their sight." (47:22,23)
"And those who break the Covenant of Allah, after its ratification, and sever that which Allah has commanded to be joined (i.e., they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e., they will be far away from Allah's Mercy), and for them is the unhappy (evil) home (i.e., Hell)." (13:25)
"And your Rubb has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say: `My Rubb! Bestow on them Your Mercy as they did bring me up when I was young.'" (17:23,24)

336 وعن أبي بكرة نُفيْع بن الحارثِ رضي اللَّه عنه قال : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : «ألا أنَبِّئُكمْ بأكْبَر الْكَبائِر ؟ » ثلاثاً قلنا : بلَى يا رسولَ اللَّه : قال : « الإشْراكُ باللَّهِ، وعُقُوقُ الْوالِدينْ » وكان مُتَّكِئاً فجلَسَ ، فقال:«ألا وقوْلُ الزُّور وشهادُة الزُّور » فما زَال يكَرِّرُهَا حتَّى قُلنَا : ليْتَهُ سكتْ . متفق عليه.

336. Abu Bakrah Nufai` bin Al-Harith (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Shall I not inform you of the biggest of the major sins?" Messenger of Allah (PBUH) asked this question thrice. We said, "Yes, O Messenger of Allah. (Please inform us.)". He said, "Ascribing partners to Allah, and to be undutiful to your parents". Messenger of Allah (PBUH) sat up from his reclining position and said, "And I warn you against giving forged statement and a false testimony; I warn you against giving forged statement and a false testimony". Messenger of Allah (PBUH) kept on repeating that warning till we wished he would stop.
[Al-Bukhari and Muslim].
Commentary: This Hadith mentions some of the major sins. A major sin is one against which there is a serious warning in the Noble Qur'an and Hadith. When disobedience to parents is mentioned along with Shirk (polytheism), it makes the fact evident that both of these are very serious sins. Similar is the case of telling a lie and false testimony, which in the incident mentioned in this Hadith made Messenger of Allah (PBUH) to leave his pillow and sit attentively. It indicates that the latter two are serious. May Allah protect all Muslims from all such sins.

337وعن عبد اللَّهِ بنِ عمرو بن العاص رضي اللَّه عنهما عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : «الْكبائرُ : الإشْراكُ باللَّه ، وعقُوق الْوالِدِيْن ، وقتْلُ النَّفْس ، والْيمِينُ الْغموس» رواه البخاري .
»اليمِين الْغمُوسُ » التي يَحْلِفُهَا كَاذِباً عامِداً ، سُمِّيت غَمُوساً ، لأنَّهَا تَغْمِسُ الحالِفَ في الإثم .

337. Abdullah bin `Amr bin Al-`as (May Allah be pleased with them) reported: The Prophet (PBUH) said, "(Of the) major sins are: to ascribe partners to Allah, disobey parents, murder someone, and to take a false oath (intentionally)".
[Al-Bukhari].
Commentary: There are many more major sins which have been enlisted and discussed at length by Muhaddathun in independent volumes, such as Az-Zawajir `an iqtraf-al-Kaba'ir, Kitab-al-Kaba'ir by Adh-Dhahabi. This Hadith mentions some of the major sins enumerated by the Prophet (PBUH) on a particular occasion. We can also say that the sins mentioned here are some of the most serious among the major sins.

338وعنه أن رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « مِنَ الْكبائِر شتْمُ الرَّجلِ والِدَيْهِ ،» قالوا : يا رسولَ اللَّه وهَلْ يشْتُمُ الرَّجُلُ والِديْه ؟، قال : « نَعمْ ، يَسُبُّ أبا الرَّجُل، فيسُبُّ أباه ، ويسُبُّ أمَّهُ ، فيسُبُّ أمَّهُ » متفقٌ عليه .
وفي روايـةٍ : « إنَّ مِنْ أكْبرِ الكبائِرِ أنْ يلْعنَ الرَّجُلُ والِدَيْه ، » قيل : يا رسـول اللَّهِ كيْفَ يلْعنُ الرجُلُ والِديْه ؟، قال : « يسُبُّ أبا الرَّجُل ، فيسُبُّ أبَاهُ ، ويَسبُّ أمَّه ، فيسُبُّ أمَّهُ».

338. `Abdullah bin `Amr bin Al-`as (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "It is one of the gravest sins to abuse one's parents." It was asked (by the people): "O Messenger of Allah, can a man abuse his own parents?" Messenger of Allah (PBUH) said, "He abuses the father of somebody who, in return, abuses

the former's father; he then abuses the mother of somebody who, in return, abuses his mother".
[Al-Bukhari and Muslim].
Another narration is: Messenger of Allah (PBUH) said, "One of the major sins is to curse one's parents". It was submitted: "O Messenger of Allah! How can a man curse his own parents?" He (PBUH) said, "When someone curses the parents of another man who in return abuses the former's father; and when someone abuses the mother of another man who in return abuses his mother."
Commentary: We learn from this Hadith that one should not abuse anyone's parents, because in the event, he is paid in the same coin, he will be responsible for disgracing his own parents.

339وعن أبي محمد جُبيْر بن مُطعِمٍ رضي اللَّه عنه أن رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : «لا يَدْخُلُ الجَنَّةَ قاطِعٌ » قال سفيان في روايته : يعْني : قاطِع رحِم . متفقٌ عليه.

339. Abu Muhammad Jubair bin Mut`im (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "The person who severs the bond of kinship will not enter Jannah".
[Al-Bukhari and Muslim].
Commentary: This Hadith poses a serious threat to those who violate the Divine injunctions of maintaining good ties of kinship. In spite of such a serious warning, this major sin is very common in our present-day society. The purpose of this warning is that Muslims prevent themselves from it. May Allah save us from it.

340وعن أبي عِيسى المُغِيرةِ بن شُعْبة رضي اللَّه عنه عن النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « إنَّ اللَّهُ تعالى حَرَّمَ عَلَيْكُمْ عُقُوقَ الأمهَاتِ ، ومنْعاً وهات ، ووأدَ البنَاتِ ، وكَرِهَ لَكُمْ قِيل وقالَ ، وكثرة السؤَالِ ، وإضَاعة المالِ » متفقٌ عليه .
قولُهُ : « منعاً » معنَاهُ : منعُ ما وجبَ عَلَيْهِ وَ « هَاتِ » : طلَبُ مَا ليسَ لَهُ و « وَأْدَ البنَاتِ» معْنَاه : دَفْنُهُنَّ في الحَياةِ ، وَ « قِيلَ وقالَ » مَعْنَاهُ : الحديثُ بِكُلِّ مَا يَسمعُهُ ، فيقُولُ: قيلَ كَذَا ، وقالَ فُلانٌ كَذَا مِمَّا لا يَعلَمُ صِحَّتَهُ ، ولا يَظُنُّهَا ، وكَفَى بالمرْءِ كذِباً أنْ يُحَدِّث بكُلِّ ما سَمِعَ . و « إضَاعَةُ المال » : تبذيره وصرفُهُ في غَيْرِ الوُجُوهِ المأْذُون فِيهَا مِنْ مَقَاصِدِ الآخِرةِ والدُّنيا ، وتَرْكُ حِفْظِهِ مع إمْكَان الحفْظِ . و « كثرةُ السُّؤَالِ » الإلحاحُ فِيمَا لا حاجة إلَيْهِ .
وفي الباب أحادِيثُ سبقتْ في البابِ قبله كَحَدِيثِ « وأقطعُ مَنْ قطعكِ » وحديث « مَن قطعني قطعهُ اللَّه »

340. Abu 'Isa Al-Mughirah bin Shu`bah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Allah has forbidden you: disobedience to your mothers, to withhold (what you should give), or demand (what you do not deserve), and to bury your daughters alive. And Allah dislikes idle talk, to ask too many questions (for things which will be of no benefit to one), and to waste your wealth".
[Al-Bukhari and Muslim].

Chapter 42

باب فضل بر أصدقاء الأب والأم والأقارب والزوجة وسائر من يندب إكرامه

Excellence in doing Good to the Friends of Parents and other Relatives

241 عن ابن عمر رضي اللَّه عنهما أن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « إن أبرَّ البرِّ أنْ يصِلَ الرَّجُلُ وُدَّ أبيهِ » .

341. `Abdullah bin `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) said, "The finest act of goodness is that a person should treat kindly the loved ones of his father".
[Muslim].

342وعن عبدِ اللَّهِ بن دينارٍ عن عبد اللَّه بن عمر رضي اللَّه عنهما أنَّ رجُلاً مِنَ الأعْرابِ لقِيهُ بطريق مكَّة ، فسلَّم عَلَيْهِ عَبْدُ اللَّه بْنُ عُمرَ ، وحملهُ على حمارٍ كَانَ يركَبُهُ، وأعْطاهُ عِمامةً كانتْ على رأسِهِ ، قال ابنُ دِينَارٍ : فقُلنا لهُ : أصلَحكَ اللَّه إنَّهمْ الأعْرابُ وهُمْ يرْضَوْنَ باليسِيرِ . فقال عبدُ اللَّه بنُ عمر: إنَّ هذا كَانَ وداًّ لِعُمَرَ بن الخطاب رضي اللَّه عنه ، وإنِّي سمِعْتُ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقول: « إنَّ أبرَّ البرِّ صِلةُ الرَّجُلِ أهْلَ وُدِّ أبيهِ ».

وفي روايةٍ عن ابن دينار عن ابن عُمَر أنَّهُ كَانَ إذا خرج إلى مَكَّةَ كَانَ لَهُ حِمارٌ يَترَوَّحُ عليْهِ إذا ملَّ رُكُوب الرَّاحِلَةِ ، وعِمامةٌ يشُدُّ بها رأسهُ ، فبيْنَا هُو يوْما على ذَلِكَ الحِمَارِ إذْ مَرَّ بِهِ أعْرابيٌّ ، فقال : ألَسْتَ فُلانَ بْنَ فُلانٍ ؟ قال : بلَى : فأعْطاهُ الحِمارَ ، فقال : ارْكَبْ هذا ، وأعْطاهُ العِمامةَ وقال : اشْدُدْ بِهَا رأسَكَ ، فقال لَهُ بَعْضُ أصْحابِهِ : غفَرَ اللَّه لكَ ، أعْطيْتَ هذا الأعْرابِيِّ حِماراً كُنْتَ تَروَّحُ عليْهِ ، وعِمامَةً كُنْتَ تشُدُّ بِهَا رأسَكَ؟ فقال : إنِّي سَمِعْتُ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقُولُ : « إنْ مِنْ أبَرِّ البِرِّ أنْ يَصِلَ الرَّجُلُ أهْلَ وُدِّ أبيهِ بَعْدَ أنْ يُوَلِّيَ» وإنَّ أبَاهُ كَانَ صَدِيقاً لِعُمَر رضي اللَّه عنه ، روى هذِهِ الرِّواياتِ كُلَّهَا مسلم .

342. `Abdullah bin Dinar reported: `Abdullah bin `Umar (May Allah be pleased with them) met a bedouin on his way to Makkah, he greeted him, offered him to mount the donkey he was riding and gave him the turban he was wearing on his head. Ibn Dinar said to him: "May Allah make you pious! Bedouins can be satisfied with anything you give them (i.e., what you have given the bedouin is too much). Upon this, `Abdullah bin `Umar said, the father of this man was one of `Umar's friends whom he loved best, and I heard Messenger of Allah saying, "The finest act of goodness is the good treatment of someone whom one's father loves".
Another narration goes: When `Abdullah bin `Umar (May Allah be pleased with them) set out to Makkah, he kept a donkey with him to ride when he would get tired from the riding of the camel, and had a turban which he tied round his head. One day, as he was riding the donkey, a bedouin happened to pass by him. He (`Abdullah bin `Umar) said, "Aren't you so-and-so?" The bedouin said, "Yes". He (`Abdullah bin `Umar) gave him his donkey and his turban and said, "Ride this donkey, and tie this turban round your head". Some of his companions said, "May Allah forgive you, you gave to this bedouin the donkey which you enjoyed to ride for change, and the turban which you tied round your head".`Abdullah bin `Umar said,"I heard Messenger of Allah (PBUH) saying, `The finest act of goodness is the kind treatment of a person to the loved ones of his father after his death,' and the father of this person was a friend of `Umar (May Allah be pleased with him).
[Muslim].
Commentary: This Hadith teaches that after the death of one's parents, one should maintain contact with their friends and treat them nicely. Besides being a great virtue it is warranted by the needs for showing compassion to relatives. To forget friends of one's parents and break contact with them is condemned by the Shari`ah.

343وعن أبي أُسَيْد بضم الهمزة وفتح السين مالكِ بنِ ربيعَةَ السَّاعِدِيِّ رضي اللَّه عنه قال : بَيْنا نَحْنُ جُلُوسٌ عِنْدَ رسول اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم إذ جاءَهُ رجُلٌ مِنْ بني سَلَمَة فقالَ : يارسولَ اللَّه هَلْ بقى مِن برِّ أبويَّ شيءٌ أبرُّهُمَا بِهِ بَعدَ مَوْتِهِمَا ؟ فقال : « نَعَمْ ، الصَّلاَةُ عليْهِمَا ، والاسْتِغْفَارُ لَهُمَا ، وإنْفَاذُ عَهْدِهِما ، وصِلَةُ الرَّحِمِ التي لا تُوصَلُ إلاَّ بِهِمَا ، وإكْرَامُ صَدِيقِهِمَا » رواه أبو داود .

343. Abu Usaid Malik bin Rabi`ah As-Sa`idi (May Allah be pleased with him) reported: We were sitting with Messenger of Allah (PBUH) when a man of Banu Salamah came to him and asked, "O Messenger of Allah! Is there any obedience to parents left that I can show to them after their death?" He (PBUH) replied, "Yes, to pray for them,

to supplicate for their forgiveness, to fulfill their promises after their death, to maintain the ties of kinship which cannot be maintained except through them, and honour their friends."
[Abu Dawud].
Commentary: We learn from this Hadith that one should consider the life of one's parents a blessing because their life provides one with an opportunity to serve them wholeheartedly, which is ordained by Allah. If one wants to be nice to them after their death, one should adopt the methods mentioned in this Hadith. It needs to be noted that it does not mention the ceremonies like recitation of the Noble Qur'an on the third, seventh and fortieth day after the death of a person, in vogue in our society. All these methods of conveying the reward of virtuous deeds or rites are wrong for the reason that they are neither helpful for the dead nor the living. What really benefits the dead as well as living, is prayer and begging forgiveness from Allah. In this Hadith, these have been regarded as acts of beneficence for the deceased parents. It clearly means that the children will be rewarded for the virtuous acts they do for their parents and the status of the deceased parents will also be elevated in the next world. The acceptance of the prayer in favour of the deceased parents is also confirmed from that Hadith also which tells that death brings to an end all the activities, except the following:
Firstly, an ongoing Sadaqah (Sadaqah Jariyah); like the digging of a well, the building of a mosque, etc.,
Secondly, knowledge which benefits Muslims;
Thirdly, prayers of virtuous offspring.

344وعن عائشة رضي اللَّه عنها قالت : ما غِرْتُ على أحَدٍ مِنْ نِسَاءِ النبيِ صَلّى اللهُ عَلَيْهِ وسَلَّم مَا غِرْتُ على خديجة رضي اللَّه عنها . ومَا رَأيْتُهَا قطُّ ، ولَكِنْ كَانَ يُكْثِرُ ذِكْرَهَا ، ورُبَّما ذبح الشَّاةَ ، ثُمَّ يُقطِّعُهَا أعْضَاء ، ثُمَّ يَبْعثُهَا في صدائِقِ خديجة ، فرُبَّما قلتُ لَهُ : كَأنْ لَمْ يكُنْ في الدُّنْيَا إلاَّ خديجة ، فيقولُ : « إنَّها كَانتْ وكَانَتْ وكَانَ لي مِنْها ولَدٌ » متفقٌ عليه .
وفي روايةٍ وإنْ كَانَ ليذبحُ الشَّاةَ ، فيُهْدِي في خَلائِلِهَا مِنْها مَا يسَعُهُنَّ .
وفي روايةٍ كَانَ إذَا ذَبحَ الشَّاةَ يقُولُ : « أرْسِلُوا بهَا إلى أصْدِقاءِ خَديجة » .
وفي روايةٍ قالت : استَأْذَنَتْ هَالَةُ بِنْتُ خُوَيْلِدٍ أخْتُ خَديجَة عَلَى رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم، فعَرفَ اسْتِئْذَانَ خديجة ، فارْتَاحَ لذَلِكَ فقالَ : « اللَّهُمَّ هَالَةُ بنْتُ خوَيْلِدٍ » .
قوْلُهَا : « فارتَاحَ » هو بالحاءِ ، وفي الجمْعِ بين الصحيحين للْحُمَيْدِي : « فارْتَاعَ » بالعين ومعناه : اهْتَمَّ بِهِ .

344. `Aishah (May Allah be pleased with her) reported: I never felt jealous of any of the wives of the Prophet (PBUH) as much as I did of Khadijah (May Allah be pleased with her), although I have never seen her, but the Prophet (PBUH) used to mention her very often. Whenever he slaughtered a sheep, he would cut it into pieces and send them to the women friends of Khadijah (May Allah be pleased with her). When I sometimes said to him: "You treat Khadijah in such a way as if there is no woman on earth except her". He (PBUH) would say, "Khadijah was such and such (commending her and speaking well of her), and I had children from her".
[Al-Bukhari and Muslim].
Another narration is: And if he (PBUH) slaughtered a sheep, he would send meat to the friends of Khadijah (May Allah be pleased with her) as a present as much as would suffice them.
Another narration is: When a sheep was slaughtered, he (PBUH) would say, "Send this meat to Khadijah's friends."
Once, Halah bint Khuwailid (May Allah be pleased with her), sister of Khadijah (May Allah be pleased with her), sought permission of Messenger of Allah (PBUH) to enter. He recognized and recalled to his mind the manner of Khadijah (May Allah be pleased with her) and was deeply moved. He said, "O Allah, she must be Halah bint Khuwailid".
[Al-Bukhari and Muslim].
Commentary: This Hadith brings out the following five points:
1. A brief reference to the great qualities of Khadijah (May Allah be pleased with her).
2. The love that Messenger of Allah (PBUH) had for Khadijah (May Allah be pleased with her) because of her great qualities.
3. Reference to the kindness which Messenger of Allah (PBUH) continued to show to the women who were close to Khadijah (May Allah be pleased with her).
4. Expression of the sentiments which the remembrance of some deceased friend brings with it. These sentiments can be pleasing as well as painful.

345وعن أنس بن مالكٍ رضي اللَّه عنه قال : خَرجْتُ معَ جرير بن عبدِ اللَّه الْبَجَليِّ رضي اللَّه عنه في سَفَرٍ، فكَانَ يَخْدُمُني فقلتُ لَهُ: لا تَفْعلْ، فقال : إنِّي قدْ رَأَيْتُ الأنصارَ تَصْنَعُ برسُول اللَّه صلّى اللّهُ عَلَيْهِ وسَلَّم شَيْئاً آلَيْتُ عَلى نَفْسي أنْ لا أصْحبَ أحداً مِنْهُمْ إلاَّ خَدمْتُهُ متفقٌ عليه.

345. Anas bin Malik (May Allah be pleased with him) reported: I set out along with Jarir bin `Abdullah Al-Bajali (May Allah be pleased with him) on a journey and he served me. I said to him: "Don't do that." Thereupon, he said, "I have seen the Ansar doing this with Messenger of Allah (PBUH), and I swore by Allah, whenever I accompany anyone of the Ansar, I would serve him".
[Al-Bukhari and Muslim].
Commentary:
1. This Hadith gives a fair idea of the love that the Companions of the Prophet (PBUH) had for him. It was so profound that they regarded it a great honour to serve the servants of the Prophet (PBUH), even if they were younger in age.
2. It also tells of the hospitality of the Companions of the Prophet (PBUH). They neither felt any hesitation in showing respect to their youngers nor were they shy of serving them.
3. The Companions of Messenger of Allah (PBUH) had a friendly, fraternal and faithful relationship with one another and it was founded on a common bond in them - the gratitude for the Prophet (PBUH).

Chapter 43

باب إكرام أهل بيت رسول الله صلى الله عليه وسلم وبيان فضلهم

Showing reverence to the Family of Allah's Messenger (pbuh)

Allah, the Exalted, says:
"Allah wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet (PBUH)), and to purify you with a thorough purification." (33:33)
"And whosoever honours the Symbols of Allah, then it is truly from the piety of the heart." (22:32)

346 وعن يزيد بن حيَّانَ قال : انْطَلَقْتُ أنا وحُصيْنُ بْنُ سَبْرَةَ ، وعمْرُو بن مُسْلِمٍ إلى زَيْدِ بْنِ أرقَمَ رضي اللَّه عنهم ، فلَمَّا جَلسْنا إلَيهِ قال له حُصيْنٌ : لَقد لَقيتَ يَا زيْدُ خَيْراً كَثِيراً ، رَأَيْتَ رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ، وسمِعْتَ حَديِثهُ ، وغزَوْتَ معَهُ، وَصلَّيتَ خَلْفَهُ : لَقدْ لَقيتَ يا زيْدُ خيْراً كَثِيراً ، حَدِّثْنَا يا زيْدُ ما سمِعْتَ مِنْ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم . قال : يا ابْنَ أخِي واللَّهِ لَقدْ كَبِرتْ سِنِّي ، وقدُم عهْدِي ، ونسِيتُ بعْضَ الذي كنتُ أعِي مِنْ رسولِ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم، فمَا حدَّثْتُكُمْ ، فاقبَلُوا ، ومَالا فلا تُكَلِّفُونِيهِ ثُمَّ قال : قام رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يَوْماً فِينَا خطِيباً بماءٍ يُدْعي خُمّاء بيْنَ مكَّةَ وَالمَدِينَةِ ، فحَمِدَ اللَّه ، وَأَثنى عَلَيْه ، ووعَظ، وَذكَّرَ ، ثُمَّ قالَ : «أَمَّا بعْدُ : ألا أَيُّهَا النَّاسُ ، فإِنَّمَا أنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رسولُ ربي فأُجيب ، وأَنَا تَارِكٌ فِيكُمْ ثقلَيْنِ : أَوَّلهُما كِتابُ اللَّهِ ، فِيهِ الهُدى وَالنُّورُ ، فَخُذُوا بِكِتابِ اللَّه ، وَاستَمْسِكُوا به» فحثَّ على كِتَابِ اللَّه ، ورغَّبَ فِيهِ . ثمَّ قالَ « وأَهْلُ بَيْتِي ، أُذكِّركم اللَّه في أهل بيْتي ، أذكِّرُكم اللَّه في أهل بيتي » فقالَ لَهُ حُصَيْنٌ : ومَنْ أَهْلُ بَيْتِهِ يا زيْدُ ؟ أليس نساؤُه من أهلِ بيته ؟ قال : نساؤُه منْ أهل بيتِهِ ولَكِن أَهْلُ بيْتِهِ منْ حُرِم الصَّدقة بعْدَهُ ، قال : ومَنْ هُم؟ قالَ : هُمْ آلُ عليٍّ ، وآلُ عَقِيلٍ ، وآلُ جعْفَر ، وَآلُ عبَّاسٍ ، قالَ : كُلُّ هُؤلاءِ حُرِمَ الصَّدَقة ؟ قالَ : نعَمْ . رواه مسلم .

وفي روايةٍ : « ألا وَإِنِّي تَارِكٌ فِيكُمْ ثَقَلَيْنِ : أحدُهمَا كِتَابُ اللَّه وَهُو حبْلُ اللَّه، من اتَّبَعه كَانَ عَلَى الهُدى ، ومَنْ تَركَهُ كانَ على ضَلالَةٍ » .

346. Yazid bin Haiyan reported: I went along with Husain bin Sabrah and `Amr bin Muslim to Zaid bin Arqam (May Allah be pleased with them) and, as we sat by his side, Husain said to him, "Zaid, you acquired great merits, you saw Messenger of Allah (PBUH), listened to him talking, fought by his side in (different) battles, and offered Salat (prayer) behind him. Zaid, you have indeed earned great merits. Could you narrate to us what you heard from Messenger of Allah (PBUH)?" Zaid said, "By Allah! I have grown old and have almost spent up my age and I have forgotten some of the things which I remembered in connection with Messenger of Allah (PBUH), so accept what I narrate to you, do not compel me to narrate what I fail to narrate". He then said, "One day Messenger of Allah (PBUH) stood up to deliver a Khutbah at a watering place known as Khumm between Makkah and Al-Madinah. He praised Allah, extolled Him, and exhorted (us) and said, `Amma Ba`du. O people, I am a human being. I am about to receive a messenger (the angel of death) from my Rubb and I will respond to Allah's Call, but I am leaving with you two weighty things: the first is the Book of Allah, in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it.' He exhorted (us to hold fast) to the Book of Allah and then said, `The second is the members of my household, I remind you (to be kind) to the members of my family. I remind you (to be kind) to the members of my family. Husain said to Zaid, "Who are the members of his household, O Zaid? Aren't his wives the members of his family?" Thereupon Zaid said, "His wives are the members of his family. (But here) the members of his family are those for whom Zakat is forbidden". He asked, "Who are they?" Zaid said, "Ali and the offspring of `Ali, `Aqil and the offspring of `Aqil and the offspring of Ja`far and the offspring of `Abbas." Husain asked, "For all of them the acceptance of Zakat is forbidden?" Zaid (May Allah be pleased with him) said, "Yes".
[Muslim].

Another narration is: Messenger of Allah (PBUH) said, "I am leaving behind me two weighty things. One of them is the Book of Allah; that is the strong rope of Allah. Whosoever holds firmly to it, will be the guided, and whosoever leaves it goes astray".

Commentary: This Hadith brings out the following points:
1. Messenger of Allah (PBUH) was a human being. He too was subject to the inevitable law of death.
2. It stresses upon the establishment of a firm bond with the Book of Allah (the Qur'an) and lays emphasis on showing respect and honour to the members of the Prophet's family.
3. The members of the Prophet's family are classified into two categories:
Firstly, wives of Messenger of Allah (PBUH) or Mothers of the believers. This is established from the categorical Verses of the Noble Qur'an.

Secondly, persons who have close relationship with Messenger of Allah (PBUH) . They are Banu Hashim and Banu Abdul-Muttalib and include descendants of `Ali, `Aqil, Ja`far, `Abbas and Harith (May Allah be pleased with them). Sadaqah is unlawful for the latter category.

347وعَن ابنِ عُمرَ رضيَ اللَّه عنهما ، عن أبي بَكْر الصِّدِّيق رضيَ اللَّه عنه مَوْقُوفاً عَلَيْهِ أَنَّهُ قالَ : ارْقُبُوا مُحَمَّداً صَلّى اللهُ عَلَيْهِ وسَلَّم في أَهْلِ بيْتِهِ ، رواه البخاري .
مَعْنى « ارْقُبُوا » رَاعُوهُ وَاحترمُوه وأَكْرِمُوهُ ، واللَّه أعلم .

347. Ibn `Umar (May Allah be pleased with them) reported: Abu Bakr (May Allah be pleased with him) said: "Show reverence to Messenger of Allah (PBUH) by honouring the members of his family."
[Al-Bukhari].
Commentary: In this Hadith, the love and respect for the members of the Prophet's (PBUH) family has been tied with the love and respect of the Prophet (PBUH). In other words, a person who loves and respects the descendants of the Prophet (PBUH) will be deemed to be a lover and admirer of the Prophet (PBUH). On the contrary, one whose heart is devoid of the love of the descendants of the Prophet (PBUH), will be considered devoid of the love and respect of the Prophet (PBUH). But love and respect here does not mean that they are taken for sinless persons and their status is exaggerated beyond reason, as is the case with the Shiites. Their whole religious thinking is founded on the exaggeration of the qualities of the members of the family of Messenger of Allah (PBUH) and they have exhausted their imagination in proving them sinless. While their love and respect lies in adopting the noble features of their character and cherishing their piety. Their love and respect does not lie in sentimental attachment with a particular family and exaggerating its praise beyond all limits.

Chapter 44

باب توقير العلماء والكبار وأهل الفضل وتقديمهم على غيرهم ورفع مجالسهم وإظهار مرتبتهم

Revering the Scholars and Elders, Preferring them to others and raising their Status

Allah, the Exalted, says:
"Say: `Are those who know equal to those who know not?' It is only men of understanding who will remember (i.e., get a lesson from Allah's Signs and Verses)." (39:9)

348 وعن أبي مسعودٍ عُقبةَ بنِ عمرٍو البدريِّ الأنصاريِّ رضي اللَّهُ عنه قال: قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : « يَؤُمُّ الْقَوْمَ أَقرَؤهُمْ لِكتَابِ اللَّهِ ، فإنْ كَانُوا في الْقِراءةِ سَواءً ، فَأَعْلَمُهُمْ بالسُّنَّةِ ، فإنْ كَانُوا في السُّنَّةِ سوَاءً ، فأَقدمُهُمْ هِجْرَةً ، فإنْ كانُوا في الهجْرَةِ سوَاءً ، فأَقدَمُهُمْ سِنّاً ولا يُؤمَّنَّ الرَّجُلُ الرَّجُل في سُلْطانِهِ ، ولا يَقْعُدُ في بيْتِهِ على تَكْرِمتِهِ إلاَّ بإذْنِهِ» رواه مسلم .
وفي روايةٍ لَهُ : « فأَقدمهُمْ سِلْماً » بَدل « سِنًّا » : أيْ إسْلاماً .
وفي رواية : يَؤُمُّ الْقَومَ أقْرَؤهُمْ لِكتَابِ اللَّهِ ، وأقدمُهُمْ قِراءَةً ، فإنْ كَانَتْ قِراءَتُهمْ سَواءً فيَؤُمُّهم أقدمُهُمْ هِجْرةً ، فإنْ كَانوا في الهجْرَةِ سواءً ، فلْيُؤمَّهُمْ أكْبرُهُمْ سِناً » .
والمُرادُ « بسُلْطانِهِ » محلُّ ولايتِهِ ، أوْ الموْضعُ الذي يخْتَصُّ به . « وَتَكْرِمتُهُ» بفتح التاءِ وكسر والراءِ : وهِي ما يَنْفَرِدُ بهِ مِنْ فِراشٍ وسريرٍ ونحوِهِمَا .

348. Abu Mas`ud `Uqbah bin `Amr Al-Badri Al-Ansari (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "The person who is best versed in the recitation of the Book of Allah, should lead the prayer; but if all those present are equally versed in it, then the one who has most knowledge of the Sunnah; if they are equal in that respect too, then the one who has emigrated (to Al-Madinah) first, if they are equal in this respect also, then the oldest of them. No man should lead another in prayer where the latter has authority, or sit in his house, without his permission".
[Muslim].
In another narration in Muslim: Messenger of Allah (PBUH) said, "One who is senior most in accepting Islam, should lead the Salat (prayer)".
Yet another narration is: Messenger of Allah (PBUH) said, "A man who is well versed in the Book of Allah and can recite it better, should lead the Salat (prayer); if (all those present) are equal in this respect, then the man who is senior most in respect of emigration, if they are equal in that respect too, then the oldest of them should lead the prayer".
[Muslim].
Commentary: This Hadith highlights the following three points:
1. The order of priority for the appointment of Imam [one who leads As-Salat (the prayers) should be as follows: First, preference should go to a good Qari (reciter of the Noble Qur'an) who is also an expert in it, provided he is pious and acts upon the teachings of the Noble Qur'an faithfully. He should not be a non-practising Muslim. Nowadays, we have an abundance of Imam but many of them are neither pious nor faithfully act upon religious teachings. In any case, where we can find a Qari who fulfills the requirements just mentioned, he deserves first preference for appointment as Imam. Even a religious scholar will come next to him. It must be borne in mind that nice recitation of the Noble Qur'an does not mean its recitation with great skill, but its essentials are elegant voice, acquaintance with the `Ilm-ut-Tajwid (or science of reciting the Qur'an), clear and distinct recitation.
2. The ruler of a territory, its highest officer and governor should work as Imam in their respective areas. In the early ages of Islam, these authorities used to administer their areas, dispense justice and lead congregational prayers (Salat).
3. When one goes to somebody's house, he should not occupy the place reserved for the master of the house unless he himself asks him to sit there.

وعنه قال : كان رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم يمْسحُ منَاكِبَنَا في الصَّلاةِ وَيقُولُ : « اسْتَوُوا وَلا تخْتلِفُوا ، فَتَخْتَلِفَ قُلوبُكُمْ ، لِيَلِني مِنكُمْ أُولوا الأَحْلامِ والنُّهَى ، ثُمَّ الَّذِينَ يَلُونَهم ، ثُمَّ الذين يلونَهم » رواه مسلم .
وقوله صَلّى اللهُ عَلَيْهِ وسلَّم : « لِيَلِني » هو بتخفيف النُّون ولَيْسَ قبْلَهَا ياءٌ ، ورُوِي بتشديد النُّون مع ياءٍ قبْلَهَا . « والنُّهَى » : الْعُقُول : « وأُولُوا الأَحْلام » هُمْ الْبَالِغُونَ ، وَقيل : أَهْلُ الحِلْمِ وَالْفَضْلِ .

349. Abu Mas`ud Al-Ansari (May Allah be pleased with him) reported: Messenger of Allah (PBUH) would place his hands upon our shoulders when we would form rows for As-Salat (the prayer) and say, "Stand in straight rows and do not differ among yourselves, or else your hearts will differ due to disaccord. Let those be nearest to me who are mature and endowed with understanding (of the religion), then those who are nearest to them in these respects and then those who are nearest to them".
[Muslim].

وعن عبد اللَّه بن مسعودٍ رضي اللَّه عنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « لِيَلِنِي مِنْكُمْ أولُوا الأَحْلامِ والنُّـهَى ، ثُمَّ الَّذِينَ يَلُونَـهُمْ » ثلاثاً « وإيَّاكُم وهَيْشَاتِ الأَسْواق » رواه مسلم .

350. `Abdullah bin Mas`ud (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Let those be nearest to me in Salat (prayer) who are mature and possess (religious) knowledge, then those who are nearest to them in these respects". He repeated this three times and then added, "Beware of indulging in the loose talks of the markets (when you are in the mosque)".
[Muslim].
Commentary: The meaning of the last sentence of this Hadith seems to be that one should not quarrel, make noise or engage in loose talk in or near a mosque to disturb the people in the mosque because such activities are severely condemned by Islim.

351وعن أبي يحْيى وَقيل : أبي مُحمَّد سَهْل بن أبي حثمة بفتح الحاءِ المهملة وإسكان الثاءِ المثلثة الأنصاري رضي اللَّه عنه قال : انْطَلَقَ عبْدُ اللَّهِ بنُ سهلٍ ومُحيِّصَةُ ابْنُ مَسْعُودٍ إلى خَيْبَرَ وَهِيَ يَوْمَئِذ صُلْحٌ ، فَتَفَرَّقا .فأَتَى مُحَيِّصةُ إلى عبدِ اللَّهِ بن سَهلٍ وهو يَتَشَحَّطُ في دمهِ قتيلاً ، فدفَنَهُ ، ثمَّ قدِمَ المدينَةَ فانْطَلَقَ عَبْدُ الرحْمنِ بْنُ سَهْلٍ ومُحَيِّصَةُ وَحُوَيِّصةُ ابْنَا مسعُودٍ إلى النَّبيِّ صلّى اللهُ عَلَيْهِ وسلَّم ، فذَهَبَ عَبْدُ الرَّحمنِ يَتَكَلَّمُ فقال : «كَبِّرْ كَبِّرْ » وَهُوَ أَحْدَثُ القَوْمِ ، فَسكَتَ ، فَتَكَلَّمَا فقال: « أَتَحْلِفُونَ وَتسْتَحِقُّونَ قَاتِلَكُمْ ؟ » وَذَكَرَ تَمامَ الحدِيث . متفقٌ عليه .
وقوله صَلّى اللهُ عَلَيْهِ وسلَّم : « كَبِّرْ كَبِّرْ » معنَاهُ : يَتَكلَّمُ الأَكْبَرُ .

351. Sahl bin Abu Hathmah Al-Ansari (May Allah be pleased with him) reported: `Abdullah bin Sahl and Muhaiyisah bin Mas`ud ¨(May Allah be pleased with them) went to Khaibar during the period of the truce (after its conquest) and they separated to perform their duties. When Muhaiyisah returned to `Abdullah bin Sahl, he found him murdered, drenched in his blood. So he buried him and returned to Al-Madinah. Then `Abdur-Rahman bin Sahl, Huwaiyisah and Muhaiyisah, the two sons of Mas`ud went to Messenger of Allah (PBUH) and spoke about the case of their (murdered) friend. `Abdur-Rahman, who was the youngest of them all, started talking. Messenger of Allah (PBUH) said, "Let those older than you speak first." So he stopped talking and the (other two) spoke about the case of their (murdered) friend. Messenger of Allah (PBUH) said, "Will you take an oath whereby you will have the right to receive the blood money of your murdered man?" And mentioned the rest of the Hadith."
[Al-Bukhari and Muslim].
Commentary: The author of this book, Imam Nawawi, has reproduced only that portion of Hadith which is related to this chapter. This Hadith makes out the following points:
1. The eldest person has the first right to speak in a gathering. But this principle is to be followed when all the persons present there are equal in virtue and intelligence; otherwise, one who is superior to others in these qualities will have a prior right to speak.
2. The Hadith explains the issue of Qasamah which was in vogue in the pre-Islamic period and was maintained by Islam. Qasamah was a mode of settling cases of undetected murders. In such situations, fifty persons from the heirs of the victim were asked to take an oath that murder was committed by some person of that locality (or some persons from the heirs were required to take oath for fifty times to this effect); after this oath, the people of that area were liable to pay Diyah (blood money) to the heirs of the victim. If the persons blamed for the murder said on the similar oath that none of them had committed that offense, they were absolved from the payment of Diyah and the payment of blood money was made to the heirs of the victim from the Bait-ul-Mal (state exchequer). In the incident referred in this Hadith when the Prophet (PBUH) asked the brothers of the victim to take the required oath, they refused to do so as they were not sure as to who had committed the crime. The Prophet (PBUH) did not ask the inhabitants of Khaibar for the oath because they were Jews and the heirs of the victim did not have faith in them. Thus, the Prophet (PBUH) himself made the payment of the blood money to the heirs of the victim.

352وعن جابرٍ رضي اللَّهُ عنه أنَّ النبي صلّى اللهُ عَلَيْهِ وسلَّم كَانَ يَجْمَعُ بيْنَ الرَّجُلَيْن مِنْ قتْلَى أُحُدٍ يَعْني في القبْر ، ثُمَّ يقُولُ : « أَيُّهُما أَكْثَرُ أَخْذاً لِلْقُرْآنِ ؟ » فَإذَا أُشِيرَ لَهُ إلى أَحَدِهِمَا قدَّمَهُ في اللَّحْدِ . رواه البخاريُّ .

352. Jabir (May Allah be pleased with him) reported: After the battle of Uhud, the Prophet (PBUH) arranged the burial of two of the martyrs in one grave. In each case he would ask, "Which one of them had learnt more Qur'an by heart?" Whichever was thus pointed out to him, was placed by him first in the Lahd.
[Al-Bukhari].
Commentary: Lahd is a type of grave in which a niche is made on the left side of it to place the corpse. The grave which is straight, a common type, is called Darih. This Hadith tells about the distinction of the Hafiz and his superiority over others. Similarly, the learned, the pious and men of outstanding virtues should have preference over others. The Hadith also indicates the permissibility to bury two or three persons in a single grave in time of need or necessity.

وعن ابن عُمرَ رضي اللَّهُ عنهما أنَّ النبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « أرَاني في المَنَامِ أتَسَوَّكُ بِسِوَاكٍ ، فَجَاءَنِي رَجُلان ، أحدُهُمَا أكْبَرُ مِنَ الآخرِ ، فَنَاولْتُ السِّوَاكَ الأصْغرَ ، فقيلَ لي : كَبِّرْ ، فَدَفَعْتُهُ إلى الأكْبَرِ مِنْهُمَا » رواه مسلم مُسْنَداً والبخاريُّ تعليقاً .

353. `Abdullah bin `Umar (May Allah be pleased with tehm) reported: The Prophet (PBUH) said, "It was shown to me in my dream that I was cleaning my teeth with a Miswak and two men came to me, one being older than the other. I gave the Miswak to the younger one, but I was asked to give it to the older, which I did".
[Al-Bukhari and Muslim].
Commentary: A Musnad Hadith is one in which the full chain of its narrators is mentioned while the Mu`allaq Hadith is that in which the first one or two or more or all its narrators are omitted. This Hadith has been mentioned in Al-Bukhari without any authority.
We learn two things from this Hadith. First, one can use Miswak of another person with his permission. Second, the eldest people should have precedence over others in every matter, except in cases where a younger one excels them in some merit.

354وعن أبي موسى رضي اللَّه عنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « إنَّ مِنْ إجْلالِ اللَّهِ تعالى إكْرَامَ ذِى الشَّيْبَةِ المُسْلِمِ ، وَحَامِلِ الْقُرآن غَيْرِ الْغَالي فِيهِ ، والجَافي عَنْهُ وإكْرَامَ ذِي السُّلْطَانِ المُقْسِطِ » حديثٌ حسنٌ رواه أبو داود .

354. Abu Musa (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "It is out of reverence to Allah in respecting an aged Muslim, and the one who commits the Qur'an to memory and does not exaggerate pronouncing its letters nor forgets it after memorizing, and to respect the just ruler".
[Abu Dawud]
Commentary: An aged Muslim here means one who lives a pious life till his old age. The word "Hamil-ul-Qur'an" translated here as `the one who commits the Qur'an to memory,' who have memorized the complete Qur'an. That is to say he is not aggressive in putting it into practice and does not take shelter of far-fetched interpretations to justify his own intellectual and religious perversion. This Hadith stresses that a pious old man, a Hamil-ul-Qur'an and a just head of a Muslim government should be respected. Since their respect has been ordained by Allah, respecting them is in fact revering Allah.

**355وعن عَمْرِو بن شُعَيْبٍ ، عن أبيهِ ، عن جَدِّهِ رضي اللَّهُ عنهم قال : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا ، وَيَعْرِفْ شَرَفَ كَبِيرِنَا » حديثٌ صحيحٌ رواه أبو داود والترمذي ، وقال الترمذي : حديثٌ حسنٌ صحيح .
وفي رواية أبي داود « حَقَّ كَبِيرِنَا » .**

355. `Amr bin Shu`aib (May Allah be pleased with him)on the authority of his father who heard it from his father reported: Messenger of Allah (PBUH) said: "He is not one of us who shows no mercy to younger ones and does not acknowledge the honour due to our elders".
[At-Tirmidhi and Abu Dawud].
Commentary: The words "he is not one of us" here mean that he is not following the way of the Prophet (PBUH). To show compassion to youngster means showing kindness and generosity to them. On the same principle, it is essential for the young that they respect the elders, the learned and the pious.

356وعن مَيْمُونَ بنِ أبي شَبيبٍ رحمه اللَّهُ أن عَائشَةَ رضي اللَّه عنها مَرَّ بها سَائِلٌ، فَأعْطَتْهُ كِسْرَةً ، وَمرّ بهَا رَجُلٌ عَلَيْهِ ثِيَابٌ وهَيْئَةٌ ، فأقْعَدتْهُ ، فَأكَلَ فَقِيلَ لَهَا في ذلكَ ؟ فقالت : قال رسولُ اللَّهُ صلّى اللهُ عَلَيْهِ وسلَّم : « أنْزِلُوا النَّاسَ مَنَازِلَهُمْ » رواه أبو داود . لكِنْ قال : مَيْمُونُ لَمْ يُدْرِك عائِشَةَ .

وَقَدْ ذَكَرَهُ مُسْلمٌ في أوَّلِ صَحِيحه تَعْلِيقاً فقال : وَذُكِرَ عَنْ عائِشَةَ رضي اللَّه عنها قالت: أمرنا رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم أنْ نُنْزِل النَّاسَ مَنَازِلَهُمْ ، وَذَكَرَهُ الحاكِمُ أبُو عبدِ اللَّهِ في كِتابِهِ « مَعْرِفَة عُلُومِ الحَدِيث » وقال : هو حديثٌ صحيح .

(قلت: بل ضعيف: [فيه علتان : الانقطاع ، وتدليس حبيب بن أبي ثابت] . ذكره مسلم في أول صحيح تعليقا فقالت : وذكر عن عائشة رضي الله عنها قالت : أمرنا رسول الله صلى الله عليه وسلم أن ننزل الناس منازلهم

356. Maimun bin Abu Shabib (May Allah had mercy upon him) reported: A begger asked `Aishah (May Allah be pleased with her) for charity and she gave him a piece of bread. Thereafter, one well-dressed person asked her for charity and she invited him to sit down and served him food. When she was asked about the reason for the difference in treatment, she said: "Messenger of Allah (PBUH) instructed us: `Treat people according to their status".

[Abu Dawud].

Commentary: This Hadith stresses that:

1. One should neither belittle a respectable person nor should one elevate a mean one. Everyone should be treated according to his real status.
2. It is unbecoming to take support from the Qur'an and Hadith and twist it to substantiate one's own views.
3. The Hadith, however, is classified as Da`if (weak) as there is no link in the chain of its narrators between `Aishah and Maimun.

357وعن ابن عباسٍ رضي اللَّه عنهما قال : قَدِمَ عُيَيْنَةُ بْنُ حِصْنٍ ، فَنَزَلَ عَلَى ابنِ أخِيهِ الحُرِّ بْنِ قَيْسٍ ، وكَانَ مِنَ النَّفَرِ الَّذِينَ يُدْنِيهِمْ عُمَرُ رضي اللَّه عنه ، وكَانَ القُرَّاءُ أصْحَابَ مَجْلِسِ عُمَرَ وَمُشَاوَرَتِه ، كُهُولاً كَانُوا أوْ شُبَّاناً ، فقال عُيَيْنَةُ لابْنَ أخِيهِ : يا ابْنَ أخي لَكَ وجهٌ عِنْدَ هذا الأمير ، فاسْتَأذِنْ لي عَلَيْهِ ، فاسْتَأْذَنَ لَهُ ، فَأذِنَ لَهُ عُمَرُ رضي اللَّه عنه ، فلما دَخَل : قال هِي يا ابْنَ الخَطَّابِ: فَوَاللَّه مَا تُعْطِينَا الجَزْلَ ، ولا تَحكُمُ فِينا بالعَدْلِ، فَغضِبَ عُمَرُ رضي اللَّه عنه حَتَّى هَمَّ أنْ يُوقِعَ بِهِ ، فقال لَهُ الحُرُّ : يَا أمِيرَ المُؤْمِنِينَ إنَّ اللَّه تعالى قال لِنَبِيِّهِ صلّى اللهُ عَلَيْهِ وسلَّم : { خُذِ العَفْوَ وَأمُرْ بالعُرْفِ وَأعْرِضْ عَنِ الجَاهِلينَ } وإن هذا مِنَ الجَاهِلِينَ . واللَّهِ ما جاوزَهَا عُمرُ حِينَ تَلاهَا عَلَيْهِ ، وَكَانَ وَقَّافاً عِنْدَ كِتَابِ اللَّه تعالى . رواه البخاري .

357. Ibn Abbas (May Allah be pleased with them) reported: `Uyainah bin Hisn came to Al-Madinah and stayed with his nephew Al-Hurr bin Qais who was among those who were close to `Umar (May Allah be pleased with him) and had access to his council. The scholarly persons, whether they were old or young, had the privilege of joining his council and he used to consult them. `Uyainah said to Al-Hurr: "My dear nephew, you have an access to the Leader of the Believers. Will you obtain permission for me to sit with him?" Al-Hurr asked `Umar and he accorded permission. When `Uyainah came into the presence of `Umar, he addressed him thus: "O son of Al-Khattab, you neither bestow much on us nor deal with us justly." `Umar (May Allah be pleased with him) got angry and was about to beat him when Al-Hurr said: "O Leader of the Believers, Allah has said to his Prophet (PBUH): `Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them), [i.e., `Uyainah] (7:199). This is one of the ignorant ones." By Allah! When al-Hurr recited this, `Umar became quite motionless in his seat. He always adhered strictly to the Book of Allah.

[Al-Bukhari]

Commentary: This incident has been cited in this chapter for the reason it tells us that many `Ulama' and Qurra' were members of the special advisory council of `Umar (May Allah be pleased with him). Therefore, men in authority should appoint their advisors from men who are known for their knowledge, intelligence and piety so that they have the benefit of their sincere and sagacious advice regardless of the flimsy and temporary worldly interests. Besides this, the rulers should also be rich in patience and perseverance.

358وعن أبي سعيدٍ سَمُرة بن جُنْدبٍ رضي اللَّه عنه قال : لَقدْ كنْتُ عَلَى عهْدِ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم غُلاماً ، فَكُنْتُ أحفظُ عنْهُ ، فَمَا يَمْنَعُني مِنَ القوْلِ إلاَّ أنَّ هَهُنَا رجالاً هُمْ أسنُّ مِنِّي متفق عليه .

358. Abu Sa`id Samurah bin Jundub (May Allah be pleased with him) reported: I was a boy during the lifetime of Messenger of Allah (PBUH), and used to commit to my memory what he said, but I do not narrate what I preserved because there were among us people who were older than me.

[Al-Bukhari and Muslim].

Commentary: Ibn `Allan has stated that scholars of Hadith have disliked it that in the presence of an eminent and a pious scholar of Hadith in a city, a man inferior to him narrates a Hadith.
We learn from this Hadith the following:
1. It is improper to talk about the Sunnah of the Prophet (PBUH) in the presence of someone who is older and knows better in this respect.
2. It is permissible for young children to attend the gathering of the aged and the learned.
3. Honouring and respecting the olderly.

359وعن أنس رضي اللَّه عنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « ما أَكْرَم شَابٌّ شَيْخاً لِسِنِّهِ إلاَّ قيَّضَ اللَّه لَهُ مَنْ يُكْرِمُهُ عِنْد سِنِّه » رواه الترمذي وقال حديث غريب .
(ضعيف) . [فيه ضعيفان : يزيد بن بيان العقيلي ، وأبو الرحال الأنصاري] .

359. Anas bin Malik (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "If a young man honours an older person on account of his age, Allah appoints someone to show reverence to him in his old age" [At-Tirmidhi].
Commentary: The reward of the noble behaviour mentioned in this Hadith is confirmed by other authentic texts. The Hadith is classified as Da`if (weak).

Chapter 45

باب زيارة أهل الخير ومجالستهم وصحبتهم ومحبتهم وطلب زيارتهم والدعاء منهم وزيارة المواضع الفاضلة

Visiting the Pious Persons, loving them and adoption of their company

Allah, the Exalted, says:
"And (remember) when Musa (Moses) said to his boy-servant: `I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling''' (up to) "... Musa (Moses) said to him (Khidr): `May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)?". (18:60-66)
"And keep yourself (O Muhammad (PBUH)) patiently with those who call on their Rubb (i.e., your companions who remember their Rubb with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Pleasure." (18:28)

360 وعن أنسٍ رضي اللَّهُ عنه قال : قال أبو بكر لِعمرَ رضي اللَّهُ عنهما بَعْدَ وَفَاةِ رسولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : انْطَلِقْ بِنَا إِلى أُمِّ أيمن رضي اللَّه عنها نَزُورُهَا كَما كانَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يزُورُهَا ، فلَمَّا انْتَهَيا إِلَيْهَا ، بَكَتْ ، فقالاَ لَهَا : مَا يُبْكِيكِ أما تَعْلَمِينَ أَنَّ ما عِنْدَ اللَّهِ خيرٌ لرسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ؟ فقالت : إِنِّي لا أَبْكِي أَنِّي لأَعْلَمُ أَنَّ ما عِندَ اللَّهِ تعالَى خَيرٌ لرسُولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، ولَـكنْ أَبْكِي أَنْ الوَحْيَ قَدِ انْقَطَعَ مِنَ السَّمَاءِ . فَهَيَّجَتْهُما على البُكَاءِ ، فَجعلا يَبْكِيانِ معهَا . رواه مسلم .

360. Anas bin Malik (May Allah be pleased with him) reported: After the death of Messenger of Allah (PBUH), Abu Bakr (May Allah be pleased with him) said to `Umar (May Allah be pleased with him) : "Let us visit Umm Aiman (May Allah be pleased with her) as Messenger of Allah (PBUH) used to visit her". As we came to her, she wept. They (Abu Bakr and `Umar (May Allah be pleased with him) said to her, "What makes you weep? Do you not know that what Allah has in store for His Messenger (PBUH) is better than (this worldly life)?" She said, "I weep not because I am ignorant of the fact that what is in store for Messenger of Allah (PBUH) (in the Hereafter) is better than this world, but I weep because the Revelation has ceased to come". This moved both of them to tears and they began to weep along with her.
[Muslim].
Commentary: Umm Aiman (May Allah be pleased with her) belonged to Ethiopia and was a slave-girl of the Prophet's father (`Abdullah bin `Abdul-Muttalib). After the death of `Abdullah, Umm Aiman (May Allah be pleased with him) remained with the Prophet's mother, Aminah, and took great care in his upbringing. Subsequently, the Prophet (PBUH) set her free and then she was married to Zaid bin Harithah (May Allah be pleased with her) This Hadith holds justification for weeping over the death of the pious and also shows that it is desirable to visit such persons to whom one's friends go to pay respect. The incident mentioned in this Hadith also shows the love that the Companions of the Prophet (PBUH) had for him.

361وعن أبي هريرة رضي اللَّه عنه عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم : « أَنَّ رَجُلاً زَارَ أَخاً لَهُ في قرية أُخْرَى ، فَأَرْصد اللَّهُ تعالى على مَدْرجَتِهِ ملَكاً ، فلَمَّا أَتَى عَلَيْهِ قال: أَيْنَ تُريدُ ؟ قال: أُريدُ أَخاً لي في هذِهِ الْقَرْيَةِ . قال : هَلْ لَكَ عليْهِ مِنْ نِعْمَةٍ تَرُبُّهَا عَلَيْهِ ؟ قال : لا، غَيْر أَنِّي أَحْببْتُهُ في اللَّهِ تعالى ، قال : فَإِنِّي رسول اللَّهِ إِلَيْكَ بأَنَّ اللَّه قدْ أَحبَّكَ كَما أَحْببْتَهُ فِيهِ » رواه مسلم .
يقال : « أَرْصدَه » لِكَذا : إِذا وكَّلَهُ بحِفظِهِ ، و « المدْرَجَةُ » بفتح الميم والراء : الطَّرِيقُ ومعنى « تَرُبُّهَا » : تَقُومُ بهَا ، وتَسْعَى في صَلاحِهَا .

361. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "A man set out to visit a brother (in Faith) in another town and Allah sent an angel on his way. When the man met the angel, the latter asked him, "Where do you intend to go?" He said, "I intend to visit my brother in this town." The angel said, "Have you done any favour to him?" He said, "No, I have no desire except to visit him because I love him for the sake of Allah, the Exalted, and Glorious." Thereupon the angel said, "I am a messenger to you from Allah (to inform you) that Allah loves you as you love him (for His sake)"
[Muslim].
Commentary: This Hadith points out the following:
1. The great merit of visiting Muslims for Allah's sake.

2. The bond of brotherhood in Islam is much stronger than the bonds of blood relationship and worldly interests and, therefore, comes before them in preference.
3. Whoever loves someone for Allah's sake, Allah will love him in a manner that suits His Majesty.

362وعنه قال : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « مَنْ عَادَ مَرِيضاً أَوْ زَار أَخاً لَهُ في اللَّه ، نَادَاهُ مُنَادٍ : بأَنْ طِبْتَ ، وطاب ممْشَاكَ ، وتَبوَّأْتَ مِنَ الجَنَّةِ منْزِلاً » رواه الترمذي وقال: حديثٌ حسنٌ . وفي بعض النسخ غريبٌ .

362. Abu Hurairah (May Allah be pleased with him) reported: I heard Messenger of Allah (PBUH) saying, "Whosoever visits an ailing person or a brother of his to seek the Pleasure of Allah, an announcer (angel) calls out: `May you be happy, may your walking be blessed, and may you be awarded a dignified position in Jannah".
[At-Tirmidhi].
Commentary: This Hadith highlights the merit of visiting the sick and Muslim to gain the Pleasure of Allah.

363وعن أبي موسى الأَشعَرِيِّ رضيَ اللَّهُ عنه أن النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « إِنَّما مثَلُ الجلِيسِ الصَّالِـحِ وَجَلِيسِ السُّوءِ . كَحَامِلِ المِسْكِ ، ونَافِخِ الْكِيرِ ، فحامِلُ المِسْكِ ، إِمَّا أَنْ يُحْذِيَكَ ، وإِمَّا أَنْ تَبْتَاعَ مِنْهُ وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحاً طَيِّبةً . ونَافِخُ الكِيرِ إِمَّا أَن يحْرِقَ ثِيابَكَ وإِمَّا أَنْ تجِدَ مِنْهُ رِيحاً مُنْتِنَةً » متفقٌ عليه .
»يُحْذِيكَ « : يُعْطِيكَ .

363. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: I heard the Prophet (PBUH) saying, "The similitude of good company and that of bad company is that of the owner of musk and of the one blowing the bellows. The owner of musk would either offer you some free of charge, or you would buy it from him, or you smell its pleasant fragrance; and as for the one who blows the bellows (i.e., the blacksmith), he either burns your clothes or you smell a repugnant smell".
[Al-Bukhari and Muslim].
Commentary: This Hadith enjoins that one should sit in the company of the pious persons and avoid the impious ones because the former has the quality of a perfume seller and the latter of a blacksmith. In the association of pious men, one stands to gain all the time and ultimately becomes like them. In bad company one is out-and-out a loser and can never hope to gain any benefit from them.

364وعن أبي هريرة رضي اللَّه عنه ، عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « تُنْكَحُ المَرْأَةُ لأَرْبعٍ : لِمالِهَا ، ولِحَسَبِهَا ، ولِجَمَالِهَا ، ولِدِينِهَا ، فاظْفَرْ بِذاتِ الدِّين تَرِبتْ يَدَاك » متفقٌ عليه.
ومعناه : أَنَّ النَّاس يَقْصِدُونَ في الْعَادَةِ مِنَ المَرْأَةِ هَذِهِ الخِصَالَ الأَرْبعَ ، فاحرِصْ أَنْتَ عَلى ذَاتِ الدِّين . وَاظْفَرْ بِهَا ، واحْرِص عَلَى صُحْبَتِهَا .

364. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "A woman is married for four things: for her wealth, for her lineage, for her beauty or for her piety. Select the pious, may you be blessed!".
[Al-Bukhari and Muslim].
Commentary: Only a pious woman is in the true sense faithful and obedient to her husband of good conduct. Such a couple not only lead a happy life but its future generation is also brought up on the right lines with the help of such a woman. The women of the remaining three types are generally a source of trouble for their husbands and spoil their future generations. For this reason, while selecting a wife, one should give preference to religion over all other qualities.

365وعنْ ابن عباسٍ رضي اللَّه عنهما قال : قال النبي صَلّى اللهُ عَلَيْهِ وسَلَّم لِجِبْرِيلَ : « مَا يمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورنَا ؟ » فنَزَلَتْ : { ومَا نَتَنَزَّلُ إِلاَّ بأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَما خَلْفَنَا وما بَيْنَ ذلِك } رواه البخاري .

365. Ibn `Abbas (May Allah be pleased with them) reported: The Prophet (PBUH) said to Jibril (Gabriel), "What prevents you from visiting us more frequently?" Thereupon was revealed the Ayah: "(The angels say:) `And we (angels) descend not except by the Command of your Rubb. To Him belongs what is before us and what is behind us, and what is between those two". (19:64)
[Al-Bukhari].
Commentary: This Hadith tells us about the Prophet's desire for meeting angel Jibril (Gabriel) to have that knowledge which was revealed to him by means of Wahy (Revelation).

It also tells us that angels descend to earth for certain mission by the Command of Allah. They have no say of their own in any matter. It also indicates that it is permissible to enquire about Muslim brothers after a long period of time as this is a sign of true love.

366وعنْ أبي سعيدٍ الخُدْريِّ رضي اللَّه عنه ، عن النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « لا تُصَاحبْ إلاَّ مُؤْمِناً ، ولا يَأْكُلْ طعَامَكَ إلاَّ تَقِيٌّ » .
رواه أبو داود ، والترمذي بإسْنَادٍ لا بأس بهِ .

366. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Keep only a believer for a companion and let only a pious eat your food".
[At-Tirmidhi and Abu Dawud].
Commentary: This Hadith forbids Muslims from befriending infidels and stresses that they should establish a bond of friendship and fraternity with the pious persons only.
The above Hadith signifies that taking believers for company has good consequences on the Muslim. While feeding only pious people compels the Muslim host to provide only Halal or lawful foodstuff for his household as well as his guests. (M.R. Murad)

367وعن أبي هريرة رضي اللَّه عنه أن النبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « الرَّجُلُ عَلَى دِينِ خَلِيلِهِ ، فَلْيَنْظُرْ أحَدُكُمْ مَنْ يُخَالِلُ » .
رواه أبو داود . والترمذي بإسنادٍ صحيح ، وقال الترمذي : حديثٌ حسنٌ .

367. Abu Hurairah (May Allah be pleased with him) reported: I heard the Prophet (PBUH) saying, "Man follows his friend's religion, you should be careful who you take for friends".
[At-Tirmidhi and Abu Dawud].
Commentary: This Hadith also induces one to avoid the company of impious people and seek the association of the pious persons.

368وعن أبي موسى الأشْعَرِيِّ رضي اللَّهُ عنه أن النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « المَرْءُ مَعَ مَنْ أحَبَّ » . متفق عليه وفي رواية قال قيل للنبي صَلّى اللهُ عَلَيْهِ وسَلَّم الرجل يحب القوم ولَمّا يلحق بهم ؟ قال : « المرء مع من أحب » .

368. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: The Prophet (PBUH) said, "A person will be summoned with the one whom he loves".
[Al-Bukhari and Muslim].
Another narration is: The Prophet (PBUH) was asked; "What about a person who loves a people but cannot be with them?" (i.e., either he cannot attain their lofty position of righteousness or that he has not met with them in this life). He (PBUH) replied, "A person will be in the company of those whom he loves".
Commentary: Besides bringing to eminence the high merit of entertaining the love for the pious persons, this Hadith tells us about the Mercy and Blessings of Allah which He will shower upon those who love the pious people. Because of this love, Allah will elevate even the inferior people and include them among those whom He loves. This Hadith also serves a warning that association and love with the impious people is extremely dangerous as one can meet the same bad end which is inevitable for them. May Allah save us from it.

369وعن أنس رضي اللَّه عنه أن أعرابياً قال لرسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : مَتَى السَّاعَةُ ؟ قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « مَا أعْدَدْتَ لَهَا ؟ » قال : حُبَ اللَّهِ ورسولِهِ قال : « أنْتَ مَعَ مَنْ أحْبَبْتَ » .
متفقٌ عليه ، وهذا لفظ مسلم .
وفي روايةٍ لهما : مَا أعْدَدْتُ لَهَا مِنْ كَثِيرِ صَوْمٍ ، ولا صَلاةٍ ، ولا صَدَقَةٍ ، ولَكِنِّي أحِبُّ اللَّهَ وَرَسُولَهُ .

369. Anas bin Malik (May Allah be pleased with him) reported: A bedouin came to Messenger of Allah (PBUH) and said to him, "When will be the Hour (i.e., the Day of Resurrection)?" He (the Prophet (PBUH)) said, "What preparation have you made for it?" He said, "Only the love of Allah and His Messenger." Then Messenger of Allah (PBUH) said, "You will be with those whom you love."
[Al-Bukhari and Muslim].
The narration in Muslim is: The man replied: "I have made no significant preparation with regard to Salat (prayer), Saum (fasting) and Sadaqah (charity) but I love Allah and His Messenger".

Commentary: The love of the Companions of the Prophet (PBUH) for Allah and His Prophet (PBUH) was not verbal only, as is the case of present-day Muslims. Their love was full of obedience and submission to Allah in the true sense. This is what the bedouin mentioned in this Hadith really meant when he said that he had not amassed a large treasure by way of Salat, Saum (fasts) and Sadaqah for presentation on the Day of Resurrection. What he meant by them was voluntary acts and not the obligations. The reason being that the obligatory acts like Salat, Saum and Zakat are incumbent on every Muslim and no one can claim to be a true believer and lover of Allah and His Prophet (PBUH) who ignores them. Any Muslim who entertains true love of Allah and His Prophet (PBUH), makes it evident in his practical life by his strict performance of the duties and obligations enjoined by Allah and demonstrated by His Prophet (PBUH) through his Sunnah. Even if such a person does not have to his credit a large amount of voluntary acts, he will be declared successful by Allah. This is the real import of this Hadith, otherwise a Muslim's claim for the love of Allah and His Prophet (PBUH) will be void if he does not fulfill his religious obligations. In fact, without the fulfillment of religious obligations, his claim will be nothing short of self-deception. His claim for the love of Allah and His Prophet (PBUH), which is not supported by his actions will carry no weight before Allah. This is what the following Ayah of the Noble Qur'an enjoins: "Say (O Muhammad (PBUH) to mankind:) `If you (really) love Allah then follow me (i.e., accept Islamic Tauhid, follow the Qur'an and the Sunnah), Allah will love you and forgive your sins. And Allah is Oft-Forgiving, Most Merciful.'" (3:31)

370وعن ابنِ مسعودٍ رضي اللَّه عنه قال : جاءَ رَجُلٌ إلى رسولِ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم فقال : يا رسول اللَّه كَيْفَ تَقُولُ في رَجُلٍ أحبَّ قوْماً ولَمْ يلْحقْ بهِمْ ؟ فقال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : « المَرْءُ مَعَ مَنْ أَحَبَّ » متفقٌ عليه .

370. Ibn Mas`ud (May Allah be pleased with him) reported: A man came to Messenger of Allah (PBUH) and said, "O Messenger of Allah! What do you think of a man who loves some people but does not go any nearer to their position?" He (PBUH) replied, "A man will be with those whom he loves".
[Al-Bukhari and Muslim].
Commentary: "Lam yalhaq bihim" means that he has not been able to come close to them in righteousness and good deeds but in the next world Almighty Allah will, by His Grace and Mercy, elevate him and bring him on par with the righteous and the pious persons because of his love for them.

371وعن أبي هُريرة رضي اللَّه عنه عن النبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم قال : « النَّاسُ معَادِنُ كَمَعَادِنِ الذَّهَبِ وَالْفِضَّةِ ، خِيَارُهُمْ في الجَاهِلِيَّةِ خِيارُهُمْ في الإِسْلامِ إذَا فقهُوا . وَالأَرْوَاحُ جُنُودٌ مُجنَّدَةٌ ، فمَا تَعارَفَ مِنْها ائْتَلَفَ ، ومَا تَنَاكَرَ مِنْهَا ، اخْتَلَفَ » رواه مسلم .
وروى البخاري قوله : « الأَرْوَاحُ » إلخ ، من رواية عائشة رضي اللَّه عنها .

371. Abu Hurairah (May Allah be pleased with him) reported: I heard Messenger of Allah (PBUH) saying, "People are like gold and silver; those who were best in Jahiliyyah (Pre-Islamic Period of Ignorance) are best in Islam, if they have religious understanding; and the souls are like recruited soldiers, they get mixed up with those similar with them in qualities and oppose and drift away from those who do not share their qualities".
[Muslim].
Commentary:
1. Metals differ from each other. Some of them are precious and others worthless. Similar is the case of the people's conduct and actions. There are people of both kinds in the world. If good persons of the pre-Islamic period (who were distinguished for their noble character) embraced Islam, and understood and acted upon the injunctions of Islam, they were entitled to the same distinction which they were holding previously (in the pre-Islamic period). There would be no reduction in their prestige and status with their conversion.
2. The words "souls are like recruited soldiers" signify the natural difference of nature and temperament in people. Those who are noble, would be introduced to the pious ones; and others who are fascinated by evil, will be introduced to the mischievous ones. People of each kind will maintain contact with their own fellows, as is indicated by a proverb:
`Birds of a feather flock together, pigeons go with pigeons, hawks with hawks.'
Some scholars have pointed out that a person who hates the righteous people must find out its cause because it is a dangerous symptom of one's bad end. After discovering its cause he must try to change it.

372وعن أُسيْرِ بْنِ عَمْرٍو ويُقَالُ : ابْنُ جابر وهو « بضم الهمزةِ وفتح السين المهملة» قال : كَانَ عُمَرُ بْنُ الخَطَّابِ رضي اللَّه عنه إذا أتَى عَلَيْهِ أمْدادُ أَهْلِ اليمن سأَلَهُمْ : أَفِيُكُمْ أُوَيْسُ بْنُ عَامِرٍ ؟ حتَّى أَتَى عَلَى أُوَيْسٍ رضي اللَّه عنه، فقال له : أَنْتَ أُوَيسُ بْنُ عامِرٍ ؟ قال : نَعَمْ ، قال : مِنْ مُرَادٍ ثُمَّ مِنْ قَرَنٍ ؟ قال : نعَمْ ، قال : فَكَانَ بِكَ بَرَصٌ ، فَبَرَأْتَ مِنْهُ إلاَّ مَوْضِعَ دِرْهَمٍ ؟ قال : نَعَمْ . قال : لَكَ والِدَةٌ ؟ قال : نَعَمْ .

قال سَمِعْتُ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يقول : « يَأْتِي علَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مع أَمْدَادِ أَهْلِ الْيَمَنِ مِنْ مُرَادٍ ، ثُمَّ مِنْ قرَنٍ كَانَ بِهِ برص ، فَبَرَأَ مِنْهُ إلاَّ مَوْضعَ دِرْهَمٍ ، لَهُ وَالِدَةٌ هُو بِها برٌّ لَوْ أَقسمَ على اللَّه لأَبَرَّهُ ، فَإِن اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فَافْعَلْ » فاسْتَغْفِرْ لي فاسْتَغْفَرَ لَهُ.
فقال له عُمَرُ : أَيْنَ تُرِيدُ ؟ قال : الْكُوفَةَ ، قال : أَلا أَكْتُبُ لَكَ إِلى عَامِلِهَا ؟ قال : أَكُونُ في غَبْرَاءِ النَّاس أَحبُّ إِلَيَّ .

372. Usair bin `Amr (Ibn Jabir) reported: When delegations from Yemen came to the help of (the Muslim army at the time of Jihad) `Umar (May Allah be pleased with him) would ask them, "Is there Owais bin `Amir amongst you?" (He continued searching him) until he met Owais (May Allah be pleased with him). He said, "Are you Owais bin `Amir?" He said, "Yes". `Umar asked, "Are you from the Qaran branch of the tribe of Murad?" He said, "Yes". He `Umar (May Allah be pleased with him) again said, "Did you suffer from leucoderma and then you were cured from it but for the space of a dirham?" He said, "Yes". He `Umar (May Allah be pleased with him) said, "Is your mother still alive?" He said, "Yes". He `Umar (May Allah be pleased with him) said, "I heard Messenger of Allah (PBUH) saying, `There would come to you Owais bin `Amir with the reinforcement from the people of Yemen. He would be from Qaran (the branch) of Murad. He had been suffering from leucoderma from which he was cured but for a spot of a dirham. He has a mother to whom he is very dutiful. If he were to take an oath in the Name of Allah, Allah would fulfill his oath. And if it is possible for you, ask him to ask forgiveness for you.' So, ask forgiveness for me". He Owais (May Allah be pleased with him) did so. `Umar (May Allah be pleased with him) then said, "Where do you intend to go?" He said, "To Kufah." He `Umar (May Allah be pleased with him) said, "Let me write a letter for you to its governor," whereupon he Owais (May Allah be pleased with him) said, "I love to live amongst the poor people". The following year, a person from among the elite (of Kufah) performed Hajj and he met `Umar (May Allah be pleased with him). `Umar (May Allah be pleased with him) asked him about Owais (May Allah be pleased with him). He said, "I left him in a state with meagre means of sustenance in a decayed house." (Thereupon) `Umar (May Allah be pleased with him) said, "I heard Messenger of Allah (PBUH) saying, `There would come to you Owais bin `Amir of Qaran, a branch (of the tribe) of Murad, along with the reinforcement of the people of Yemen. He had been suffering from leucoderma which would have been cured but for the space of a dirham. He has a mother to whom he is very dutiful. Were he to swear, trusting Allah, for something, Allah would fulfill his oath. If you can ask him to pray for forgiveness for you, do so". This man went to Owais (May Allah be pleased with him) and asked him to pray for forgiveness for him. Owais (May Allah be pleased with him) said to him, "You have just returned from a blessed journey, it is you who should pray for forgiveness for me; and did you meet `Umar?" The man said, "Yes". `Owais (May Allah be pleased with him) then prayed for forgiveness for him. People became aware of the high status of Owais (May Allah be pleased with him) and he set out following his course.
[Muslim].
Another narration is: A delegation from Kufah came to `Umar (May Allah be pleased with him). Among them was one who used to make fun of Owais (May Allah be pleased with him). `Umar (May Allah be pleased with him) enquired, "Is there anyone among you who is from Qaran?" So this man stepped forward. Then `Umar (May Allah be pleased with him) said, "I heard Messenger of Allah (PBUH) saying, `A man will come to you from Yemen named Owais. He will have left in the Yemen only his mother. He was suffering from leucoderma and prayed to Allah to be cured of it. So he was cured except for a space of the size of a dinar or a dirham. Whoever of you should meet him should ask him to pray for forgiveness for him.'"
Another narration is: `Umar (May Allah be pleased with him) said: "I heard Messenger of Allah (PBUH) saying, `The best one of the next generation (At-Tabi`un) is a man called Owais, he will have a mother and he will be suffering from leucoderma. Go to him and ask him to pray for forgiveness for you".
[Muslim].
Commentary:
1. This Hadith is one of the clear miracles of the Prophet (PBUH) because he not only told the name of Owais (May Allah be pleased with him) but also some of his special qualities and characteristics which tallied with the description given by him.
2. It tells the virtues of simplicity, and anonymity.
3. The merit of nice treatment to mother.
4. This Hadith is also a proof on Owais being the best of the successors to the Prophet's Companions (i.e., At-Tabi`un).
5. The humbleness of `Umar (May Allah be pleased with him) and his desire for goodness despite being in the position of the Leader of the Believers.

373وعن عمرَ بنِ الخطاب رضي اللَّه عنه قال : اسْتَأْذَنْتُ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسلَّم في العُمْرَةِ ، فَأَذِنَ لي ، وقال : « لا تَنْسَنَا يا أُخَيَّ مِنْ دُعَائِكَ » فقال كَلِمَةً مَا يسُرُّني أَنَّ لي بهَا الدُّنْيَا .
وفي روايةٍ قال : « أَشْرِكْنَا يَا أُخَيَّ في دُعَائِكَ » .

حديثٌ صحيحٌ رواه أبو داود ، والترمذي وقال : حديثٌ حسنٌ صحيحٌ .
(قلت: بل ضعيف) . [فيه : عاصم بن عبيد الله بن عاصم العدوي ، وهو ضعيف] .

373. `Umar bin Al-Khattab (May Allah be pleased with him) reported: I sought permission of the Prophet (PBUH) to perform `Umrah. He granted me leave and said, "Dear brother! Do not forget us in your supplications". (`Umar added): This is something I would not exchange for the whole world.
Another narration is: He (PBUH) said, "Include us, my dear brother, in your supplications." [Abu Dawud and At-Tirmidhi, who categorized the Hadith as Hasan Sahih. Sheikh Salim Al-Hilali in his book "Bahjatun-Nazireen, Sharh Riyad-us-Saliheen" classifies it as "Da`if", the reason being that `Asim bin `Abdullah is "weak" in narration].
Commentary: It is Mustahab (desirable) to request such a person for prayer who is proceeding on a journey, especially one who is going with the intention of Hajj or `Umrah. The reason being:
1. Prayer for someone in his absence is imbued with sincerity.
2. The places a pilgrim visits in the course of Hajj are such that prayers made there are accepted by Allah.
3. It is also Mustahab that during the course of Hajj when a pilgrim supplicates on special sites and occasions, he should not pray for himself alone but also include his relatives and friends in his supplications.
4. The act of praying for others goes to prove the eminence of religious fraternity of the Muslims. The Prophet (PBUH) is the spiritual father of the entire Muslim community, and is the most superior in nobility and excellence in the whole universe, but in respect of Faith, he is also a brother of all the Muslims and all the Muslims are his brothers. It is illustrated by the fact that he called `Umar (May Allah be pleased with him) his brother.

وعن ابن عُمرَ رضي اللَّه عنهما قال : كَانَ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم يَزُورُ قُبَاءَ رَاكِباً وَماشِياً، فَيُصلِّي فِيهِ رَكْعَتَيْنِ متفقٌ عليه .
وفي روايةٍ : كان النَّبيُّ صلّى اللهُ عَلَيْهِ وسَلَّم يَأْتي مَسْجِدَ قُبَاءَ كُلَّ سبْتٍ رَاكِبًا وَمَاشِياً وكَانَ ابْنُ عُمرَ يَفْعَلُهُ.

374. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) used to visit Quba', either mounted or on foot and would offer two Rak`ah prayer in the mosque there.
[Al-Bukhari and Muslim].
Another narration is: The Prophet (PBUH) used to visit the mosque at Quba' every Saturday (i.e., every week) either mounted or on foot, and Ibn `Umar (May Allah be pleased with them) used to do the same thing.
Commentary:
1.Quba' was a village about two miles away from Al-Madinah. Now, it is a part of the city. According to a Hadith, the Prophet (PBUH) has regarded the performance of one Salat there equal to an `Umrah. (At-Tirmidhi, Al-Jami` As-Saghir).
2. This Hadith also shows the passion which Ibn `Umar (May Allah be pleased with them) had for following the Sunnah for which he is well-reputed.

Chapter 46

باب فضل الحب في الله والحث عليه وإعلام الرجل من يحبه ، وماذا يقول له إذا أعلمه

Excellence and Etiquette of Sincere love for the sake of Allah

Allah, the Exalted, says:
"Muhammad (PBUH) is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking bounty from Allah and (His) Good Pleasure. The mark of them (i.e., of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e., all those who follow Islamic Monotheism, the religion of Prophet Muhammad (PBUH) till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e., Jannah)." (48:29)
"And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, - love those who emigrate to them..." (59:9)

375 وعن أنسٍ رضي اللَّه عنه عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « ثلاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلاَوَةَ الإِيمَانِ : أنْ يَكُونَ اللَّهُ وَرَسُولُهُ أحَبَّ إلَيْهِ مِمَّا ، سِواهُما ، وأنْ يُحِبَّ المَرْءَ لا يُحِبُّهُ إلاَّ للَّهِ ، وَأنْ يَكْرَه أنْ يَعُودَ فِي الكُفْرِ بَعْدَ أنْ أنْقَذَهُ اللَّهُ مِنْهُ، كَمَا يَكْرَهُ أنْ يُقْذَفَ فِي النَّارِ » متفقٌ عليه .

375. Anas bin Malik (May Allah be pleased with him) reported: The Prophet (PBUH) said, "There are three qualities whoever has them, will taste the sweetness of Iman: To love Allah and His Messenger (PBUH) more than anyone else; to love a slave (of Allah) only for (the sake of) Allah; and to abhor returning to infidelity after Allah has saved him from it as he would abhor to be thrown into the fire (of Hell)".
[Al-Bukhari and Muslim].
Commentary:
1. In this Hadith, the love of Allah signiffies the sweetness of Iman.
2. The love of Allah and His Prophet (PBUH) is the cornerstone of the Faith. When it is said that this love should exceed one's love for everything else in the universe, it means that what is enjoined by Allah and His Prophet (PBUH) must be given preference over everything else, whether it is love for the wife, children, worldly interests, desires or whims. When there is a clash between the two, the former should be given preference over the latter.

376وعن أبي هريرة رضي اللَّه عنه عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « سبْعَةٌ يُظِلُّهُم اللَّه في ظِلِّهِ يَوْمَ لا ظِلَّ إلاَّ ظِلُّهُ : إمامٌ عادِلٌ ، وَشَابٌ نَشَأَ في عِبَادَةِ اللَّهِ عَزَّ وَجلَّ ، وَرَجُلٌ قَلْبُهُ مُعلَّقٌ بالمَسَاجِدِ ورَجُلان تَحابَّا في اللَّهِ اجْتَمَعَا عَلَيْهِ ، وتَفَرَّقَا عَلَيْهِ ، ورجُلٌ دَعَتْهُ امرَأةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ ، فقال : إنِّي أخافُ اللَّه ، وَرَجُلٌ تَصَدَّقَ بِصَدَقةٍ ، فَأَخْفَاهَا حَتَّى لا تَعْلَمَ شِمَالُهُ ما تُنْفِقُ يَمِينُهُ ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِياً فَفَاضَتْ عَيْنَاهُ » متفقٌ عليه .

376. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Seven are (the persons) whom Allah will give Shade of His Thrown on the Day when there would be no shade other than His Throne's Shade: A just ruler; a youth who grew up worshipping Allah; a man whose heart is attached to mosques; two persons who love and meet each other and depart from each other for the sake of Allah; a man whom an extremely beautiful woman seduces (for illicit relation), but he (rejects this offer by saying): `I fear Allah'; a man who gives in charity and conceals it (to such an extent) that the left hand does not know what the right has given; and a person who remembers Allah in solitude and his eyes well up".
[Al-Bukhari and Muslim].
Commentary: This Hadith mentions seven types of people whom Almighty Allah provides special protection or His Throne's Shade. In some Ahadith this blessing has also been promised for some noble actions over and above those which have been mentioned here. Some `Ulama' including As-Sakhkhawi and Al-Hafiz Ibn Hajar have given a list of seventy such actions. Imam As-Suyuti said: "The (present) Hadith mentions only seven qualities to bring into prominence their importance and also the importance of acting upon them'.

377وعنه قال : قال رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « إن اللَّه تعالى يقولُ يَوْمَ الْقِيامةِ : أيْنَ المُتَحَابُّونَ بِجَلالِي ؟ الْيَوْمَ أظِلُّهُمْ في ظِلِّي يومَ لا ظِلَّ إلاَّ ظِلِّي » رواه مسلم .

377. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "On the Day of Resurrection, Allah, the Exalted, will say: `Where are those who have mutual love for the sake of My Glory? Today I shall shelter them in My Shade when there will be no shade except Mine".
[Muslim].
Commentary: It should be borne in mind that the shade referred to in the Hadith is the shade of Allah's Throne. Referring to this shade in the Arabic text as the Shade of Allah, is similar to the `she camel of Allah,' the `land of Allah' `the house of Allah' that are mentioned in the Qur'an. (Editor's Note)

378وعنه قال : قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « وَالَّذِي نَفْسِي بِيَدِهِ لا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا ، ولا تُؤْمِنُوا حَتَّى تَحَابُّوا ، أوَ لا أدُلُّكُمْ عَلَى شَيءٍ إذَا فَعَلْتُمُوه تَحَابَبْتُمْ ؟ أفْشُوا السَّلامَ بينَكم » رواه مسلم .

378. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "By Him in Whose Hand my soul is! You will not enter Jannah until you believe, and you shall not believe until you love one another. May I inform you of something, if you do, you love each other. Promote greeting amongst you (by saying As-salamu `alaikum to one another)".
[Muslim].
Commentary: In this Hadith, Islam has been regarded as the medium of mutual love. This is the reason Muslims have been enjoined to greet each other regardless of acquaintance. It does not, however, mean that a Muslim will be a true believer or entitled to Jannah, by mere greeting. What it really means is that his Faith will become meaningful only when it is supported by actions. Greeting is an Islamic custom and a practical form and demonstration of it. The combination of Faith and its practice will take a Muslim to Jannah.

379وعنه عن النبي صلّى اللهُ عَلَيْهِ وسلَّم : « أنَّ رَجُلاً زَار أخاً لَهُ في قرْيَةٍ أخْرَى ، فَأَرْصَدَ اللَّهُ لَهُ عَلَى مَدْرَجَتِهِ مَلَكاً » وذكر الحديث إلى قوله :
»إن اللَّه قدْ أَحبَّكَ كَمَا أَحْبَبْتَهُ فِيهِ » رواه مسلم . وقد سبق بالبابِ قبله .

379. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "A man set out to visit a brother (in Faith) in another town and Allah sent an angel on his way. When the man met the angel, the latter asked him, "Where do you intend to go?" He said, "I intend to visit my brother in this town". The angel said, "Have you done any favour to him?" He said, "No, I have no desire except to visit him because I love him for the sake of Allah, the Exalted, and Glorious." Thereupon the angel said, "I am a messenger to you from Allah (to inform you) that Allah loves you as you love him (for His sake)".
[Muslim].

وعن البَرَاءِ بْنِ عَازِبٍ رضي اللَّهُ عنهما عن النَّبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم أنه قال في الأنْصَار : « لا يُحِبُّهُمْ إلاَّ مُؤمِنٌ ، ولا يُبْغِضُهُمْ إلاَّ مُنَافِقٌ ، مَنْ أَحَبَّهُمْ أحبَّه اللَّهُ ، وَمَنْ أبْغَضَهُمْ أبْغَضَهُ اللَّه » متفقٌ عليه .

380. Al-Bara' bin `Azib (May Allah be pleased with them) reported: The Prophet (PBUH) said about the Ansar: "Only a believer loves them, and only a hypocrite hates them. Allah loves him who loves them and Allah hates him who hates them".
[Al-Bukhari and Muslim].
Commentary: The way the Ansar or Helpers, faithfully served Islam, Muslims and the Prophet (PBUH), constitutes not only one of the brightest chapters of Islamic history but also makes them a model of excellent conduct and character. Almighty Allah rewarded them for their devotion to Islam with immense love for Faith - the love which became a symbol of their Faith and love for Allah. Not only that, because of this devotion of the Ansar, everyone who entertained jealousy and hatred against them was declared a hypocrite by Allah. There were two famous tribes, namely Al-Aus and Al-Khazraj in Al-Madinah. In the pre-Islamic days they were enemies to each other. When they embraced Islam, they became close brothers. They welcomed the Muhajirun (the Emigrants) with open arms and rendered every possible assistance to them. For this reason they were named Ansar. May Allah be pleased with them and they be pleased with Him.

381وعن مُعَاذٍ رضي اللَّه عنه قال : سمِعتُ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يقول : قَالَ اللَّهُ عَزَّ وَجَلَّ : المُتَحَابُّونَ في جَلالي ، لَهُمْ مَنَابِرُ مِنْ نُورٍ يَغْبِطُهُمْ النَّبِيُّونَ وَالشُّهَدَاءُ » .

رواه الترمذي وقال : حديثٌ حسنٌ صحيحٌ .

381. Mu`adh (bin Jabal) (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Allah, the Exalted, has said: `For those who love one another for the sake of My Glory, there will be seats of light (on the Day of Resurrection), and they will be envied by the Prophets and martyrs".
[At-Tirmidhi].
Commentary: This Hadith tells us that Allah will grant an exalted position to such people who love one another for His sake. "They will be envied by the Prophets and martyrs" does not mean that they will be granted a place higher than even the Prophets because the highest position will be granted to the Prophets, as these are the best of Allah's creation. These words simply draw our attention to the superiority and the exalted position those who love one another for Allah's sake will have on the Day of Resurrection.

382وعن أبي إدريس الخَوْلانيِّ رَحِمَهُ اللَّهُ قال : دَخَلْتُ مَسْجِدَ دِمَشْقَ ، فَإِذَا فَتًى بَرَّاقُ الثَّنَايَا وَإِذَا النَّاسُ مَعهُ ، فَإِذَا اخْتَلَفُوا في شَيءٍ ، أَسْنَدُوهُ إِلَيْهِ ، وَصَدَرُوا عَنْ رَأيِهِ ، فَسَأَلْتُ عَنْهُ ، فَقِيلَ : هَذَا مُعَاذُ بْنُ جَبَلٍ رضي اللَّه عنه ، فَلَمَّا كَانَ مِنَ الْغَدِ ، هَجَّرْتُ ، فَوَجَدْتُهُ قَدْ سَبَقَنِي بِالتَّهْجِيرِ ، ووَجَدْتُهُ يُصَلِّي ، فَانْتَظَرْتُهُ حَتَّى قَضَى صلاتَهُ ، ثُمَّ جِئْتُهُ مِنْ قِبَلِ وجْهِهِ ، فَسَلَّمْتُ عَلَيْهِ ، ثُمَّ قُلْتُ : وَاللَّهِ إِنِّي لأُحِبُّكَ لِلَّهِ ، فَقَالَ : آللَّهِ ؟ فَقُلْتُ : أَللَّهِ ، فقال : آللَّهِ ؟ فَقُلْتُ : أَللَّهِ ، فَأَخَذَنِي بِحَبْوَةِ رِدَائِي ، فَجَبذَنِي إِلَيْهِ ، فَقَالَ : أَبْشِرْ ، فَإِنِّي سَمِعْتُ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقول : « قالَ اللَّهُ تعالى وَجَبَتْ مَحبَّتِي لِلْمُتَحَابِّينَ فِيَّ ، والمُتَجالِسِينَ فيَّ ، وَالمُتَزَاوِرِينَ فِيَّ ، وَالمُتَبَاذِلِينَ فِيَّ » حديث صحيح رواه مالِكٌ في المُوطَّإِ بإسنادِهِ الصَّحيح .
قوْلُهُ « هَجَّرْتُ » أيْ بَكَّرْتُ ، وهُوَ بتشديد الجيم قوله : « آللَّهِ فَقُلْتُ : أَللَّهِ » الأوَّلُ بهمزةٍ ممدودةٍ للاستفهامِ ، والثاني بلا مدٍ .

382. Abu Idris Al-Khaulani (May Allah had mercy upon him) reported: I once entered the mosque in Damascus. I happened to catch sight of a young man who had bright teeth (i.e., he was always seen smiling). A number of people had gathered around him. When they differed over anything they would refer it to him and act upon his advice. I asked who he was and I was told that he was Mu`adh bin Jabal (May Allah be pleased with him) The next day I hastened to the mosque, but found that he had arrived before me and was busy in performing Salat. I waited until he finished, and then went to him from the front, greeted him with Salam and said to him, "By Allah I love you." He asked, "For the sake of Allah?" I replied, "Yes, for the sake of Allah". He again asked me, "Is it for Allah's sake?" I replied, "Yes, it is for Allah's sake." Then he took hold of my cloak, drew me to himself and said, "Rejoice,! I heard Messenger of Allah (PBUH) saying, `Allah, the Exalted, says: My love is due to those who love one another for My sake, meet one another for My sake, visit one another for My sake and spend in charity for My sake".
[Malik].
Commentary: Besides the merit of mutual affection, contact and co-operation for the pleasure of Allah, this Hadith tells us that one should disclose one's affection to him whom one loves. It also tells us that when a person is engaged in worship or daily round of recitation, his visitor should not sit before him so that his concentration is not affected. He should sit behind him and wait till he has finished his prayer. The Hadith also teaches us to approach someone from the front so as not to scare him.

383عن أبي كَريمة المِقْدَادِ بن مَعْدِ يكَرِب رضي اللَّه عنه عن النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال « إذَا أَحَبَّ الرَّجُلُ أَخَاهُ ، فَلْيُخْبِرْهُ أَنَّهُ يُحِبُّهُ » رواه أبو داود ، والترمذي وقال : حديثٌ حسنٌ.

383. Abu Karimah Al-Miqdad bin Ma`dikarib (May Allah be pleased with him) reported: The Prophet (PBUH) said, "When a man loves his brother (for Allah sake) let him tell him that he loves him".
[At-Tirmidhi and Abu Dawud].
Commentary: The wisdom behind informing someone that one loves him for the sake of Allah, is to make him aware of the regard shown to him so that this will turn into mutual affection and will, therefore, promote cooperation with each other.

وعن مُعَاذٍ رضي اللَّه عنه ، أنَّ رسول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم ، أَخَذَ بيدِهِ وقال : « يا مُعَاذُ واللَّهِ ، إنِّي لأُحِبُّكَ ، ثُمَّ أُوصِيكَ يَا مُعاذُ لا تَدَعنَّ في دُبُرِ كُلِّ صلاةٍ تَقُولُ : اللَّهُم أَعِنِّي على ذِكْرِكَ وَشُكْرِكَ ، وحُسْنِ عِبَادَتِكَ » .
حديث صحيحٌ ، رواه أبو داود والنسائي بإسناد صحيح .

384. Mu`adh (bin Jabal) (May Allah be pleased with him) reported: Messenger of Allah (PBUH) held my hand and said, "O Mu`adh, By Allah, I love you and advise you not to miss supplicating after every Salat (prayer) saying: `Allahumma a`inni `ala dhikrika wa shukrika, wa husni `ibadatika,' (O Allah, help me remember You, expressing gratitude to You and worship You in the best manner)".
[Abu Dawud and An-Nasa'i].
Commentary: We learn from this Hadith the following:
1. It is commendable to inform those whom one loves for Allah's sake, of this love.
2. The superiority of Mu`adh.
3. It is commendable to say this Du`a after each obligatory Salat.
4. It is commendable to seek Allah's Help in order to discharge one's duties towards Allah in the best possible manner.

385وعن أنسٍ ، رضي اللَّه عنه ، أَنَّ رَجُلاً كَانَ عِنْدَ النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم ، فَمَرَّ بِهِ ، فقال : يا رسول اللَّهِ إِنِّي لأُحِبُّ هَذَا ، فقال له النبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم : «أَأَعْلَمتَهُ ؟ » قالَ : لا قالَ : «أَعْلِمْهُ» فَلَحِقَهُ ، فقالَ : إِنِّي أُحِبُّكَ في اللَّه ، فقالَ : أَحبَّكَ الَّذِي أَحْبَبْتَنِي لَهُ . رواه أبو داود بإِسنادٍ صحيح .

385. Anas bin Malik (May Allah be pleased with him) reported: A man was with the Prophet (PBUH) when another man passed by and the former said: "O Messenger of Allah! I love this man (for Allah's sake)". Messenger of Allah (PBUH) asked, "Have you informed him?" He said, "No". Messenger of Allah (PBUH) then said, "Tell him (that you love him)". So he went up to the man and said to him, "I love you for the sake of Allah;" and the other replied, "May Allah, for Whose sake you love me, love you."
[Abu Dawud].

Chapter 47

باب علامات حبَّ تعالى العبد والحثّ على التخلق بها والسعي في تحصيلها

Signs of Allah's love for His slaves and the efforts for its Achievement

Allah, the Exalted, says:

"Say (O Muhammad (PBUH) to mankind): `If you (really) love Allah then follow me (i.e., accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful.'" (3:31)

"O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower." (5:54)

386 وعن أبي هريرة رضي اللَّه عنه قال : قال رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « إنَّ اللَّه تعالى قال: مَنْ عادى لي ولِيّاً ، فقدْ آذَنْتُهُ بالْحرْبِ ، ومَا تقرَّبَ إليَّ عَبْدِي بشَيءٍ أَحَبَّ إليَّ مِمَّا افْتَرَضْتُ عَلَيْهِ ، ومَا يَزَالُ عَبْدِي يتَقرَّبُ إليَّ بالنَّوَافِلِ حتَّى أُحِبَّهُ ، فإِذا أَحْبَبْتُهُ ، كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ ، ويَدَهُ الَّتِي يَبْطِشُ بِهَا ، ورِجْلَهُ الَّتِي يَمْشِي بها وإنْ سَأَلَني أَعْطيْتُهُ ، ولَئِنْ اسْتَعَاذَنِي لأُعِيذَنَّهُ » رواه البخاري .

معنى « آذَنْتُهُ » : أَعْلَمْتُهُ بأَنِّي مُحَارِبٌ له . وقوله : « اسْتَعَاذَنِي » روي بالباءِ وروي بالنون .

386. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Allah, the Exalted, has said: `I will declare war against him who treats with hostility a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (voluntary prayers or doing extra deeds besides what is obligatory) until I love him, (so much so that) I become his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his leg with which he walks; and if he asks Me something, I will surely give him, and if he seeks My Protection (refuge), I will surely protect him".
[Al-Bukhari]

Commentary: This Hadith tell us the status and distinctive signs of the favoured men of Allah ('Auliya' Allah) The Noble Qur'an has defined them as:
"Those who believed (in the Oneness of Allah) and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds)". (10:63).
According to this definition, every believer who really fears Allah is a favoured of Allah. It means that except for Faith and piety, favoured of Allah are neither people of the special kind nor have they any special distinctive signs, as is generally thought by some people. In this respect, the ignorance of the general public is shocking because they regard even such persons as favoured of Allah who not only neglect the religious obligations and the practice of the Prophet (PBUH), but also woefully lack cleanliness. Sometimes they call even mad or half-mad persons as favourites of Allah, whereas a Wali in the true sense is one who is meticulous about observing the obligations and is fearful of Allah.
This Hadith brings about the following four points:
Firstly, the love of those whom Allah loves entail the love of Allah, and hating them entails the hatred of Allah..
Secondly, when a true Muslim acquires nearness and love of Allah by means of performing religious obligations, supererogatory and voluntary prayers, Allah then becomes his special helper and protects his limbs and organs and does not let them work for His disobedience. Then he does not use any part of his body for things which are disliked by Him. It is wrong to infer from this Hadith, as men of heretical and polytheistic trend try to do, that Auliya' become the eyes, ears, hands, feet, etc. of Allah. That is to say that Almighty Allah descends in them. Thus, on the basis of this contemptible reasoning, they conclude that it makes no difference whether one begs from Allah or Auliya because the two are one being. For such people supplicating "O Allah! Help us", "O Prophet of Allah! Help us" and "O Ali! Help us" etc., are all right. One who says so has certainly gone astray, rather commits Shirk (polytheism). May Allah save us from these sins. According to the Hadith, a true pious man likes and adopts what is liked by Allah, and avoids all such things which are not liked by Him.
Thirdly, the performance of the obligatory acts of worshipping has the first and foremost importance for attaining the pleasure of Allah because their fulfillment is liked the most by Allah and also because they furnish the foundation, on which the edifice of Islam is built. As we cannot think of a building without foundation, similarly, we cannot think of voluntary worship without fulfilling the basic obligations. The fact is that one who neglects them

ceases to be a Muslim. This is the reason for the severe warnings of Allah to those who default on this account. Those who neglect voluntary prayers have not been given any warning. It is, however, true that their performance in addition to the obligatory ones increases lustre of obligations. Nawafil (voluntary acts of worship) help one to attain the exalted place of being loved by Allah by virtue of which one is endowed with the special Help of Allah. Fourthly, Almighty Allah certainly grants the prayers of those whom He loves. But acceptance of their prayers, however, does not mean that their results appear at once. Sometime the results of these prayers appear after a long time. The prayer of virtuous persons is certainly granted but whether it takes a long or short time depends solely on the Will of Allah.

387وعنه عن النبي صلّى اللهُ عَلَيْهِ وسلَّم ، قال : « إذَا أحَبَّ اللَّهُ تعالى العَبْدَ ، نَادَى جِبْريل : إنَّ اللَّه تعالى يُحِبُّ فُلاناً ، فَأَحْبِبْهُ ، فيُحِبُّهُ جِبْريلَ ، فيُنَادى في أهْلِ السَّمَاءِ : إنَّ اللَّه يُحِبُّ فُلاناً ، فَأَحِبوهُ ، فيُحِبُّهُ أهْلُ السَّمَاءِ ، ثُمَّ يُوْضَعُ له القَبُولُ في الأرْضِ » متفقٌ عليه.

وفي رواية لمسلم : قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « إنَّ اللَّهَ تعالى إذا أحبَّ عبْداً دَعا جِبْريل ، فقال : إنِّي أحِبُّ فُلاناً فَأَحْبِبْهُ ، فيُحِبُّهُ جِبْريلُ ، ثُمَّ يُنَادِي في السَّماءِ ، فيَقُولُ : إنَّ اللَّه يُحِبُّ فُلاناً ، فأحِبُّوهُ فيُحِبُّهُ أهْلُ السَّمَاءِ ثمَّ يُوضعُ له القبُولُ في الأرْضِ ، وإذا أبْغَضَ عَبداً دَعا جِبْريل ، فيَقولُ : إنِّي أبْغِضُ فُلاناً ، فأبْغِضْهُ ، فيُبْغِضُهُ جِبْريلُ ، ثُمَّ يُنَادِي في أهْلِ السَّماءِ : إنَّ اللَّه يُبْغِضُ فُلاناً ، فَأَبْغِضُوهُ ، فيُبْغِضُهُ أهْلُ السَّماءِ ثُمَّ تُوضَعُ له البَغْضَاءُ في الأرْضِ » .

387. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "When Allah loves a slave, calls out Jibril and says: `I love so-and-so; so love him'. Then Jibril loves him. After that he (Jibril) announces to the inhabitants of heavens that Allah loves so-and-so; so love him; and the inhabitants of the heavens (the angels) also love him and then make people on earth love him".
[Al-Bukhari and Muslim].
Another narration of Muslim is: Messenger of Allah, (PBUH) said: "When Allah loves a slave, He calls Jibril (Gabriel) and says: `I love so-and-so; so love him.' And then Jibril loves him. Then he (Jibril) announces in the heavens saying: Allah loves so-and-so; so love him; then the inhabitants of the heavens (the angels) also love him; and then people on earth love him. And when Allah hates a slave, He calls Jibril and says: `I hate so-and-so, so hate him.' Then Jibril also hates him. He (Jibril) then announces amongst the inhabitants of heavens: `Verily, Allah hates so-and-so, so you also hate him.' Thus they also start to hate him. Then he becomes the object of hatred on the earth also".
[Al-Bukhari and Muslim].
Commentary: This Hadith mentions the reward of love for the sake of Allah. A person who loves for the sake of Allah is not only loved by Allah but also by the inhabitants of the earth as well as the heavens. On the other hand, those who are hated by Allah are also hated by the inhabitants of the earth and the heavens. It must be borne in mind that they alone remain popular in this world who are righteous by nature - who strictly maintain the distinction between the lawful and the unlawful (Ma`ruf and Munkar). But those whose nature is defected by constant sins, cease to distinguish between right and wrong and lose their credibility. They generally hate the pious persons for the reason that every category of people loves and likes people of its own kind.

388وعن عائشة رضي اللَّهُ عنها ، أن رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ، بعَثَ رَجُلاً عَلَى سريَّةٍ ، فكَانَ يقْرأ لأصْحابهِ في صلاتِهِمْ ، فيخْتِمُ بــ { قُلْ هُوَ اللَّهُ أحَدٌ } فلمَّا رَجَعُوا ، ذكَروا ذلكَ لرسولِ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم ، فقال : « سَلُوهُ لأيِّ شَيءٍ يَصْنَعُ ذلكَ ؟ » فسَألُوه ، فقَالَ : لأنَّهَا صِفَةُ الرَّحْمَنِ ، فَأنَا أحِبُّ أنْ أقْرَأ بِهَا، فقال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « أخْبِرُوهُ أنَّ اللَّه تعالى يُحِبُّهُ » متفقٌ عليه .

388. `Aishah (May Allah be pleased with her) reported: Messenger of Allah, (PBUH) appointed a man in charge of an army unit who led them in Salat (prayer); he always concluded his recitation with Surat Al-Ikhlas: "Say (O Muhammad (PBUH)): 'He is Allah, (the) One. Allah-us-Samad (Allah - the Self-Sufficient). He begets not, nor was He begotten. And there is none equal or comparable to Him.'" (112:1-4) Upon their return to Al-Madinah, they mentioned this to Messenger of Allah (PBUH), who said, "Ask him why he does so?" He was asked and he said, "This Surah contains the Attributes of Allah, the Gracious, and I love to recite it. Messenger of Allah (PBUH) then told them, "Tell him that Allah loves him".
[Al-Bukhari and Muslim].
Commentary: We learn from the Hadith the following:
1. The Companions always rushed to the Prophet (PBUH) to ask his opinion about anything they noticed strange to them.

2. The superiority of Surat Al-Ikhlas as it clarifies points of Tauhid.
3. The permissibility to recite two Surah during Salat, apart from Surat Al-Fatihah, in one single Rak`ah.
4. The permissibility of reciting the same Surah over and over again, as this Sahabi (Companion) who led the Salat used to recite Surat Al-Ikhlas after each recitation.

Chapter 48

باب التحذير من إيذاء الصالحين والضعفة والمساكين

Warning against persecution of the Pious, the Weak and the Indigent

Allah, the Exalted, says:
"And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin." (33:58)
"Therefore, treat not the orphan with oppression. And repulse not the beggar." (93:9,10)

وعن جُنْدَبِ بن عبد اللَّه رضي اللَّه عنه قال : قال رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « مَنْ صَلَّى صَلاَةَ الصُّبْح ، فَهُوَ في ذِمَّةِ اللَّه ، فَلا يَطْلُبَنَّكُمْ اللَّهُ مِنْ ذِمَّتِهِ بِشَيءٍ ، فَإِنَّهُ مَنْ يَطْلُبْهُ مِنْ ذِمَّتِهِ بِشَيءٍ ، يُدْرِكْهُ ، ثُمَّ يَكُبُّهُ عَلَى وَجْهِهِ في نَارِ جَهَنَّمَ » رواه مسلم .

389. Jundub bin Abdullah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "He who performs the Fajr (dawn) prayer comes under the Protection of Allah, so beware lest Allah questions you about what you owe Him. For if He questions anyone of you and he falls short of fulfilling the duty which he owes Him, He will requite and then throw upon his face into the Hell-fire".
[Muslim].
Commentary: A Muslim who performs Fajr prayer receives the protection of Allah. But he who does not fall short of fulfilling the duty which he to owes Allah. It also serves a warning in case of not observing such duty, Allah will demand failing to it. If He does, Hell will be the requital. This highlights the merit of performing the Fajr prayer with congregation, while the second warns a Muslim that since he has started that day by a pledge with Allah, he must keep it for the full day and abstain from doing anything which goes against it.

Chapter 49

باب إجراء أحكام الناس على الظاهر وسرائرهم إلى الله تعالى

Making Judgment of people keeping in view their evident actions and leaving their hidden Actions to Allah (swt)

Allah, the Exalted, says:

"But if they repent and perform As-Salat (Iqamat-As-Salat), and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful." (9:5)

390 وعن ابن عمر رضي اللَّه عنهما ، أن رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « أُمِرْتُ أَنْ أُقاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لا إِلهَ إِلاَّ اللَّه ، وَأَنَّ مُحَمَّداً رسولُ اللَّهِ ، ويُقِيمُوا الصَّلاةَ ، وَيُؤتوا الزَّكاةَ ، فإِذَا فعَلُوا ذلكَ ، عَصمُوا مِنِّي دِماءَهُمْ وَأَمْوالَهُمْ إِلاَّ بحَقِّ الإِسْلامِ ، وحِسابُهُمْ عَلى اللَّه تعالى » متفقٌ عليه .

390. `Abdullah bin `Umar (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "I have been commanded (by Allah) to fight people until they testify that there is no true god except Allah, and that Muhammad is the Messenger of Allah, and perform Salat and pay Zakat. If they do so, they will have protection of their blood and property from me except when justified by Islam, and then account is left to Allah".
[Al-Bukhari and Muslim].

Commentary: This Hadith brings out the following three points:
1. The objective of Jihad. This objective warrants that one must struggle against Kufr (disbelief) and Shirk (polytheism) and the worship of falsehood in all its forms. Jihad has to continue until this objective is achieved. This contention is supported by a Hadith, to the effect that Jihad will continue till the Day of Resurrection. In this Hadith the word (An-Nas) translated above as "people" stands for the polytheists and idolaters. The reason being that other Nasus (pl. of Nass, meaning `text') confirm the exemption of Ahl-ul-Kitab (people of the Scriptures) from it subject to the condition that they agree to pay Jizyah (dues imposed by Islam on the people of the Book living under the protection of an Islamic state) and submit to the Muslim rule. The Arab pagans have only the choice to either embrace Islam or face war. In the latter case, it is incumbent on the Mulsims to wage Jihad against them to wipe out Kufr and Shirk and raise the banner of Tauhid everywhere.
This Hadith strongly refutes the people who distort the Islamic concept of Jihad and hold that Islam preaches defensive war only. It is an apologetic approach because defensive war has to be fought in any case by every nation and country. Thus, it is a compulsion and needs no justification. The real distinction of Islam lies in its enjoining Muslims to wage war for upholding the truth beside fighting for their own defense. The domination of Kufr, Shirk and falsehood is darkness, heresy and tyranny, and the objective of Islam is to purge the world of all these evils. It aims at liberating man from the worship of man, set them on the path of worship of Allah, and to provide a just and equitable society to mankind. Wherever in the world there is tyranny, ignorance and heresy, Muslims are bound to fight such evils and finish them by means of Jihad.
There is also a third form of Jihad which is waged against countries where Muslims are victims of aggression, suppression and cruelties of the non-Muslims. It is incumbent upon Muslims to liberate their brethren in Faith from the clutches of the non-Muslims by means of Jihad. So long Muslims performed this obligation with a sense of duty, Islam and its followers were dominant in the world and ever since they have ignored this obligation, both are in subjugation and disgrace. In other words, the secret of power and stability of Muslims lies in Jihad. Muslims need to understand this secret like their ancestors.
2. Life and property of every person is secured after his joining the fold of Islam. He will, however, be subject to the law of Islam, one of which is payment of Zakat. If he murders any Muslim, he will also be killed in return, unless the heirs of the victim pardon the murderer or accept blood-money (Diyah) for it.
3. When a person embraces Islam, the laws of Shari`ah apply to him according to his apparent condition only. His heart will not be probed for this purpose. In case, he is not sincere or he has some design in joining the fold of Islam, no action will be taken against him until guilt is fully proved. What he has in his heart will be left to Allah Who will pass judgement on his intention on the Day of Resurrection. This Hadith is related to this chapter for its third point. In their debate on this point, some `Ulama' have contended that such people who believe in Tauhid and obey the injunctions of Shari`ah are not to be declared as infidels.

391وعن أبي عبدِ اللَّه طارق بن أشَيْمٍ ، رضي اللَّه عنه ، قال : سمعتُ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقُولُ : « مَنْ قال لا إِلهَ إِلاَّ اللَّهُ محمدا رسولُ اللَّه ، وَكَفَرَ بما يُعْبَدُ مِنْ دُونِ اللَّهِ ، حَرُمَ مالُهُ وَدَمُهُ ، وَحِسابُهُ على اللَّه تعالى » رواه مسلم .

391. Abu Abdullah bin Tariq bin Ashyam (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "He who professes La ilaha illallah (There is no true god except Allah), and denies of everything which the people worship besides Allah, his property and blood become inviolable, and it is for Allah to call him to account". [Muslim].

392وعن أبي مَعْبدٍ المِقْدَادِ بن الأَسْوَدِ ، رضي اللَّه عنه ، قال : قلت لرسُولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : أَرأَيْتَ إنْ لَقيتُ رَجُلاً مِنَ الكُفَّار ، فاقْتَتَلْنَا ، فضَرَبَ إحْدَى يَدَيَّ بالسَّيْفِ ، فقطعها ثُمَّ لاذَ منِّي بشَجَرَةٍ ، فقال : أَسْلَمْتُ للَّهِ ، أأقتُلُهُ يا رسولَ اللَّه بَعْدَ أنْ قالَها ؟ فقالَ : « لا تَقْتُلْهُ » ، فقُلْتُ يا رسُولَ اللَّه قطعَ إحدَى يَدَيَّ ، ثُمَّ قال ذلكَ بَعْدَما قطعَها ؟ فقال : « لا تَقْتُلْهُ ، فإنْ قَتَلْتَهُ ، فإنَّهُ بمنزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ . وإنَّكَ بمَنْزِلَتِهِ قَبْلَ أنْ يَقُولَ كَلِمَتَهُ التي قال» متفقٌ عليه.
ومعنى « إنَّهُ بمَنْزِلَتِك » أيْ : مَعْصُومُ الدَّمِ مَحْكُومٌ بإسْلامِهِ ، ومعنى « إنَّكَ بمَنْزِلَته » أيْ : مُبَاحُ الدَّمِ بالْقِصَاص لِوَرَثَتِهِ ، لا أنَّهُ بمَنْزِلَتِهِ في الْكُفْرِ ، واللَّه أعلم .

392. Al-Miqdad bin Al-Aswad (May Allah be pleased with him) reported: I said, "Tell me, O Messenger of Allah, if I meet an infidel, and we fight together, and he cuts off my hands with his sword, then hides from me behind a tree and (then) says he has submitted himself to Allah. Shall I kill him after he has said it?" He (PBUH) replied, "Do not kill him." I submitted, "But O Messenger of Allah, he cut off one of my hands and only then he said it." Messenger of Allah (PBUH) then replied, "Do not kill him, for if you do so, he will be in the position in which you were before you killed him (i.e., he will be considered a Muslim and thus his life will be inviolable), and you will be in the position in which he was before he made his testimony (i.e., your life will not be inviolable, for his heirs can ask for Qisas)".
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us that injunctions of Islam will be enforced on a person according to his apparent condition not his insight. The reason being that nobody is capable of knowing the insight of others. When a person professes Islam, we have to accept him a Muslim; and it will be our duty to protect his life and property. If, in spite of knowing that his life and property are sacred, a Muslim murders him, then it will be quite fair for the heirs of the victim to have Qisas for the murder. If the murderer poses ignorance or takes shelter of some reason, then he will be liable for Diyah only. The Prophet (PBUH) arranged payment of Diyah to the heirs of the victim in the case mentioned in this Hadith because some of the Companions of the Prophet (PBUH) had advanced the argument that the murderer had slain the victim on the presumption that he had professed Islam just to save his life.

393وعن أسامة بن زَيْدٍ ، رضي اللَّه عنهما ، قال : بعثَنَا رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم إلى الحُرَقَةِ مِنْ جُهَيْنَة ، فصَبَّحْنا الْقَوْمَ عَلَى مِياهِهِمْ ، ولَحِقْتُ أَنَا ورَجُلٌ مِنَ الأَنْصَارِ رَجُلاً مِنهُمْ فَلَمَّا غَشِيناهُ قال : لا إله إلاَّ اللَّه ، فكفَّ عَنْهُ الأَنْصارِيُّ ، وطَعَنْتُهُ برُمْحِي حَتَّى قَتَلْتُهُ ، فَلَمَّا قدِمْنَا المَدينَة ، بلَغَ ذلِكَ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم ، فقال لي : « يا أُسامةُ أَقَتَلْتَهُ بَعْدَ ما قالَ : لا إلهَ إلاَّ اللَّهُ ؟ قلتُ : يا رسولَ اللَّه إنَّمَا كَانَ مُتَعَوِّذاً ، فقالَ : « أَقتَلْتَهُ بَعْدَ مَا قالَ لا إلهَ إلاَّ اللَّهُ؟،» فما زَالَ يُكَرِّرُهَا عَلَيَّ حَتَّى تَمَنَّيْتُ أنِّي لَمْ أكُنْ أَسْلَمْتُ قَبْلَ ذلِكَ الْيَوْمِ .
متفقٌ عليه .
وفي روايةٍ : فقالَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « أَقالَ : لا إلهَ إلاَّ اللَّهُ وقَتَلْتَهُ ؟، قلتُ : يا رسولَ اللَّهِ ، إنَّمَا قالَهَا خَوْفاً مِنَ السِّلاح ، قال : « أفَلا شَقَقْتَ عَنْ قلبِهِ حَتَّى تَعْلَمَ أَقالَهَا أَمْ لا؟،» فمَا زَالَ يُكَرِّرُهَا حَتَّى تَمَنَّيْتُ أَنِّي أَسْلَمْتُ يَوْمئِذٍ .
»الحرقة « بضم الحاء المهملة وفتح الراء : بطن من جهينة القبيلة المعروفة ، وقوله متعوذاً: أي معتصماً بها من القتل لا معتقداً لها .

393. Usamah bin Zaid (May Allah be pleased with them) reported: Messenger of Allah (PBUH) sent us to Huraqat, a tribe of Juhainah. We attacked that tribe early in the morning and defeated them, (then) a man from the Ansar and I caught hold of a man (of the defeated tribe). When we overcame him, he said: `La ilaha illallah (There is no true god except Allah).' At that moment, the Ansari spared him, but I attacked him with my spear and killed him. By the time we went back to Al-Madinah, news had already reached Messenger of Allah (PBUH). He said to me, "O Usamah, did you kill him after he professed La ilaha illallah (There is no true god except Allah)?" I said, "O Messenger of Allah! He professed it only to save his life." Messenger of Allah (PBUH) repeated, "Did you kill him after he had professed La ilaha illallah?" He went on repeating this to me until I wished I had not embraced Islam before that day (so that I would have not committed this sin).
[Al-Bukhari and Muslim].

Another narration is: Messenger of Allah (PBUH) said, "Did you kill him in spite of his professing La ilaha illallah?" I said, "O Messenger of Allah! He said out of fear of our arms." He (PBUH) said, "Why did you not cut his heart open to find out whether he had done so sincerely or not?" He continued repeating it until I wished that I had embraced Islam only that day.

Commentary: The relevance of this Hadith with the present chapter is evident from the fact that it stresses that injunctions of Islam will be enforced on every Muslim according to his apparent condition. It is a very wise course indeed for the reason that it has closed the door of retaliation; otherwise, everyone could kill his enemy on the pretext that the victim was not sincere in his profession of Islam. In order to rule out the possibility of any such mischief, probing into the true condition of the heart is ruled out. A Muslim has to be treated according to his apparent condition only.

394وعن جُنْدبِ بن عبد اللَّه ، رضي اللَّه عنه ، أنَّ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم بعث بعْثاً مِنَ المُسْلِمِينَ إلى قوْمٍ مِنَ المُشْرِكِينَ ، وَأَنَّهُمْ الْتَقوْا ، فكَانَ رَجُلٌ مِنَ المُشْرِكِينَ إذا شَاءَ أنْ يَقْصِدَ إلى رَجُلٍ مِنَ المُسْلِمِينَ قصدَ لَهُ فقتَلَهُ ، وَأَنَّ رَجُلاً مِنَ المُسلِمِينَ قصدَ غَفْلَتَهُ ، وكُنَّا نَتَحدَّثُ أنَّهُ أُسامَةُ بْنُ زَيْدٍ فلمَّا رفَعَ عليه السَّيْفَ ، قال : لا إله إلاَّ اللَّهُ ، فقتَلَهُ ، فجَاءَ الْبَشِيرُ إلى رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، فسَأَلَهُ ، وأخْبَرَهُ ، حَتَّى أخْبَرَهُ خَبَر الرَّجُلِ كَيْفَ صنَعَ ، فدَعَاهُ فسَأَلَهُ ، فقال : « لِمَ قتَلْتَهُ ؟ » فقال: يا رسولَ اللَّهِ أَوْجَعَ في المُسْلِمِينَ ، وقتَلَ فُلاناً وفُلاناً وسمَّى له نفراً وإنِّي حمَلْتُ عَلَيْهِ ، فلَمَّا رأَى السَّيْفَ قال : لا إله إلاَّ اللَّهُ . قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « أَقَتَلْتَهُ ؟ » قال : نَعمْ ، قال : « فكيْفَ تَصنْعُ بلا إله إلاَّ اللَّهُ ، إذا جاءَت يوْمَ القيامَةِ ؟ » قال يا رسولَ اللَّه اسْتَغْفِرْ لي . قال : « وكيفْ تَصنْعُ بلا إله إلاَّ اللَّهُ، إذا جاءَت يَوْمَ القِيامَةِ ؟ » فجَعَلَ لا يَزِيدُ على أنْ يقُولَ : « كيفَ تَصنْعُ بلا إلهَ إلاَّ اللَّهُ إذا جاءَتْ يَوْمَ القِيامَةِ » رواه مسلم .

394. Jundub bin `Abdullah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) dispatched a contingent of the Muslims to a tribe of the polytheists. The two sides met (in combat) at one place. A man among the polytheists was so dashing that, whenever he intended to kill a man from Muslims, he killed him. Amongst the Muslims, too, was a man looking forward to (an opportunity of) his (polytheist's) unmindfulness. He (the narrator) said: We talked that he was Usamah bin Zaid (May Allah be pleased with him). When he raised his sword, he (the soldier of the polytheists) uttered: "La ilaha illallah (There is no true god except Allah)." But he (Usamah bin Zaid) killed him. When the good news of victory reached Messenger of Allah (PBUH) he asked him (about the events of the battle), and he informed him about the man (Usamah) and what he had done. He (Messenger of Allah (PBUH)) sent for him and asked him why he had killed him. He (Usamah) said, "O Messenger of Allah, he struck the Muslims and killed such and such of them." And he named some of them. (He continued): "I attacked him and when he saw the sword he said: `La ilaha illallah.'" Messenger of Allah (PBUH) said, "Did you kill him?" He (Usamah) replied in the affirmative. The Messenger of Allah then remarked, "What would you do with regard to (the utterance): La ilaha illallah, when it comes (before you) on the Day of Resurrection?" He (Usamah) said, "O Messenger of Allah! Beg forgiveness for me". He (the Prophet (PBUH)) said, "What would you do with regard to (the utterance): La ilaha illallah, when it comes (before you) on the Day of Resurrection?" He (Messenger of Allah (PBUH)) added nothing to it but kept repeating, "What would you do with regard to (the utterance): La ilaha illallah, when it comes (before you) on the Day of Resurrection?".
[Muslim].

Commentary: This Hadith mentions the incident which has been quoted in the preceding one. There is only a slight variation in the wording of the two. This Hadith is reported by Muslim under the chapter "The prohibition of killing a Kafir (disbeliever) after having testified that none has the right to be worshipped but Allah".

395وعن عبدِ اللَّه بن عتبة بن مسعودٍ قال : سمِعْتُ عُمَر بْنَ الخَطَّابِ ، رضي اللَّه عنه يقولُ: « إنَّ نَاساً كَانُوا يُؤْخَذُونَ بالوَحْيِ في عَهْدِ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، وإنَّ الوَحْيَ قدِ انْقطَعَ، وإنَّمَا نَأْخُذُكُمْ الآنَ بما ظَهَرَ لَنَا مِنْ أعْمَالِكُمْ ، فمَنْ أظْهَرَ لنا خَيْراً ، أَمَّنَّاه ، وقرَّبناه ولَيْس لنا مِنْ سَرِيرتِهِ شيءٌ ، اللَّهُ يُحاسِبُهُ في سريرَتِهِ ، ومَنْ أظْهَرَ لَنَا سُوءاً ، لَمْ نأمنْهُ ، ولَمْ نُصدِّقْهُ وإنْ قال إنَّ سَرِيرتَه حَسَنَةٌ » رواه البخاري .

395. `Abdullah bin `Utbah bin Mas`ud reported: I heard `Umar bin Al-Khattab (May Allah be pleased with him) reported saying: "In the lifetime of Messenger of Allah (PBUH) some people were called to account through Revelation. Now Revelation has discontinued and we shall judge you by your apparent acts. Whoever displays to us good, we shall grant him peace and security, and treat him as a near one. We have nothing to do with his insight. Allah will call him to account for that. But whosoever shows evil to us, we shall not grant him security nor shall we

believe him, even if he professed that his intention is good."
[Al-Bukhari].
Commentary: This Hadith also proves that the injunctions go with the apparent acts of a person and not with will and intention. It also indicates that a good intention does not waive the Qisas and establishing the justice.

Chapter 50

باب الخوف

Fear (of Allah)

Allah, the Exalted, says:
"And fear none but Me". (2:40)
"Verily, (O Muhammad (PBUH)) the Grip (punishment) of your Rubb is severe". (85:12)
"Such is the Seizure of your Rubb when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful, (and) severe. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. And We delay it only for a term (already) fixed. On the Day when it comes, no person shall speak except by His (Allah's) Leave. Some among them will be wretched and (others) blessed. As for those who are wretched, they will be in the Fire, sighing in a high and low tone". (11:102-106)
"And Allah warns you against Himself (His punishment)". (3:30)
"That Day shall a man flee from his brother. And from his mother and his father. And from his wife and his children. Every man that Day will have enough to make him careless of others". (80:34-37)
"O mankind! Fear your Rubb and be dutiful to Him! Verily, the earthquake of the Hour (of Resurrection) is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah". (22:1,2)
"But for him who fears the standing before his Rubb, there will be two Gardens (i.e., in Jannah)". (55:46)
"And some of them draw near to others, questioning. Saying: `Aforetime, we were afraid (of the punishment of Allah) in the midst of our families. So Allah has been gracious to us, and has saved us from the torment of the Fire. Verily, we used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful.". (52:25-28)

396 عن ابن مسعودٍ ، رضي اللَّه عنه ، قال : حدثنا رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ، وهو الصَّادِقُ المصدوقُ : « إنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ في بطْنِ أُمِّهِ أَرْبَعِينَ يَوْماً نُطْفَةً ، ثُمَّ يَكُونُ عَلَقَةً مِثلَ ذلِك ، ثُمَّ يَكُونُ مُضْغَةً مثلَ ذلِك ، ثُمَّ يُرْسَلُ المَلَكُ ، فَيَنْفُخُ فِيهِ الرَّوحَ ، وَيُؤْمَرُ بأَرْبَعِ كَلِماتٍ : بِكَتْبِ رزقِهِ ، وَأَجلِهِ ، وَعملِهِ ، وَشَقِيٌّ أَوْ سعِيدٌ . فوَ الَّذِي لا إِله غيْرُهُ إِنَّ أَحدَكُمْ لَيعْملُ عملَ أَهْلِ الجَنَّةِ حَتَّى ما يكُونُ بيْنَهُ وبيْنَها إِلاَّ ذِراعٌ ، فَيَسْبِقُ عَلَيْهِ الْكِتابُ ، فَيَعْمَلُ بعمَلِ أَهْلِ النَّارِ ، فَيدْخُلُها ، وَإِنَّ أَحدَكُمْ لَيَعْمَلُ بِعملِ أَهْلِ النَّار حَتَّى ما يَكُونُ بيْنَهُ وبيْنَهَا إِلاَّ ذِراعٌ ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فيَعْمَلُ بعمَلِ أَهْلِ الجَنَّةِ فَيَدْخُلُهَا » متفقٌ عليه .

396. `Abdullah bin Mas`ud (May Allah be pleased with him) reported: Messenger of Allah (PBUH), the truthful and the receiver of the truth informed us, saying, "The creation of you (humans) is gathered in the form of semen in the womb of your mother for forty days, then it becomes a clinging thing in similar (period), then it becomes a lump of flesh like that, then Allah sends an angel who breathes the life into it; and (the angel) is commanded to record four things about it: Its provision, its term of life (in this world), its conduct; and whether it will be happy or miserable. By the One besides Whom there is no true god! Verily, one of you would perform the actions of the dwellers of Jannah until there is only one cubit between him and it (Jannah), when what is foreordained would come to pass and he would perform the actions of the inmates of Hell until he enter it. And one of you would perform the actions of the inmates of Hell, until there is only one cubit between him and Hell. Then he would perform the acts of the dwellers of Jannah until he would enter it."
[Al-Bukhari and Muslim].
Commentary: This Hadith deals with the problem of fate in which Faith is essential. What it means is that Almighty Allah already knows about every person, whether he will be pious or impious, whether he will go to Jannah or Hell. He has already recorded all this. But it does not mean that man is absolutely helpless and is deprived of will and power, as is believed by some deviant sects who have gone astray. Fate is in fact a manifestation of the Knowledge of Allah and it has nothing to do with the will and intention of a person. Allah has not created man as a helpless creature, but has endowed him with the freedom of will and action, because in the absence of these two qualities, there would be no justification for his trial. He could only be put to test if he was granted not only the ability to choose between good and evil but also the freedom to act. For this purpose, Almighty Allah, has clearly indicated to man both the paths and granted him freedom to choose whichever he likes. He has also told him the ultimate end of each. The Noble Qur'an says:
"Verily, We showed him the way, whether he be grateful or ungrateful". (76:3)
"Then whosoever wills, let him believe; and whosoever wills, let him disbelieve". (18:29).

But by mentioning this Hadith in the chapter relating to the fear of Allah, Imam An-Nawawi has warned that we should be fearful of Allah, pray for His Help, and an auspicious end of our life. He has advised us to adopt whatever means are available to us. In other words, we should make Faith and piety a way of life because one can find the means and resources according to one's capacity. Since nobody knows the result of his endeavours, one should leave it to Allah and rest assured that He Who has created him with a purpose will also create the ways and means to attain it. He who adopts piety, the ways to piety will open for him; and he who adopts evil, the ways to evil will open for him.

A Muslim should never go towards evil at any stage of his life, lest his life comes to an end suddenly and he is deprived of the reward of all the good deeds he has done during his life and consequently he is consigned to Hell rather than Jannah. May Allah save us from a bad end and such actions which lead one to Hell.

397وعنه قال : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « يُؤْتَى بجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ ، مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجُرُّونَهَا » رواه مسلم .

397. Ibn Mas`ud (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Hell will be brought on that Day (the Day of Resurrection) with seventy bridles; and with every bridle will be seventy thousand angels, pulling it".

[Muslim].

Commentary: This Hadith deals with the hidden matters relating to the Unseen world. Muslims are ordained by Allah to believe in them. It is wrong to hold them as metaphorical. They are realities but we can not imagine them.

398وعن النُّعْمَانِ بنِ بَشِيرٍ ، رضي اللَّه عنهما ، قال : سمِعتُ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، يقول: « إنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَاباً يَوْمَ الْقِيامَةِ لَرَجُلٌ يُوضَعُ في أَخْمَصِ قدميْهِ جمْرَتَانِ يغْلِي مِنْهُمَا دِمَاغُهُ مَا يَرى أَنَّ أحداً أشَدُّ مِنْه عَذَاباً ، وَإنَّه لأَهْوَنُهُمْ عذَاباً » متفق عليه .

398. Nu`man bin Bashir (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "The least tortured man on the Day of Resurrection is one underneath whose feet will be placed two live coal, and his brain will be boiling, and he would think that he is the most tortured, while he is the least tortured",

[Al-Bukhari and Muslim].

Commentary: According to the narration in Muslim, the straps of shoes to be worn by the inhabitants of Hell would be of fire which will make their brains boil like a cooker placed on oven. Some narrators have stated that the man alluded to will be Abu Talib, the real uncle of the Prophet (PBUH) and his most kind and sympathetic supporter. But since he had died as polythiest, he will be sent to Hell. May Allah save us from it.

399وعن سمُرةَ بن جُنْدبٍ ، رضي اللَّه عنه ، أن نبيَّ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إلى كَعْبَيهِ ، ومِنْهُمْ منْ تأْخُذُهُ إلى رُكْبَتَيْهِ ، وَمِنْهُمْ منْ تَأْخُذُهُ إلى حُجْزَتِهِ ، ومِنْهُمْ منْ تَأْخُذُهُ إلى تَرْقُوَتِهِ » رواه مسلم .

»الحُجْزَةُ » : مَعْقِدُ الإزار تحْتَ السُّرَّةِ . و « التَّرْقُوَةُ » بفتح التاءِ وضم القاف : هِي العظْمُ الذِي عِنْدَ ثُغْرةِ النَّحْر ، وللإِنْسَان ترْقُوَتَانِ في جَانِبَي النَّحْرْ.

399. Samurah bin Jundub (May Allah be pleased with him) reported: Prophet of Allah (PBUH) said, "Among the people of Hell are there those who will be emersed in fire to their ankels, some to their knees, some to their waists, and some to their throats".

[Muslim].

Commentary: This Hadith tells us that the inhabitants of Jannah will be classified into different categories and enjoy different kinds of luxuries according to their merits. A similar classification will also be made in the inhabitants of Hell and they will suffer torments according to their misdeeds.

400وعن ابن عمر رضي اللَّه عنهما أن رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « يَقُومُ النَّاسُ لِرَبِّ العالمِينَ حَتَّى يَغِيب أحدُهُمْ في رَشْحِهِ إلى أَنْصَافِ أُذُنَيه » متفقٌ عليه.

و « الرَّشْحُ » العرَقُ .

400. Ibn `Umar (May Allah be pleased with them) reported: I heard Messenger of Allah (PBUH) as saying, "Mankind will stand before Allah, the Rubb of the worlds (on the Day of Resurrection), some of them will stand submerged in perspiration up to half of their ears".

[Al-Bukhari and Muslim].

Commentary: This Hadith gives us a glimpse of the horrible scene of the Resurrection when people will stand in awe before Allah.

401وعن أنس ، رضي اللَّه عنه ، قال : خَطَبَنَا رَسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، خُطبَةً ما سَمِعْتُ مِثْلَهَا قطُّ ، فقال : « لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلا ولَبَكَيْتم كَثِيراً» فغَطَّى أَصْحابُ رسولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم وجُوهَهم ، ولَهُمْ خَنِينٌ . متفقٌ عليه .

وفي رواية : بَلَغَ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم عَنْ أَصْحابِهِ شَيءٌ فَخَطَبَ ، فقال : « عُرِضَتْ عَلَيَّ الجَنَّةُ والنَّارُ ، فلَمْ أر كَاليَوْمِ فِي الخَيْرِ وَالشَّرِّ ، ولَوْ تَعْلَمُونَ مَا أعلمُ لَضحِكْتُم قَلِيلاً ، وَلَبَكَيْتُمْ كَثِيراً » فما أتَى عَلَى أَصْحَابِ رسولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يومٌ أَشَدُّ مِنْهُ غَطَّوْا رُؤُسهُمْ وَلَهُمْ خَنِينٌ .

»الخَنِينُ « بالخاءِ المعجمة : هُوَ البُكَاءُ مَعَ غُنَّةٍ وَانْتِشَاقُ الصَّوتِ مِنَ الأَنْفِ .

401. Anas bin Malik (May Allah be pleased with him) reported: Messenger of Allah (PBUH) delivered a Khutbah to us the like of which I had never heard from him before. He said, "If you knew what I know, you would laugh little and weep much". Thereupon those present covered their faces and began sobbing.
[Al-Bukhari and Muslim].
Another narration is: Messenger of Allah (PBUH) heard of something about his Companions upon which he addressed them and said, "Jannah and (Hell) Fire were shown to me and I have never seen the like of this day in good and in evil. If you were to know what I know, you would laugh little and weep much". His Companions experienced such suffering on that day that had no equal. They covered their faces and began to weep.
[Al-Bukhari].
Commentary:
1. We learn from this Hadith that Jannah and Hell do exist. The Prophet (PBUH) was shown both of them.
2. Excessive laughing is improper because it indicates that one is careless and forgetful of the Hereafter, while a Muslim is required to be all the time alert and careful about it.
3. To weep out of fear of Allah, is praiseworthy because it indicates that one's heart is full of fear and he is worried about the Hereafter.

402وعن المِقْدَاد ، رضيَ اللَّه عنه ، قال : سَمِعْتُ رسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم يَقُولُ : « تُدْنَي الشَّمْسُ يَومَ القِيَامَةِ مِنَ الخَلْقِ حتَّى تَكُونَ مِنْهُمْ كَمِقْدَارِ مِيل » قالَ سُلَيمُ بْنُ عَامِرٍ الرَّاوِي عنْ المِقْدَاد : فَوَاللَّهِ مَا أَدْرِي ما يَعْنِي بالمِيل ، أَمَسَافَةَ الأرض أَم المِيل الَّذِي تُكْتَحَلُ بِهِ العيْنُ « فَيَكُونُ النَّاسُ عَلَى قدْرِ أَعْمالِهِمْ في العَرَقِ ، فَمِنْهُمْ مَنْ يَكُونُ إِلى كعْبَيْهِ ، وَمِنْهُمْ مَنْ يَكُونُ إلى رُكْبَتَيْهِ ، ومِنْهُمْ منْ يكون إلى حِقْوَيْهِ ومِنْهُمْ مَنْ يُلْجِمُهُ العَرَقُ إلْجاماً » وَأَشَارَ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم بيدِهِ إلى فِيه . رواه مسلم .

402. Al-Miqdad (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "On the Day of Resurrection, the sun will come so close to people that there would be left only a distance of one Meel". Sulaim bin `Amir said: By Allah, I do not know whether he meant by "Meel", the mile of the distance measure or the stick used for applying antimony powder to the eye. (Messenger of Allah (PBUH) is, however, reported to have said:) "The people then will be submerged in perspiration according to their deeds, some up to their ankles, some up to their knees, some up to the waist and some will have the bridle of perspiration (reaching their mouth and nose) and, while saying this Messenger of Allah (PBUH) pointed to his mouth with his hand".
[Muslim].
Commentary: It is not clear whether the Arabic word (Meel) in this Hadith is for the mileage or is the stick used for applying antimony. A mile consists of eight furlongs. Some of the commentators of Hadith hold that it comprises four thousand Dhira`. Hafiz Ibn Hajar is of the opinion that it is equal to twelve thousand human steps. (For detail please see the book `Mir'atul Mafatih' Chapter Salat-us-Safar). If it stands for the mileage even then it gives an idea of the heat of the sun. Although it is billions of miles away from the earth but one cannot bear its heat in summer. When the sun shall be at a distance of one mile, its heat shall be so intense that people would be immersed in sweat. May Allah save us from it.

403وعن أبي هريرة ، رضيَ اللَّه عنه ، أنَّ رسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « يَعْرَقُ النَّاسُ يَوْمَ القِيامَةِ حَتَّى يذْهَب عَرَقُهُمْ في الأَرْضِ سَبْعِينَ ذِراعاً ، ويُلْجِمُهُمْ حَتَّى يَبْلُغَ آذانَهُمْ » متفقٌ عليه .

ومعنى « يَذْهَبُ في الأَرْضِ » : ينزل ويغوص .

403. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "The people will perspire on the Day of Resurrection and their perspiration will be seventy cubits down in the earth and it will reach

up to their ears (they will be bridled with it)".
[Al-Bukhari and Muslim].

404وعنه قال : كنا مع رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم إذ سَمِعَ وَجْبَةً فقال : « هَلْ تَدْرُونَ ما هذا؟» قُلْنَا : اللَّه وَرَسُولُهُ أَعْلَمُ ، قال : هذا حَجَرٌ رُمِيَ بِهِ فِي النَّارِ مُنْذُ سَبْعِينَ خَرِيفاً فَهُوَ يهْوِي في النَّارِ الآنَ حَتَّى انْتَهَى إلى قَعْرِهَا ، فَسَمِعْتُمْ وجْبَتَهَا» رواه مسلم .

404. Abu Hurairah (May Allah be pleased with him) reported: We were in the company of Messenger of Allah (PBUH) when we heard a bang. Thereupon Messenger of Allah (PBUH) said. "Do you know what this (sound) is?" We said, "Allah and His Messenger know better." He (PBUH) said, "That is a stone which was thrown into Hell seventy years before and it has just reached its bottom".
[Muslim].
Commentary: One can imagine the torments and horrors of Hell from its depth.

405وعن عَدِيِّ بن حاتمٍ ، رضي اللَّه عنه ، قال : قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « ما مِنْكُمْ مِنْ أَحَدٍ إلاَّ سيُكَلِّمُهُ رَبُّهُ لَيْس بيْنَهُ وبيْنَهُ تُرْجُمَانٌ ، فَيَنْظُرُ أَيْمنَ مِنْهُ ، فلا يَرَى إلاَّ ما قدَّمَ ، وينظر أشأم منه فلا يرى إلا ما قدم ، وينْظُرُ بيْنَ يَدَيه ، فلا يَرَى إلاَّ النَّار تِلْقاءَ وَجهِهِ، فاتَّقُوا النَّار ولَوْ بِشِقِّ تَمْرَةٍ » متفقٌ عليه .

405. `Adi bin Hatim (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Everyone of you will speak to his Rubb without an interpreter between them. He will look to his right side and will see only the deeds he had previously done; he will look to his left and will see only the deeds he had previously done, and he will look in front of him and will see nothing but Fire (of Hell) before his face. So protect yourselves from Fire (of Hell), even by giving half a date-fruit (in charity)".
[Al-Bukhari and Muslim].
Commentary: This Hadith has already been mentioned. Here it has been repeated in the context of the fear of Allah because it also has an inducement for fear of Allah and warning against the horrors of Hell.

406وعن أبي ذرٍّ ، رضي اللَّهُ عنه ، قال : قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « إنِّي أرى مالا تَرَوْنَ ، أطَّتِ السَّماءُ وحُقَّ لـهَا أنْ تَئِطَّ ، مَا فِيهَا موْضعُ أرْبَع أصَابعَ إلاَّ وَمَلَكٌ واضعٌ جبهتهُ ساجداً للَّهِ تَعَالى ، واللَّه لَوْ تَعْلَمُونَ مَا أَعْلَمُ ، لضَحِكْتُمْ قَلِيلاً ، ولَبَكَيْتُمْ كَثِيراً ، وما تَلَذَّذْتُم بِالنِّسَاءِ عَلَى الْفُرُشِ ولَخَرجْتُمْ إلى الصُّعُداتِ تَجْأَرُون إلى اللَّه تَعَالَى » رواه الترمذي وقال : حديثٌ حسن .
وَ « أطَّتْ » بفتح الهمزة وتشديد الطاءِ، وتَئِطُّ » بفتح التاءِ وبعدها همزة مكسورة ، والأطِيطُ : صَوْتُ الرَّحلِ وَالْقَتَبِ وشِبْهِهِمَا ، ومعْنَاهُ : أنَّ كَثْرَةَ مَنْ في السَّماءِ مِنَ المَلائِكَةِ الْعابدِينَ قدْ أثْقَلَتْهَا حَتَّى أطَّتْ .
وَ « الصُّعُدَاتِ » بضم الصاد والعين : الطُّرُقاتُ ، ومعنى « تَجْأَرُونَ » : تَسْتَغِيثُونَ .

406. Abu Dharr (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "I see what you do not see and I hear what you do not hear; heaven has squeaked, and it has right to do so. By Him, in Whose Hand my soul is, there is not a space of four fingers in which there is not an angel who is prostrating his forehead before Allah, the Exalted. By Allah, if you knew what I know, you would laugh little, weep much, and you would not enjoy women in beds, but would go out to the open space beseeching Allah".
[At-Tirmidhi].
Commentary:
1. This Hadith also highlights the importance of fear of Allah because the more awareness a Muslim has of the Majesty and Magnificence of Allah, the greater shall be the terror in his heart for His punishment and hope of His Mercy. With this state of mind, he will perform greater acts of obedience and abstain more rigidly from sins.
2. The Hadith also mentions the heaven teeming with angels who are all the time prostrating before Allah in worship. When this is the condition of the angels, who do not slack for a moment in the obedience of Allah, how important it is for man to worship Him because he is all the time violating commands of Allah. It is, therefore, incumbent on man to obey Allah and always seek His Help and Refuge.

407وعن أبي بَرْزَة براءٍ ثم زايٍ نَضْلَة بن عُبَيْدٍ الأَسْلَمِيِّ ، رضي اللَّه عنه ، قال: قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : « لا تَزُولُ قدمَا عبْدٍ حتَّى يُسْأَلَ عَنْ عُمْرِهِ فِيمَ أَفْنَاهُ ، وَعَنْ عِلْمِهِ فِيمَ فَعَلَ فِيهِ ، وعَنْ مالِهِ مِنْ أَيْنَ اكْتَسَبهُ ، وَفِيمَ أَنْفَقَهُ ، وَعَن جِسْمِهِ فِيمَ أَبْلاهُ » رواه الترمذي وقال : حديث حسن صحيح .

407. Abu Barzah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Man's feet will not move on the Day of Resurrection before he is asked about his life, how did he consume it, his knowledge, what did he do with it, his wealth, how did he earn it and how did he dispose of it, and about his body, how did he wear it out."
[At-Tirmidhi].
Commentary:
1. This Hadith first of all highlights the importance and value of this transitory life, every breath of which is invaluable. Not a moment of it should, therefore, be wasted in the disobedience of Allah because one shall also be made to account for it.
2. Man shall also be answerable for his knowledge. Here, we find an inducement for acquiring religious knowledge because that alone is beneficial for him. He should make use of his knowledge for winning the pleasure of Allah. If he does not do that then he must think about the justification for not doing so. He must also think how he would be facing Allah on the Day of Resurrection.
3. The question in respect of wealth raised in this Hadith clearly shows that one should earn wealth by legitimate means only and spend it strictly in a lawful manner. If he takes to unfair means of income or squanders it, he will be sinful and required to account for the violation of the Divine injunctions.
4. One should protect his body from everything that is unlawful and force himself to submit to the Divine injunctions. When he is asked to account for neglecting them, it will be difficult for him to escape the consequences of accountability.
In short, this Hadith makes one conscious of the accountability so that one keeps it all the time in view so that he will be saved from humiliation on the Day of Resurrection. How nice would it really be if one bears the accountability of the Day of Resurrection always in mind!

408وعن أبي هريرة ، رضي اللَّه عنه ، قال : قرأ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : { يوْمَئِذٍ تُحَدِّثُ أَخْبارَهَا } ثم قال : « أَتَدْرُونَ مَا أَخْبَارُهَا ؟ » قالوا : اللَّهُ ورَسُولُهُ أَعْلَمُ . قال : «فإِنَّ أَخْبارَها أَنْ تَشْهَدَ عَلَى كُلِّ عَبْدٍ أَوْ أَمةٍ بِمَا عَمِلَ عَلَى ظَهْرِهَا ، تَقُولُ : عَمِلْتَ كَذَا وكذَا فِي يَوْمِ كَذَا وَكَذَا ، فَهَذِهِ أَخْبَارُهَا » رواه التِّرْمِذِي وقال : حديثٌ حسنٌ .
(ضعيف) [فيه : يحيى بن أبي سليمان المدني ، وهو ضعيف] .

408. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) recited, "That Day it (the earth) will reveal its news (about all that happened over it of good or evil)." (99:4). Then he (PBUH) inquired, "Do you know what its news are?" He was told: "Allah and His Messenger know better". He said, "Its news is that it shall bear witness against every slave man and woman they did on its back. It will say: `You did this and this on such and such day.' Those will be its news."
[At-Tirmidhi]
Commentary: This Hadith makes evident the perfect Omnipotence of Allah by telling us that He will bestow power of speech on the earth and it will bear witness to the acts committed on its surface. It has stern warning for people that however they may try to hide their sins from others, they will not be able to save themselves from Allah and His system of accountability.

409وعن أبي سعيدٍ الخُدْرِيِّ ، رضي اللَّه عنه ، قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم: « كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قدِ الْتَقَمَ الْقَرْنَ ، وَاسْتَمَعَ الإِذْنَ مَتَى يُؤْمَرُ بالنَّفْخِ فَيَنْفُخُ » فَكَأَنَّ ذَلِكَ ثَقُلَ عَلى أَصْحَابِ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم فقالَ لَهُمْ : « قُولُوا: حَسْبُنَا اللَّه وَنِعْمَ الْوكِيلُ » رواه الترمذي وقال حديثٌ حسنٌ .
»الْقَرْنُ « : هُوَ الصُّورُ الَّذِي قال اللَّه تعالى : { وَنُفِخَ فِي الصُّورِ } كَذَا فَسَّرَهُ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم .

409. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "How can I feel at ease when the Angel of the Trumpet, (Israfil) has put his lips to the Trumpet and is waiting for the order to blow it". He (PBUH) perceived as if this had shocked his Companions, so he (PBUH) told them to seek comfort through reciting: `Hasbunallah wa ni`mal-Wakil [Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)]".
[At-Tirmidhi].

Commentary:
1. This Hadith tells us about the fear of Allah and the fright of the Hereafter entertained by the Prophet (PBUH) and his Companions. It has a lesson for us that how, in spite of being innocent and having the assurance of the forgiveness of Allah, they were always fearful of Allah and the horrors of the Day of Resurrection. As against them, we are immersed in sins, neglect and violate the Divine injunctions day and night but even then we have neither the fear of Allah nor the fright of the Day of Resurrection.
2. In the event of fear and anxiety one should seek the help of Allah and frequently recite the Verse of the Noble Qur'an "Hasbunallahu wa ni`mal Wakil" [Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).]" (3:173).

410وعن أبي هريرة ، رضي اللَّه عنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « مَنْ خَافَ أدْلَجَ، وَمَنْ أدْلَجَ ، بَلَغَ المَنْزِلَ ألا إنَّ سِلْعَةَ اللَّهِ غاليةٌ ، ألا إنَّ سِلْعةَ اللَّهِ الجَنَّةُ» رواه الترمذي وقال : حديثٌ حسنٌ .
و « أدْلَجَ » بِإسْكَانِ الدَّال ، ومعناه : سَارَ مِنْ أوَّلِ اللَّيْلِ ، وَالمُرَادُ : التَّشْمِيرُ في الطَّاعَةَ . واللَّه أعلم .

410. Abu Hurairah (May Allah be pleased with him) reported: I heard Messenger of Allah (PBUH) saying, "He who is afraid of the pillage of the enemy, sets out in the early part of the night; and he who sets out early, reaches his destination. Be on your guard that the commodity of Allah is precious. Verily the commodity of Allah is Jannah".
[At-Tirmidhi].
Commentary: Imam At-Taibi has stated that the Prophet (PBUH) mentioned this example for travellers to the Hereafter, because Satan is sitting on this passage and man's self and his false desires are his helpers. If a person is wide-awake in his travel and exercises caution in his activities, he is not only saved from the vices of Satan, but his own false desires also do not stand in his way. The Prophet (PBUH) also pointed out that the way to the Hereafter is very hard and littered with great impediments and obstructions and it is by no means easy to traverse it. Jannah is an invaluable gift and unless man gives the sacrifice of his life and wealth, he will not become eligible for entering it. "Allah has purchased the lives and properties of Muslims for Jannah". (Tuhfatul Ahwadhi).
This Hadith encourages us to observe obedience of our Rubb and to spare no effort to desist from all acts of disobedience in order to achieve the lofty goal of entering Jannah, by Allah's Leave.

411وعن عائشة ، رضي اللَّه عنها ، قالت : سمعتُ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، يقول : «يُحْشَرُ النَّاسُ يَوْمَ الْقِيامَةِ حُفَاةً عُراةً غُرْلاً » قُلْتُ : يا رسول اللَّه الرِّجَالُ وَالنِّسَاءُ جَمِيعاً يَنْظُرُ بَعْضُهُمْ إلى بَعْضٍ ،؟ قال : « يا عَائِشَةُ الأمرُ أشَدُّ من أنْ يُهِمَّهُم ذلك » .
وفي روايةٍ : « الأمْرُ أهَمُّ مِن أن يَنْظُرَ بعضُهُمْ إلى بَعْضٍ » متفقٌ عليه . « غُرلاً » بضَمِّ الغَيْنِ المُعْجَمَةِ ، أي : غَيْرَ مختُونِينَ .

411. `Aishah (May Allah be pleased with her) reported: I heard Messenger of Allah (PBUH) saying, "The people will be assembled on the Day of Resurrection barefooted, naked and uncircumcised". I said, "O Messenger of Allah! Will the men and the women be together on that Day; looking at one another?" Upon this Messenger of Allah (PBUH) said, "O Aishah, the matter will be too serious for them to look at one another".
[Al-Bukhari and Muslim].
Commentary: This Hadith mentions the horrors and torments of the Day of Resurrection which makes its connection with this chapter obvious. What this chapter, and Ahadith mentioned in it, make clear is that a Muslim should never be unmindful of the preparations for the Hereafter nor should he ever lose sight of the fact that he has to appear before Allah on the Day of Resurrection and account for all his actions. In order to save himself from the humiliation on that Day, he should lead a life of Faith and fear of Allah. Those who do not do so and lead a life free from fear of Allah and torments of the Hereafter, will have no hesitation in disobeying Allah, which will inevitably lead them to humiliation, disgrace and heavy punishment in the Hereafter.

Chapter 51

باب الرجاء

Hope in Allah's Mercy

Allah, the Exalted, says:
"Say: O `Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah: verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful". (39:53)
"And never do We requite in such a way except those who are ungrateful (disbelievers)". (34:17)
'(Say:) `Truly, it has been revealed to us that the torment will be for him who denies (believes not in the Oneness of Allah, and in His Messengers), and turns away (from the truth and obedience of Allah)". (20:48)
"And My Mercy embraces all things". (7:156)

412 وعن عُبادَة بن الصامِتِ ، رضي اللَّهُ عنه قال : قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « منْ شَهِدَ أنْ لا إلَهَ إلاَّ اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ ، وأنَّ مُحمَّداً عبْدُهُ ورَسُولُهُ ، وأنَّ عِيسى عَبْدُ اللَّهِ ورَسُولُهُ ، وكَلِمَتُهُ ألْقاها إلى مَرْيَمَ ورُوحٌ مِنْهُ ، وأنَّ الجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ ، أدْخَلَهُ اللَّهُ الجَنَّةَ علَى ما كانَ مِنَ العمَلِ » متفقٌ عليه .
وفي رواية لمسلم : « مَنْ شَهِدَ أنْ لا إلَهَ إلاَّ اللَّهُ ، وأنَّ مُحَمَّداً رسُولُ اللَّهِ ، حَرَّمَ اللَّهُ عليهِ النَّارَ » .

412. `Ubadah bin As-Samit (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "He who bears witness that there is no true god except Allah, alone having no partner with Him, that Muhammad is His slave and His Messenger, that `Isa (Jesus) is His slave and Messenger and he (Jesus) is His Word which He communicated to Maryam (Mary) and His spirit which He sent to her, that Jannah is true and Hell is true; Allah will make him enter Jannah accepting whatever deeds he accomplished".
[Al-Bukhari and Muslim].
Another narration in Muslim is: the Messenger of Allah (PBUH) said, "Whosoever testifies that there is no true god except Allah and that Muhammad is the Messenger of Allah, Allah (SWT) saves him from the Fire (of Hell)".
Commentary: This Hadith confirms that all Prophets of Allah were men and thus refutes those who attribute divinity to them and exclude them from the category of men or regard them a part of Allah, as Christians believes Prophet `Isa (Jesus to be Christ) by regarding him Allah or His son, or the Jews do Prophet `Uzair by venerating him as son of Allah. The misconception has also taken hold of a sect of the Muslims. They have invented the belief that Prophet Muhammad (PBUH) is "Light from the Light of Allah". Thus further considering to be of him with Divine qualities. They exclude him from the category of men. This Hadith tells us that the belief that Prophets were men constitutes part of Faith and denial of it is the denial of a part of Faith and amounts to evasion from Tauhid - Oneness of Allah.
Prophet `Isa (Jesus) has been referred in the Qur'an as "Kalimatullah" (the Word of Allah) (4:171). What these words really mean is that he was born in an unusual manner, without being fathered by anyone, only on the express fiat of Allah.
This Hadith shows that a major sin does not cast a Muslim out of the fold of Islam, as is believed by certain deviant sects who have gone astray. Such a person does remain a Muslim and his eligibility for admission into Jannah also remains intact but his admission entirely depends on the pleasure of Allah. He may forgive a sinful Muslim and send him to Jannah even in the initial stage or keep him in Hell for sometime and then send him to Jannah. Thus, when it is said that Muslims are protected against Hell, it means that they will not abide in Hell for ever. It will be a temporary phase varying with his sins. When that punishment comes to an end, or even before it, when Almighty, Allah, wills, he will be removed from Hell to Jannah.

413وعن أبي ذرٍّ ، رضيَ اللَّهُ عنه ، قال : قال النبيُّ صلّى اللهُ عَلَيْهِ وسلَّم : « يقولُ اللَّهُ عزَّ وجَلّ: مَنْ جاءَ بالحَسَنَةِ ، فلَهُ عَشْرُ أمْثالِها أوْ أزْيَدُ ، ومَنْ جاءَ بالسَّيِّئَةِ ، فجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُها أوْ أغْفِرُ . ومَنْ تقرَّبَ مِنِّي شِبْراً ، تقرَّبْتُ مِنْهُ ذِرَاعاً ، ومنْ تقرَّبَ مِنِّي ذِرَاعاً، تقرَّبْتُ مِنْهُ باعاً، ومَنْ أتاني يمشي ، أتَيْتُهُ هَرْوَلَةً ، ومَنْ لقِيَني بقُرابِ الأرْضِ خَطِيئَةً لا يُشْرِكُ بي شَيْئاً، لَقِيتُهُ بمِثْلِها مغْفِرَةً » رواه مسلم.
معنى الحديث : « مَنْ تَقرَّبَ » إلَيَّ بطاعَتي « تَقرَّبْتُ » إلَيْهِ برحْمَتي ، وإنْ زَادَ زِدْتُ، «فإنْ أتاني يَمشي » وَأسْرَعَ في طاعَتي « أتَيْتُه هَرْوَلَةً » أيْ : صَبَبْتُ علَيْهِ الرَّحْمَة ، وَسَبَقْتُهُ بها ، ولَمْ أحْوجْهُ إلى المَشْيِ الكَثِيرِ في الوُصُولِ إلى المَقْصُودِ ، « وقُرَابُ الأرْضِ» بضمِّ القافِ ويُقال بكسرها ، والضمّ أصحّ ، وأشهر ، ومعناه : ما يُقارِبُ مِلأها ، واللَّه أعلم .

413. Abu Dharr (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Allah, the Almighty, says: `Whosoever does a good deed, will have (reward) ten times like it and I add more; and whosoever does an evil, will have the punishment like it or I will forgive (him); and whosoever approaches Me by one span, I will approach him by one cubit; and whosoever approaches Me by one cubit, I approach him by one fathom, and whosoever comes to Me walking, I go to him running; and whosoever meets Me with an earth-load of sins without associating anything with Me, I meet him with forgiveness like that".
[Muslim]
Commentary: This Hadith mentions the infinite Compassion and Mercy of Allih to His obedient slaves and a special expression of which will be made by Him on the Day of Resurrection. On that Day, He will give at least ten times reward for each good deed. In some cases it may be far more than that, seven hundred times or more, as He would like. Such benevolence on His part warrants that a Muslim should never lose hope of His forgiveness.

414وعن جابر ، رضي اللَّهُ عنه ، قال : جَاءَ أعْرَابيٌّ إلى النبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم فقال : يا رَسُولَ اللَّهِ ، ما المُوجِبَتانِ ؟ فقالَ : « مَنْ مَاتَ لاَ يُشرِكُ باللَّه شَيْئاً دخَلَ الجَنَّة ، وَمَنْ ماتَ يُشْرِكُ بهِ شَيْئاً ، دَخَلَ النَّارَ » رواه مُسلم .

414. Jabir (May Allah be pleased with him) reported: A bedouin came to the Prophet (PBUH) and asked him, "O Messenger of Allah, what are the two imperatives which lead to Jannah or Hell". He (PBUH) replied, "He who dies without associating anything with Allah will enter Jannah, and he who dies associating partners with Allah will enter the Fire".
[Muslim]
Commentary: This Hadith also holds promise for a Muslim that being a Muslim and Muwahhid (believer in the Oneness of Allah) he will be at last sent to Jannah. Whether he goes straight to Jannah or after suffering the punishment of his sins in Hell, is a separate issue, but he will not remain in Hell for ever. Eternal punishment in Hell is reserved only for pagans, polytheists, and infidels.

415وَعن أنسٍ ، رضي اللَّهُ عنه ، أنَّ النَّبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم ، وَمُعَاذٌ رديِفُهُ عَلى الرَّحْلِ قالَ : «يا مُعاذُ » قال : لَبيَّيْكَ يا رسُولَ اللَّهِ وَسَعْدَيْكَ ، قالَ : « يا مُعَاذُ » قالَ : لَبَّيكَ يارَسُول اللَّهِ وَسَعْديْك . قالَ : « يَا مُعاذُ » قال : لَبَّيْكَ يا رَسُولَ اللَّهِ وَسَعْديكَ ثلاثاً ، قالَ : « ما مِن عَبدٍ يَشْهَدُ أَنْ لاَ إله إلاَّ اللَّهُ ، وَأَنَّ مُحمدا عَبْدُهُ ورَسُولُهُ صِدْقاً مِنْ قلْبِهِ إلاَّ حرّمَهُ اللَّهُ على النَّارِ » قالَ : يَا رَسُولَ اللَّهِ أفلاَ أُخْبِرُ بِها النَّاسَ فيستبشروا ؟ قال : «إِذاً يَتَّكلُوا » فَأخْبرَ بها مُعَاذٌ عِنْد مَوْتِهِ تَأَثُّماً . متفقٌ عليه .
وقوله : « تَأَثماً » أيْ : خَوْفاً مِنَ الإِثمِ في كَتْمِ هذا العِلْمِ .

415. Anas bin Malik (May Allah be pleased with him) reported: Mu`adh bin Jabal was riding on the beast with the Prophet (PBUH), when he (PBUH) said to him, "O Mu`adh!" Mu`adh replied, "Here I am responding to you, and at your pleasure, O Messenger of Allah." He (PBUH) again called out, "O Mu`adh." He (again) replied, "Here I am responding your call, and at your pleasure." He (Messenger of Allah) addressed him (again), "O Mu`adh!" He replied, "Here I am responding to you, and at your pleasure, O Messenger of Allah." Upon this he (the Prophet (PBUH)) said, "If anyone testifies sincerely that there is no true god except Allah, and Muhammad is His slave and Messenger, truly from his heart, Allah will safeguard him from Hell." He (Mu`adh) said, "O Messenger of Allah, shall I not then inform people of it, so that they may have glad tidings." He (PBUH) replied, "Then they will rely on it alone (and thus give up good works altogether)." Mu`adh (May Allah be pleased with him) disclosed this Hadith at the time of his death, to avoid sinning for concealing.
[Al-Bukhari and Muslim].
Commentary: Imam At-Taibi says that the honesty of heart means firmness of faith and arrangement of actions which will provide evidence of Tauhid and Risalah (Oneness of Allah and the Prophethood of Muhammad (PBUH)). Al-Hafiz Ibn Hajar states that Imam At-Taibi has made this elaboration to remove the ambiguity which arises from the wording of the Hadith because it is generally held by Ahadith that one who bears witness to Tauhid and Risalah will not go to Hell, while Ahlus-Sunnah hold that it stands proved by concrete arguments that sinful Muslims will be consigned to Hell and then brought out from it by intercession. It shows that for the determination of real meanings of this Hadith we shall have to keep in view other related arguments as well. These meanings are riveted with good deeds. In other words, one who bears witness to Tauhid and Risalah and fulfills Islamic injunctions and obligations and requirements of Faith and fear of Allah, will not be consigned to Hell. Some scholars are of the opinion that this Hadith refers to such people who truly repented and renounced Kufr and Shirk and wholeheartedly professed Tauhid and Risalah but died soon after that and thus did not get an opportunity to do good deeds. Such people will certainly go to Jannah.
This Hadith leads to the conclusion that ordinary people should not be told things the true meanings of which they find difficult to grasp and accomplish evil deeds relying on such glad tidings.

416وعنْ أبي هريرة أوْ أبي سَعِيدٍ الخُدْريِّ رضيَ اللَّهُ عنهما : شَك الرَّاوي ، ولاَ يَضُرُّ الشَّكُّ في عَين الصَّحابي ، لأنهم كُلُّهُمْ عُدُولٌ ، قال : لما كان يَوْمُ غَزْوَةِ تَبُوكَ، أصابَ الناسَ مَجَاعَةٌ ، فقالُوا : يا رَسُولَ اللَّهِ لَوْ أذِنْتَ لَنا فَنَحَرْنَا نَواضِحَنا ، فأكلْنَا وادَّهَنَّا؟ فقالَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « افْعلُوا » فَجَاءَ عُمَرُ رضي اللَّهُ عنهُ ، فقالَ : يا رَسولَ اللَّهِ إنْ فَعَلْتَ قَلَّ الظَّهْرُ ، ولَكِنْ ادْعُهُمْ بِفَضْلِ أزْوَادِهِمْ ، ثُمَّ ادْعُ اللَّهَ لَهُمْ عَلَيْهَا بالبَرَكَةِ لَعَلَّ اللَّه أنْ يَجْعَلَ في ذلكَ البَرَكَةَ . فقالَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « نَعَمْ» فَدَعَا بِنِطعٍ فَبَسَطَهُ ، ثُمَّ دَعَا بِفَضْلِ أزَاوِدِهِمْ ، فَجعلَ الرَّجُلُ يجيءُ بكفِّ ذُرَةٍ ويجيءُ الآخَرُ بكَفِّ تَمْرٍ ، ويجيءُ الآخَرُ بِكِسرَةٍ حتى اجْتَمَعَ عَلى النِّطعِ مِنْ ذَلِكَ شَيءٌ يَسِيرٌ ، فَدَعَا رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم بالبَرَكَةِ ، ثُمَّ قالَ « خُذُوا في أوْعِيَتِكُمْ ، فَأَخَذُوا في أوْعِيَتِهِمْ حتى ما تركُوا في العَسْكَرِ وعاء إلاَّ مَلأوهُ ، وأكَلُوا حَتَّى شَبِعُوا وفَضَلَ فَضْلَةٌ ، فقالَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « أشْهَدُ أنْ لاَ إلَهَ إلاَّ اللَّهُ ، وَأنِّي رَسُولُ اللَّهِ لاَ يَلْقَى اللَّهَ بِهما عَبْدٌ غَيْرُ شاكٍّ ، فَيُحْجَبَ عَنِ الجَنَّةِ» رواهُ مسلم .

416. Abu Hurairah (May Allah be pleased with him) or may be Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: On the day of the battle of Tabuk, the Muslims were hard pressed by hunger and they asked Messenger of Allah (PBUH): "O Messenger of Allah, grant us permission to slaughter our camels to eat and use their fat". He (PBUH) accorded permission. On this `Umar (May Allah be pleased with him) came and said: "O Messenger of Allah, if it is done, we shall suffer from lack of transportation. I suggest you pool together whatever has been left and supplicate Allah to bless it." Allah will bestow His Blessing upon it. Messenger of Allah (PBUH) agreed and called for leather mat and had it spread out, and asked people to bring the provisions left over. They started doing it. One brought a handful of corn, another brought a handful of dates, a third brought a piece of bread; thus some provisions were collected on the mat. Messenger of Allah (PBUH) invoked blessings, and then said, "Now take it up in your vessels". Everyone filled his vessel with food, so that there was not left a single empty vessel in the whole camp. All of them ate to their fill and there was still some left over. Messenger of Allah (PBUH) said, "Any slave who meets Allah, testifying there is no true god except Allah, and that I am His Messenger, without entertaining any doubt about these (two fundamentals), will not be banished from entering Jannah."
[Muslim].

Commentary: This Hadith mentions a miracle of the Prophet (PBUH) and the effect of his prayer by means of which a small quantity of food sufficed the whole army. The exact number of Muslims who took part in the battle of Tabuk is not mentioned in any reliable account. Al-Hafiz Ibn Hajar has stated, with reference to some narratives of Fath Al-Bari mentioned in connection with the biography of the Prophet (PBUH) and the wars he had fought in the way of Allah, that they numbered thirty to forty thousand men.
Although these figures are open to question but one can safely infer from these figures that their number was very large. According to Sahih Al-Bukhari: "A large number of Muslims participated with the Prophet (PBUH) in this war. Their number was so large that they could not be described in a register. It was difficult for the Prophet (PBUH) to discover who was absent except that he was informed about him by Allah." (Sahih Al-Bukhari, Kitab Al-Maghazi, Bab Ghazwah Tabuk, Hadith Ka`b bin Malik). This extract goes to prove that although the number of Muslims who took part in this war was very large the provisions weighing a few seers only sufficed for them all.
We also learn from this Hadith that one who is blessed with the Grace of Allah, can offer advice to a person who is superior to him on this account. Similarly, the one who is superior in virtue should listen to the advice of those who are inferior to him because there is every possibility that their advice may offer something better. It does not harm either of them. Neither does it detract from the superiority of the superior nor can it be regarded an affront of a junior.

417وعَنْ عِتْبَانَ بن مالكٍ ، رضي اللَّه عنه ، وهو مِمَّنْ شَهِدَ بَدْراً ، قال : كُنْتُ أُصَلِّي لِقَوْمِي بَنِي سالِمٍ ، وَكَانَ يَحُولُ بَيْنِي وَبينهُم وادٍ إذَا جاءَتِ الأمطارُ ، فَيَشُقُّ عَليَّ اجْتِيَازُهُ قِبَلَ مَسْجِدِهِمْ ، فَجِئْتُ رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم ، فقلتُ له : إنِّي أنْكَرْتُ بَصَرِي ، وَإنَّ الوَادِيَ الَّذِي بيْنِي وَبَيْنَ قَوْمِي يسيلُ إذَا جاءَتِ الأمْطارُ ، فَيَشُقُّ عَليَّ اجْتِيازُهُ ، فَوَدِدْتُ أنَّكَ تَأتي ، فَتُصَلِّيِّ في بَيْتي مَكاناً أتَّخِذُهُ مُصَلًّى، فقال رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « سأفْعَلُ » فغدا عليَّ رَسُولُ اللَّهِ ، وأبُو بَكْرٍ، رضي اللَّهُ عنه ، بَعْدَ ما اشْتَدَّ النَّهارُ ، واسْتَأذَنَ رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم ، فَأذِنْتُ لهُ ، فلَمْ يَجْلِسْ حتى قالَ : « أيْنَ تُحِبُّ أنْ أُصَلِّيَ مِنْ بَيْتِكَ ؟ » فَأشَرْتُ لهُ إلى المَكانِ الَّذِي أحبُّ أنْ يُصَلِّيَ فيه ، فقامَ رَسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ، فكَبَّرَ وَصَفَفْنَا وَراءَهُ ، فَصلَّى رَكْعَتَيْنِ ، ثُمَّ سَلَّمَ وَسلَّمْنَا حِينَ سَلَّمَ ، فَحَبَسْتُهُ على خَزِيرةٍ تُصْنَعُ لَهُ ، فَسمعَ أهْلُ الدَّارِ أنَّ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم في بَيْتِي ، فَثَابَ رِجالٌ منهمْ حتَّى كَثُرَ الرِّجَالُ فِي البَيْتِ ، فقالَ رَجُلٌ : مَا فَعَلَ مَالِكٌ لا أرَاهُ ، فقالَ رَجُلٌ : ذلكَ مُنَافِقٌ لاَ يُحِبُّ اللَّهَ ورَسُولَهُ ، فقالَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم « لاَ

تَقُلْ ذَلِكَ أَلاَ تَرَاهُ قَالَ : لاَ إِلَهَ إِلاَّ اللَّهُ يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ تَعالى ؟،» . فقَالَ : اللَّهُ وَرَسُولُهُ أَعْلَمُ ، أَمَّا نَحْنُ فَوَاللَّهِ ما نَرَى وُدَّهُ ، وَلاَ حَديثَهُ إِلاَّ إِلى المُنَافِقِينَ ، فقالَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « فَإِنَّ اللَّه قَدْ حَرَّمَ على النَّارِ مَنْ قالَ : لاَ إِلَهَ إِلاَّ اللَّهُ يَبْتَغِي بِذَلِكَ وَجْهِ اللَّهِ » متفقٌ عليه .
و « عِتْبَانِ » بكسر العين المهملة ، وإِسكان التاءِ المُثنَّاةِ فوْقُ وبعْدهَا باءٌ مُوحَّدَةٌ . و «الخَزِيرَةُ » بالخاءِ المُعْجمةِ ، وَالزَّاي : هِي دقِيقٌ يُطبَخُ بشَحْمٍ وقوله : « ثابَ رجالٌ » بالثَّاءِ المِثلَّثةِ ، أيْ : جَاءوا وَاجْتَمعُوا .

417. `Itban bin Malik (May Allah be pleased with him) reported, who was with Messenger of Allah (PBUH) in the battle of Badr: I used to lead my people at Bani Salim in Salat (prayer) and there was a valley between me and those people. Whenever it rained, it became difficult for me to cross it for going to their mosque. So I went to Messenger of Allah (PBUH) and said, "I have weak eyesight and the valley between me and my people flows during the rainy season and it becomes difficult for me to cross it. I wish you to come to my house and offer Salat at a place so that I could reserve that as a Musalla (place for prayer)." Messenger of Allah (PBUH) said, "I will do so". So Messenger of Allah (PBUH) and Abu Bakr (May Allah be pleased with him) came to my house the (next) morning after the sun had risen high. Messenger of Allah (PBUH) asked my permission to enter and I admitted him. He did not sit before saying, "Where do you want us to offer Salat in your house?" I pointed to the place where I wanted him to offer prayers. So Messenger of Allah (PBUH) stood up for the prayer and started the prayer with Takbir and we aligned in rows behind him; and he offered two Rak`ah prayer and finished them with Taslim, and we also performed Taslim with him. I detained him for a meal called Khazirah which I had prepared for him. (Khazirah is a special type of dish prepared from barley flour and meat soup). When the neighbours got the news that Messenger of Allah (PBUH) was in my house, they started coming till a large number of men gathered in my house. One of them said, "What is wrong with Malik, for I do not see him?" One of them replied, "He is a hypocrite and does not love Allah and His Messenger". On that Messenger of Allah (PBUH) said, "Don't say this. Haven't you seen that he testified that there is no true god except Allah,' for Allah's sake only." The man replied, "Allah and His Messenger know better, but by Allah, we never saw him but helping and talking with the hypocrites." Messenger of Allah (PBUH) replied, "No doubt, whosoever testifies that there is no true god except Allah, seeking by so professing the pleasure of Allah only, Allah will safeguard him against (Hell) Fire."
[Al-Bukhari and Muslim].
Commentary: This Hadith highlights the following four points:
1. One can offer Salat at home if one has a lawful reason for it.
2. In the event one is obliged to offer Salat at home it is well to reserve a place for it.
3. It is not permissible to suspect a Muslim on the basis of mere doubt.
4. In the end, every Muslim will be sent to Jannah. This point has already been elaborated.

418وعن عمرَ بنِ الخطاب ، رضي اللَّهُ عنه ، قال : قدِمَ رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم بِسَبْيٍ فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ تَسْعَى ، إِذْ وَجَدتْ صبيًّا في السبْيِ أَخَذَتْهُ فَأَلْزَقَتْهُ ببَطْنِها ، فأَرْضَعَتْهُ ، فقال رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « أَتُرَوْنَ هَذِهِ المَرْأَةَ طارِحَةً وَلَدَهَا في النَّارِ ؟ قُلْنَا : لاَ وَاللَّهِ . فقَالَ : «لَلَّهُ أَرْحمُ بِعِبادِهِ مِنْ هَذهِ بِولَدِهَا » متفقٌ عليه.

418. `Umar bin Al-Khattab (May Allah be pleased with him) reported: Some prisoners were brought to Messenger of Allah (PBUH) amongst whom there was a woman who was running (searching for her child). When she saw a child among the captives, she took hold of it, pressed it against her belly and gave it a suck. Messenger of Allah (PBUH) said, "Do you think this woman would ever throw her child in fire?" We said, "By Allah, she would never throw the child in fire." Thereupon Messenger of Allah (PBUH) said, "Allah is more kind to his slave than this woman is to her child".
[Al-Bukhari and Muslim].
Commentary: Al-Hafiz Ibn Hajar states that the Musnad Ismai`li has the following additional words in the narrative: "After continuous search, she finally found her baby. She took the baby and hugged him".
It is permissible to illustrate by example what one cannot make others understand by means of reason and senses, the way the Prophet (PBUH) did it in the present case. Since it was not possible to describe the immensity of Allah's Mercy, he cited the example of that woman to illustrate his point.

419وعن أبي هريرة ، رضي اللَّهُ عنه ، قال : قال رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « لما خَلَقَ اللَّهُ الخَلْقَ ، كَتَبَ في كِتَابٍ ، فَهُوَ عِنْدَهُ فَوْقَ العَرْشِ : إِنَّ رَحْمتي تَغْلِبُ غضَبي » .
وفي روايةٍ : « غَلَبَتْ غضَبي » وفي روايةٍ « سَبَقَتْ غضَبي » متفقٌ عليه .

419. Abu Hurairah (May Allah be pleased with him) reported: I heard Messenger of Allah (PBUH) saying, "When Allah created the creatures, He wrote in the Book, which is with Him over His Throne: `Verily, My Mercy prevailed over My Wrath"
[Al-Bukhari and Muslim].
Another narration is: Messenger of Allah (PBUH) said, "(Allah wrote) `My Mercy dominated My Wrath".
Still another narration is: Messenger of Allah (PBUH) said, "(Allah wrote) `My Mercy surpasses My Wrath".
Commentary: Imam Al-Khattabi states that here the word "Kitab" (translated here as `Book') means the decision of Almighty Allah which He has already made, an instance of which is the following Verse of the Noble Qur'an: "Allah has decreed: `Verily, it is I and My Messengers who shall be the victorious". (58:21).
In this Ayah the Arabic word "Kataba" is used in the sense of "Qada' (decided);" or the word "Kataba" signifies "Lauh Mahfooz" on which He has recorded everything. Almighty Allah is on the 'Arsh' (the Throne of Allah) and this Book is with Him. (Fath Al-Bari, Kitab At-Tauhid, Bab: Wa kana Arshuhu `alal-Ma'.)

420وعنه قال : سمِعْتُ رسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم يقول : جَعَلَ اللَّهُ الرَّحْمَةَ مائَةَ جُزْءٍ، فَأَمْسَكَ عِنْدَهُ تِسْعَةً وتِسْعِينَ ، وَأَنْزَلَ فِي الأَرْضِ جُزْءاً واحِداً ، فمِنْ ذَلِكَ الجُزْءِ يَتَراحمُ الخَلائِقُ حَتَّى تَرْفَعَ الدَّابَّةُ حَافِرَهَا عَنْ ولَدِهَا خَشْيَةَ أَنْ تُصِيبَهُ » .
وفي روايةٍ : « إنَّ للَّهِ تَعالى مائَةَ رَحْمَةٍ أَنْزَلَ مِنْها رَحْمَةً وَاحِدَةً بَيْنَ الجِنِّ والإِنْسِ وَالبَهَائِمِ وَالهَوَامِّ ، فبِهَا يَتَعاطَفُونَ ، وبِها يَتَراحَمُونَ ، وبِها تَعْطِفُ الوَحْشُ عَلَى وَلَدِهَا ، وَأَخَّرَ اللَّهُ تَعالى تِسعاً وتِسْعِينَ رَحْمَةً يَرْحَمُ بِها عِبَادَهُ يَوْمَ القِيامَةِ » متفقٌ عليه .
ورواهُ مسلم أيضاً من روايةِ سَلْمَانَ الفارِسِيِّ ، رضي اللَّهُ عنه ، قال : قال رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « إنَّ للَّهِ تَعَالَى مِائَةَ رَحْمَةٍ فمِنْها رحْمَةٌ يَتَراحَمُ بها الخَلْقُ بَيْنَهُمْ، وَتِسعٌ وَتِسْعُونَ لِيَوْمِ القِيامَةِ » .
وفي رواية « إنَّ اللَّه تعالى خَلَقَ يومَ خَلَقَ السَّمَواتِ والأَرْضَ مِائَةَ رَحْمَةٍ كُلُّ رَحْمَةٍ طِبَاقُ مَا بَيْنَ السَّمَاءِ إِلَى الأَرْضِ ، فَجَعَلَ مِنها فِي الأَرْضِ رَحْمَةً فبِها تَعْطِفُ الوَالِدَةُ عَلَى وَلَدِهَا وَالْوحْشُ وَالطَّيْرُ بَعْضُها عَلَى بَعْضٍ فإِذا كانَ يَوْمُ القِيامَةِ ، أَكْمَلَها بِهذِهِ الرَّحْمَةِ » .

420. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Allah has divided mercy into one hundred parts; and He retained with Him ninety-nine parts, and sent down to earth one part. Through this one part creatures deal with one another with compassion, so much so that an animal lifts its hoof over its young lest it should hurt it".
[Al-Bukhari and Muslim]
Another narration is: Messenger of Allah (PBUH) said, "Allah has one hundred mercies, out of which He has sent down only one for jinn, mankind, animals and insects, through which they love one another and have compassion for one another; and through it, wild animals care for their young. Allah has retained ninety-nine mercies to deal kindly with His slaves on the Day of Resurrection."
[Al-Bukhari and Muslim].
Another narration in Muslim is reported: by Salman Al-Farisi: Messenger of Allah (PBUH) said, "Allah has hundred mercies, out of which one mercy is used by his creation for mutual love and affection. Ninety-nine mercies are kept for the Day of Resurrection."
Another narration is: Messenger of Allah (PBUH) said, "Allah created one hundred units of mercy on the Day He created the heavens and the earth. Each one of them can contain all that is between the heaven and the earth. Of them, he put one on earth, through which a mother has compassion for her children and animals and birds have compassion for one another. On the Day of Resurrection, He will perfect and complete His Mercy". (That is He will use all the hundred units of mercy for his slaves on that Day).
Commentary:
1. We learn from this Hadith that kind and compassionate treatment is liked by Allah and is in fact His Blessing and Benevolence. This is the reason He has given a part of it to His creatures, and a person who is so hard-hearted, that he is not even aware of it has a defect which is extremely displeasing to Allah. Moreover, it is a sign that such a person is deprived of Divine blessing and mercy.
2. On the Day of Resurrection, Almighty Allah will bestow upon the believers hundred mercies. This news has great hopes and joy for His slaves.

421وعنه عن النَّبيِّ صلّى اللهُ عَلَيْهِ وسلَّم . فِيمَا يَحكِي عَن رَبِّهِ ، تَبَارَكَ وَتَعَالى ، قال : « أَذْنَبَ عبْدٌ ذَنباً ، فقالَ : اللَّهُمَّ اغفِرْ لي ذَنبي ، فقال اللَّهُ تَبَارَكَ وَتَعالى : أَذْنَبَ عبدِي ذَنباً ، فعلِم أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ ، وَيأْخُذُ بالذَّنبِ ، ثُمَّ عَادَ فَأَذْنَبَ، فقال : أَيْ ربِّ اغْفِرْ لي ذنبي ، فقال تبارك وتعالى : أَذنبَ عبدِي ذَنْباً ، فعَلَمَ أَنَّ لَهُ

رَبًّا يَغفِرُ الذّنبَ ، ويَأْخُذُ بالذّنْبِ ، ثُمَّ عادَ فَأذْنَبَ ، فقال : أي رَبِّ اغفِرْ لي ذَنبي ، فقال تَبَارَكَ وتَعَالى : أَذنَبَ عَبدِي ذَنباً ، فعَلِمَ أنَّ لَهُ رَبًّا يَغفِرُ الذّنبَ ، ويأْخُذُ بالذّنبِ ، قَدْ غفَرْتُ لِعبدي .. فَلْيَفعَلْ ما شَاءَ » متفقٌ عليه.
وقـوله تعالى : « فَلْيَفْعلْ ما شاءَ » أي : مَا دَامَ يَفْعَلُ هَكَذا ، يُذْنِبُ ويتُوبُ أغْفِرُ لَهُ ، فإنَّ التَّوبَةَ تَهدِمُ ما قَبْلَهَا .

421. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Allah, the Exalted, and Glorious said: `A slave committed a sin and he said: O Allah, forgive my sin,' and Allah said: `My slave committed a sin and then he realized that he has a Rubb Who forgives the sins and punishes for the sin.' He then again committed a sin and said: `My Rubb, forgive my sin,' and Allah (SWT) said: `My slave committed a sin and then realized that he has a Rubb Who forgives his sin and punishes for the sin.' He again committed a sin and said: `My Rubb, forgive my sin,' and Allah (SWT) said: `My slave has committed a sin and then realized that he has a Rubb Who forgives the sin or takes (him) to account for sin. I have granted forgiveness to my slave. Let him do whatever he likes".
[Al-Bukhari and Muslim].
The last sentence "let him do..". means, as long he keeps asking for forgiveness after the commission of sins, and repents, Allah will forgive him because repentance eliminates previous sins". (Editor's Note)
Commentary: This Hadith tells us that so long as the heart of a Muslim remains free from willful disobedience of Divine injunctions and he does not deliberately neglect his religious duties, that is to say he goes on committing sins and each time wholeheartedly begs pardon for them, Almighty, Allah will forgive him. The reason being that he is penitent for his wrongs and does not insist upon them for fear of accountability. This condition of his shows that his heart is full of awe and Majesty of Allah and he does not feel any disgrace in showing his utter humbleness before Him. Now this is a merit of the sinful which is pleasing to Allah. Thus, He says that so long as his slave continues submission and prostration He will go on forgiving him.
On the contrary, there is a person who goes on committing sins but he neither repents for them nor seeks pardon for his wrongs; nor has any fear of accountability. Obviously, he is altogether different from the kind of Muslims mentioned before, and he will be therefore treated differently by Allah. The conduct of the former is of a Muslim who, in spite of his sins, is liked by Allah while the second is of that of a rebel for whom He has kept severe punishment ready. May Allah rank us among the former category of people.

422وعنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « وَالَّذِي نَفْسي بِيَدِهِ لَوْ لَمْ تُذنِبُوا ، لَذَهَبَ اللَّهُ بِكُمْ ، وَجَاءَ بقومٍ يُذْنِبُونَ ، فَيَسْتَغْفِرُونَ اللَّهَ تعالى ، فَيَغْفِرُ لَهُمْ رواه مسلم .

422. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "By the One in Whose Hand my soul is, were you not to commit sins, Allah would replace you with a people who would commit sins and then seek forgiveness from Allah; and Allah would forgive them".
[Muslim].
Commentary: This Hadith also tells us that Allah has a profound liking for such people who are penitent and seek pardon for their sins from Him. So much so that if such people cease to exist who neither commit sins nor seek pardon from Him, He will create people who will do so. It does not, however, mean that He likes sins or the sinful persons. What it really means is that He likes penitence and the penitents. This is the true purport of this Hadith.
It also means that it is natural for man to commit sins, and that Allah loves whenever a slave commits a sin to rush and beg for His forgiveness. (Editor's Note).

423وعن أبي أَيُّوبَ خَالِدِ بن زيد، رضي اللَّه عنه قال: سمعتُ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقول: « لَوْلا أَنَّكُمْ تُذنبُونَ ، لخَلَقَ اللَّهُ خَلقاً يُذْنِبونَ ، فَيَستَغْفِرُونَ ، فَيَغْفِرُ لَهُمْ » رواه مسلم .

423. Abu Ayyub Khalid bin Zaid (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Were you not to commit sins, Allah would create people who would commit sins and ask for forgiveness and He would forgive them".
[Muslim].

424وعن أبي هريرة ، رضي اللَّه عنه ، قال : كُنَّا قُعوداً مَعَ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، مَعَنَا أَبُو بكْرٍ وَعُمَرُ ، رضي اللَّه عنهما في نَفَرٍ ، فقامَ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم مِنْ بَيْن أظهُرِنَـا ، فَأَبْطأَ عَلَيْنَا، فَخَشِينا أَنْ يُقْتَطعَ دُونَنَا ، فَفزِعْنا ، فقُمْنَا ، فَكُنْتُ أَوّلَ مَنْ فزعَ ، فَخرجتُ أَبْتَغِي رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، حتَّى أَتيتُ حَائِطاً للأَنْصار وَذَكَرَ الحديث بطُوله إلى قوله : فقال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « اذْهَبْ فَمَنْ لَقِيتَ وَرَاءَ هَذَا الحَائِطِ يَشْهَدُ أَنْ لا إِلَه إِلاَّ اللَّه ، مُستَيقِناً بِهَا قَلْبُهُ فَبَشِّرْهُ بِالجَنَّةِ » رواه مسلم .

424. Abu Hurairah (May Allah be pleased with him) reported: We were sitting with Messenger of Allah (PBUH). Abu Bakr and `Umar (May Allah be pleased with them) were also there among the audience. In the meanwhile Messenger of Allah (PBUH) got up and left us. We waited long for his return: When we were worried about his safety, and got scared, we got up. I, therefore, went out to look for Messenger of Allah and came to a garden which belonged to the Ansar. He (PBUH) said to me "Go and give glad tidings of Jannah to anyone who testifies `La ilaha illallah (There is no true god except Allah),' being whole-heartedly certain of it"
[Muslim].
Commentary: This Hadith also tells us that ultimately a Muslim will be awarded Jannah. Whether he will go there in the first stage or after suffering the punishment in Hell, is a matter that depends entirely on the Will of Allah.

425وعن عبد اللَّه بن عَمْرو بن العاص ، رضي اللَّه عنهما ، أن النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم تَلا قولَ اللَّهِ عَزَّ وَجَلَّ في إبراهِيمَ صَلّى اللهُ عَلَيْهِ وسَلَّم : {رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيراً مِنَ النَّاسِ فَمَن تَبِعَنِي فَإِنَّهُ مِنِّي} [إبراهيم : 36] ، وَقَوْلَ عيسى صَلّى اللهُ عَلَيْهِ وسَلَّم : {إِنْ تُعَذِّبْهُم فَإِنَّهُم عِبَادُكَ وَإِنْ تَغْفِرْ لَهُم فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ} [المائدة : 118] ، فَرفَعَ يَدَيْه وقال « اللَّهُمَّ أُمَّتِي أُمَّتِي» وبَكَى ، فقال اللَّه عَزَّ وَجَلَّ : « يا جبريلُ اذْهَبْ إلى مُحَمَّدٍ وَرَبُّكَ أَعْلَمُ ،فسلْهُ مَا يُبكِيهِ ؟ » فأتَاهُ جبريلُ فَأَخبَرَهُ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم بمَا قال:وَهُو أَعْلَمُ ، فقال اللَّهُ تعالى: { يا جبريلُ اذْهَبْ إلى مُحَمَّدٍ فقُلْ : إِنَّا سَنُرْضِيكَ في أُمَّتِكَ وَلا نَسُوؤُكَ } رواه مسلم .

425. `Abdullah bin `Amr bin Al-`as (May Allah be pleased with them) reported: The Prophet (PBUH) recited the Words of Allah, the Exalted, and the Glorious, about Ibrahim (PBUH) who said: "O my Rubb! They have led astray many among mankind. But whosoever follows me, he verily, is of me". (14:36) and those of `Isa (Jesus) (PBUH) who said: "If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise". (5:118). Then he (PBUH) raised up his hands and said, "O Allah! My Ummah, my Ummah," and wept; Allah, the Exalted, said: "O Jibril (Gabriel)! Go to Muhammad (PBUH) and ask him: `What makes you weep?" So Jibril came to him and asked him (the reason of his weeping) and the Messenger of Allah informed him what he had said (though Allah knew it well). Upon this Allah said: "Jibril, go to Muhammad (PBUH) and say: `Verily, We will please you with regard to your Ummah and will never displease you".
[Muslim].
Commentary: This Hadith makes two points clear:
Firstly, the kindness and mercy which the Prophet (PBUH) had for his Ummah, a full manifestation of which will be seen on the Day of Resurrection.
Secondly, the love that Allah has for His Prophet, Muhammad (PBUH). Both these benefits will then go to the advantage of the faithful Muslims as they will be then blessed with Mercy and forgiveness of Allah. May Allah include us among them.

426وعن مُعَاذِ بنِ جَبَلٍ ، رضي اللَّه عنه ، قال كُنتُ رِدْفَ النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم على حِمارٍ فقال : « يَا مُعَاذُ هَل تَدرِي مَا حَقُّ اللَّه عَلَى عِبَادِهِ ، ومَا حَقُّ الْعِبادِ عَلَى اللَّه ؟ قلت : اللَّهُ وَرَسُولُهُ أَعْلَمُ . قال : « فَإِنَّ حَقَّ اللَّهِ عَلَى العِبَادِ أن يَعْبُدُوه ، وَلا يُشْرِكُوا بِهِ شَيْئاً ، وَحقَّ الْعِبادِ عَلَى اللَّهِ أَنْ لا يُعَذِّبَ مَنْ لا يُشرِكُ بِهِ شَيْئاً ، فقلت : يا رسولَ اللَّهِ أفلا أُبَشِّرُ النَّاسَ ؟ قال : « لا تُبَشِّرْهُم فَيَتَّكِلُوا » متفقٌ عليه .

426. Mu`adh bin Jabal (May Allah be pleased with him) reported: I was riding a pillion with the Prophet (PBUH) on a donkey. He (PBUH) said, "O Mu`adh, do you know what is the right of Allah upon His slaves, and what is the Right of His slaves upon Allah?" I said: "Allah and His Messenger know better". Upon this the Messenger of Allah (PBUH) said, "Allah's Right upon His slaves is that they should worship Him Alone and associate nothing with Him; and His slaves' right upon Him is that He should not punish who does not associate a thing with Him." He (Mu`adh) added: I said to the Messenger of Allah: "Shall I give the glad tidings to people?" He (PBUH) said, "Do not tell them this good news for they will depend on it alone".
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us that ordinary people, who are generally unable to understand the meanings of things in their context, will think that mere verbal profession of Tauhid and Risalah is sufficient to attain forgiveness, and it is not necessary to do what this profession entails. With this notion, they become unmindful of the obligations. Verbal profession does give them the security that they would not abide in Hell forever for ultimately they will go to Jannah. Our people are generally under the impression that all sinful Muslims, like the perfect Muslims, will go to Jannah in the very first instance. According to proofs furnished by other injunctions of Shari`ah, this is not so. This point has been already discussed at length earlier. In any case, the point made here is

that no Muslim will go to Hell means that no Muslim will abide in Hell for ever. It does not at all mean that however sinful a Muslim may be, he will not be sent to Hell or suffer its torments.

427وعن البَرَاءِ بن عازبٍ ، رضي اللَّه عنهما ، عن النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « المُسْلِمُ إذَا سُئِلَ في القبرِ يَشْهدُ أن لا إلهَ إلاَّ اللَّه ، وأنَّ مُحَمَّداً رسولُ اللَّه ، فذلك قولهُ تعالى : {يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بالقوْلِ الثَّابتِ في الحَياةِ الدُّنيَا وفي الآخِرَةِ } [إبراهيم : 27] متفقٌ عليه .

427. Bara' bin `Azib (May Allah be pleased with them) reported: The Prophet (PBUH) said, "When a believer is questioned in the grave, he testifies that, `there is no true god except Allah and Muhammad is the Messenger of Allah.' About him the Words of Allah, the Exalted, are: `Allah will keep firm those who believe, with the firm statement (The Testimony of Faith) in this world and the Hereafter)". (14:27)
[Al-Bukhari and Muslim].
Commentary: This Hadith mentions both the parts of the Shahadah together, that is to say "La ilaha illallah, Muhammad-ur-Rasulullah" (There is no true god except Allah, and Muhammad (PBUH) is the Messenger of Allah). The questioning in the grave is beyond question and is a part of Muslim Belief. Every Muslim will, by the Grace of Allah, give their correct answers in respect of Tauhid and Risalah.

428وعن أنسٍ ، رضي اللَّهُ عنه عن رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « إنَّ الكَافِرَ إذَا عَمِلَ حَسَنَةً ، أطعِمَ بهَا طُعمَةً مِنَ الدُّنيَا ، وَأَمَّا المُؤمِن ، فَإنَّ اللَّه تعالى يَدَّخِرُ لَهُ حَسَنَاتِهِ في الآخِرَةِ ، وَيُعْقِبُهُ رِزْقاً في الدُّنْيَا عَلى طاعَتِهِ » .
وفي روايةٍ : « إنَّ اللَّه لا يَظْلِمُ مُؤْمِناً حَسَنَةً يُعْطى بهَا في الدُّنْيَا ، وَيُجْزَى بِهَا في الآخِرَةِ، وَأَمَّا الْكَافِرُ ، فَيُطْعَمُ بِحَسَنَاتِ مَا عَمِلَ للَّهِ تعالى ، في الدُّنيا حَتَّى إذَا أَفْضَى إلى الآخِرَةِ ، لَمْ يَكُنْ لَهُ حَسَنَةٌ يُجْزَى بِهَا » رواه مسلم .

428. Anas (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "When an infidel accomplishes any good deed, he is rewarded for it in this world; and in the case of a Muslim, Allah stores up his good acts for him in the Hereafter and provides him with subsistence in this life due to his obedience."
Another narration is: Messenger of Allah (PBUH) said, "Allah does not wrong a believer a good deed because he is given blessings for it in this world and will be rewarded for it in the Hereafter. But the infidel is given in the world the reward for good deeds, he has performed for the sake of Allah and when he comes to the Hereafter, there is no good deed for which he can be rewarded".
[Muslim].
Commentary: The infidels also do in this world many works which are for public welfare, or which come under the category of good deeds. Almighty Allah gives them reward for such good deeds in this world in the form of wealth, sound health, or saving them from some trouble, because Belief is precondition for reward in the Hereafter. Since an infidel is deprived of it, he will also be deprived of their reward in the Hereafter. Thus, we learn that Belief constitutes the basis of every action and is a precondition for the acceptance of any good deed by Allah.

429وعن جابرٍ ، رضي اللَّه عنه قال : قال رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « مَثَلُ الصَّلَوَاتِ الخَمْسِ كَمَثَلِ نَهرٍ جَارٍ غَمْرٍ عَلَى بَابِ أحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ » رواه مسلم.
»الْغَمْرُ » الْكَثِيرُ .

429. Jabir (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "The five daily Salat (prayers) are like a great river running by your door in which you take a bath five times a day."
[Muslim].
Commentary: This Hadith mentions the merits of performing the five-times prescribed Salat (prayer) punctually. A person who takes bath five times daily, cannot have any dirt on his body; similarly, one who performs Salat regularly is washed of all the minor sins. If he repents and makes penitence, his major sins are also pardoned. One who is meticulous about Salat and other obligations, generally does not commit any major sin but if at all he commits it, he does not stick to it. He is sorry for it and abandons it. His minor sins are washed away by his Salat.

430وعن ابن عباسٍ ، رضي اللَّه عنهما ، قال : سمعتُ رسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم يقول : «مَا مِنْ رَجُلٍ مُسلِمٍ يَمُوتُ فَيَقُومُ عَلَى جَنَازَتِه أَرْبَعُونَ رَجُلاً لا يُشركُونَ باللَّهِ شَيئاً إلاَّ شَفَّعَهُمُ اللَّهُ فيه » رواه مسلم .

430. Ibn `Abbas (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "Any Muslim dies and forty men who do not associate anything with Allah (in worship), perform his funeral prayer, Allah makes them

intercede for him".
[Muslim]
Commentary:
1. The acceptance of intercession here means that Allah grants the prayer which they (intercessors) make for the deceased and forgives him, provided he is worthy of it.
2.aA large number of Muwahhidun (believers in the Oneness of Allah) in a funeral holds greater promise of the pardon of the deceased.

وعن ابن مسعودٍ ، رضي اللَّهُ عنه ، قال : كُنَّا مَعَ رسولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم في قُبَّةٍ نَحواً مِنْ أَربَعِين ، فقال : « أَترضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الجَنَّةِ ؟ » قُلْنَا: نَعَم ، قال : «أَترضَوْنَ أَن تَكُونُوا ثُلُثَ أَهْلِ الجَنَّةِ ؟ » قُلْنَا : نَعَم ، قال: « وَالَّذِي نَفسُ مُحَمَّدٍ بِيَدِهِ إِنِّي لأَرجُو أَنْ تَكُونُوا نِصفَ أَهْلِ الجَنَّةِ ، وَذلِكَ أَنَّ الجَنَّةَ لا يَدخُلُهَا إِلاَّ نَفسٌ مُسلِمَةٌ ، وَمَا أَنتُمْ في أَهْلِ الشِّرْكِ إِلاَّ كَالشَّعرَةِ البَيْضَاءِ في جلدِ الثَّورِ الأَسودِ ، أَوْ كَالشَّعْرَةِ السَّوداءِ في جلدِ الثَّورِ الأَحْمَرِ » متفقٌ عليه.

431. `Abdullah bin Mas`ud (May Allah be pleased with him) reported: There were, about forty of us with Messenger of Allah (PBUH) in a camp when he said, "Aren't you pleased that you will constitute one-fourth of the inhabitants of Jannah?" We said, "Yes". He again said, "Aren't you pleased that you will constitute one-third of the inhabitants of Jannah?". We said: "Yes." Upon this he (PBUH) said, "By Him in Whose Hand Muhammad's soul is, I hope that you will constitute one-half of the inhabitants of Jannah; and the reason is that only Muslims will be admitted into Jannah; and you are no more compared to the polytheists than as a white hair on the skin of a black ox, or a black hair on the skin of a white ox."
[Al-Bukhari and Muslim].
Commentary: This Hadith reveals the following two points:
1. As compared with the believers and the faithful, there will be a large number of infidels in Hell.
2. As compared with the followers of other Prophets, there will be a larger number of Muslims in Jannah, to the extent that half of its occupants will be Muslims. This Hadith has glad tidings for the Muslim Ummah and bestows great respect and honour on them. (May Allah include us among them.)

432وعن أبي موسى الأشعري ، رضي اللَّه عنه ، قال : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : «إِذَا كَانَ يَوْمُ الْقِيامَةِ دَفَعَ اللَّهُ إِلى كُلِّ مُسْلِمٍ يَهُودِيًّا أَو نَصْرَانِيّاً فَيقُولُ : هَذَا فِكَاكُكَ مِنَ النَّارِ» .
وفي رواية عنهُ عن النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « يَجيءُ يَوْمَ القِيامَةِ نَاسٌ مِنَ المُسْلِمِين بِذُنُوبٍ أَمْثَالِ الجِبَالِ يَغفِرُهَا اللَّهُ لـهمُ » رواه مسلم .
قوله : « دَفَعَ إِلى كُلِّ مُسلِمٍ يهوديًّا أَوْ نَصرانياً فيقولُ : هَذا فكَاكُكَ مِنَ النَّارِ » معْنَاهُ مَا جَاءَ في حديث أبي هريرة ، رضي اللَّهُ عنهُ : « لِكُلِّ أَحَدٍ مَنزلٌ في الجَنَّةِ ، ومَنزلٌ في النَّارِ، فالمُؤْمِنُ إِذَا دَخَلَ الجنَّةَ خَلَفَهُ الكَافِرُ في النَّارِ ، لأَنَّهُ مُسْتَحِقٌ لذلكَ بِكُفْرِه » وَمعنى «فكَاكُكَ » : أَنَّكَ كُنْتَ مُعَرَّضاً لِدُخُولِ النَّارِ ، وَهَذَا فِكَاكُكَ ، لأَنَّ اللَّه تعالى قدَّرَ لِلنَّار عدَداً يَملَؤُهَا ، فإِذا دَخَلَهَا الكُفَّارُ بِذُنُوبِهِمْ وَكُفْرِهِمْ ، صَارُوا في مَعنى الفِكَاكِ لِلمُسلِمِينَ . واللَّه أَعلم .

432. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "On the Day of Resurrection, Allah will deliver to every Muslim, a Jew or a Christian and say: `This is your ransom from Hell-fire.'"
Another narration is: Messenger of Allah (PBUH) said, "There would come people amongst the Muslims on the Day of Resurrection with sins as heavy as a mountain, and Allah would forgive them".
[Muslim].
Commentary: "This is your ranson" is interpreted by the Hadith of Abu Hurairah (May Allah be pleased with him): "There is a place for everyone in both Jannah and Hell. When the believer occupies his place in Jannah, an infidel will take his place in Hell on account of his infidelity. This also means: "You believers were exposed to Fire, but this infidel is your ransom. Because Allah has prepared a number of His creature for Hell, so when the infidels occupy it on account of their sins and infidelity, they are considered as ransoms for the believers. Allah knows best." (Editor's Note)
Commentary: This Hadith tells us about the auspicious end of the believers and a bad one of disbelievers.

433وعن ابن عمَر رضي اللَّه عنهما قال : سمِعتُ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقول : « يُدْنَى المُؤْمِنُ يومَ القِيامَةِ مِنْ رَبِّهِ حتَّى يَضَعَ كَنَفَهُ عَلَيهِ ، فيُقَرِّرُه بِذُنُوبه ، فيقولُ: أَتَعرِفُ ذَنبَ كَذَا؟ أَتَعرفُ ذَنبَ كَذَا ؟

فيقول : رَبِّ أعْرِفُ ، قال : فإنِّي قد سَتَرْتُهَا عَلَيكَ في الدُّنيَا، وَأنَا أغْفِرُهَا لكَ اليَومَ ، فَيُعطى صَحِيفَةَ حسَنَاتِه » متفقٌ عليه .
كَنَفُهُ : سَتْرُهُ وَرَحْمَتُهُ .

433. Ibn `Umar (May Allah be pleased with them) reported: I heard Messenger of Allah (PBUH) saying, "A believer will be brought close to his Rubb on the Day of Resurrection and enveloping him in His Mercy, He (SWT) will make him confess his sins by saying: `Do you remember (doing) this sin and this sin?' He will reply: `My Rubb, I remember.' Then He (SWT) will say: `I covered it up for you in the life of world, and I forgive it for you today.' Then the record of his good deeds will be handed to him".
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us about the believers who will be treated with special favour by Allah. (May Allah include us among them.) It also shows that the admittance of the sins leads to having them forgiven by Allah. The Hadith also encourages us to cover the sins of the believers as best we can.

434وعن ابنِ مسعودٍ رضي اللَّه عنه أنَّ رَجُلاً أصَابَ مِنَ امْرَأةٍ قُبْلَة ، فأتَى النَّبيَّ صلّى اللهُ عَلَيْهِ وسلَّم فأخبره ، فأنزل اللَّهُ تعالى : { وَأقِمِ الصَّلاَةَ طَرَفَيِ النَّهَار وَزُلَفاً مِنَ اللَّيْلِ إنَّ الحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ } [هود : 114] فقال الرجل : ألي هذا يا رسولَ اللَّه ؟ قال : «لِجَمِيعِ أمَّتي كُلهمْ » متفقٌ عليه .

434. `Abdullah bin Mas`ud (May Allah be pleased with him) reported: A man kissed a woman and he came to the Prophet (PBUH) and made a mention of that to him. It was (on this occasion) that this Ayah was revealed: "And perform As-Salat (Iqamat-As-Salat), at the two ends of the day and in some hours of the night [i.e., the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil deeds (i.e., small sins)". (11:114)
That person said, "O Messenger of Allah (PBUH), does it concern me only?". He (Messenger of Allah (PBUH)) said, "It concerns the whole of my Ummah".
[Al-Bukhari and Muslim].
Commentary: This Hadith brings out the following three points:
1. Minor sins are forgiven by virtue of Salat.
2. One must not expose one's sins.

435وعن أنسٍ ، رضي اللَّه عنه ، قال : جَاءَ رَجُلٌ إلى النبيِّ صلّى اللهُ عَلَيْهِ وسلَّم فقال : يا رسولَ اللَّهِ أصَبْتُ حدّاً ، فَأقِمْهُ عَلَيَّ ، وَحَضَرَتِ الصَّلاَةُ فصلَّى مَعَ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم فلمَّا قضَى الصَّلاة قال : يا رسول اللَّهِ إنِّي أصَبْتُ حدًّا ، فَأقِمْ فيَّ كِتَابَ اللَّهِ ، قال : « هَلْ حَضَرْتَ مَعَنَا الصَّلاَةَ ؟ » قال : نَعم : قال«قد غُفِرَ لَكَ » متفقٌ عليه .
وقوله : « أصَبْتُ حَدًّا » معناه : مَعْصِيَةً تُوجِبُ التَّعْزِير ، وَلَيس المُرَادُ الحَدَّ الشَّرْعِيَّ الْحقيقيَّ كَحَدِّ الزِّنَا والخمر وَغَيْرِهما ، فَإنَّ هَذِهِ الحُدودَ لا تَسقُطُ بالصلاةِ، ولا يجوزُ للإمام تَرْكُهَا .

435. Anas bin Malik (May Allah be pleased with him) reported: A man came to the Prophet (PBUH) and said, "O Messenger of Allah, I have committed a sin liable of ordained punishment. So execute punishment on me". Messenger of Allah (PBUH) did not ask him about it, and then came the (time for) Salat (prayers). So he performed Salat with Messenger of Allah (PBUH). When Messenger of Allah (PBUH) finished Salat, the man stood up and said: "O Messenger of Allah! I have committed a sin. So execute the Ordinance of Allah upon me". He (PBUH) asked, "Have you performed Salat with us?" "Yes", he replied. Messenger of Allah (PBUH) said, "Verily, Allah has forgiven you".
[Al-Bukhari and Muslim].
Commentary: The person who had committed the sin came to the Prophet (PBUH) to seek punishment for his wrongdoing is said to have been Abul-Yusr Ka`b bin `Amr whose story was also mentioned in the previous Hadith. The sin he had committed was not a major one that is why by Salat it was wiped out.

436وعنه قال : قال رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « إنَّ اللَّه لَيَرضي عن الْعَبْدِ أنْ يَأكُلَ الأكلَة، فَيحْمَدُهُ عليها ، أوْ يَشْربَ الشَّرْبَة ، فَيَحْمَدُهُ عَلَيها » رواه مسلم.
«الأَكْلَةُ » بفتح الهمزة وهي المرَّةُ الواحدةُ مِنَ الأكل كَالْغَدْوةِ والْعَشْوَةِ ، واللَّه أعلم .

436. Anas bin Malik (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Allah is pleased with His slave who eats a meal and praises Him for it; and takes a drink and praises Him for it".
[Muslim].
Commentary: One should always say "Al-hamdu lillah" (all the praise and thanks be to Allah) after food and drink.

This Hadith has been mentioned in the present chapter for the reason that it holds fear as well as hope. If one remembers Allah in the meals, he can hope for the Pleasure of Allah. One should also bear in mind that it is He who gives everything. If He likes, He can forefeit all those things or in spite of providing all the riches, deprive one of hunger and thirst, as it does happen in certain diseases. May Allah protect us from such deprivations.

437وعن أبي موسى ، رضي اللَّه عنه ، عن النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم ، قال : « إنَّ اللَّه تعالى، يَبْسُطُ يَدَهُ باللَّيلِ ليَتُوبَ مُسيءُ النَّهار ، ويَبْسُطُ يدهُ بالنَّهارِ ليَتُوبَ مُسيءُ اللَّيلِ حتى تَطْلُعَ الشمسُ مِنْ مَغْرِبَها » رواه مسلم .

437. Abu Musa (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Allah, the Exalted, stretches His Hand during the night so that those who commit sins by day may repent, and He stretches His Hand in the day so that those who commit sins by night may repent. He keeps doing so until the sun rises from the West". [Muslim].

Commentary: This Hadith has been mentioned before.

Allah's stretching of His Hands is one of His Attributes, and as Muslims we have to believe in this without reasoning, as is the case with His other Attributes. This has been the stand of our pious predecessors (As-Salaf-us-Salih). The process of acceptance of penitence by Allah will continue until the Day of Resurrection when the sun will rise from the West and repenting or accepting Islam will not avail. Therefore, one should not make any delay in penitence.

We must add here that, we must not name or qualify Allah except with what He or His Messenger (PBUH) has named or qualified Him; without changing them or ignoring them completely or twisting the meanings or giving resemblance to any created things:

"The Most Gracious (Allah) rose over the (Mighty) Throne". (20:5) above the seventh heaven; and He only descends to the first (nearest) heaven during the day of `Arafah (Hajj, i.e., the 9th Dhul-Hijjah) and also during the last third part of every night, as mentioned by the Prophet (PBUH), but He is with us by His Knowledge only, not in His essence (Bi Dhatihi): "There is nothing like Him, and He is the All-Hearer, the All-Seer". (42:11)

438وعن أبي نجيح عَمرو بن عَبْسَة بفتح العين والباءِ السُّلَميِّ ، رضي اللَّه عنه قال : كنتُ وَأنَا في الجَاهِلِيَّةِ أظنُّ أنَّ النَّاسَ عَلى ضَلالَةٍ ، وَأنَّهُمْ لَيْسُوا على شيءٍ ، وَهُمْ يَعْبُدُونَ الأوْثَانَ ، فَسَمِعْتُ بِرَجُلٍ بمكَّةَ يُخْبِرُ أخْبَاراً ، فقعَدْتُ عَلى رَاحِلتِي ، فقدِمْتُ عَلَيْهِ، فإذَا رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم مُسْتَخْفِياً جُرَءَاءُ عليهِ قوْمُهُ ، فتَلَطَّفْتُ حَتَّى دَخَلْتُ عَلَيهِ بمكَّة ، فقُلْتُ له : ما أنْتَ ؟ قال : « أنا نَبي » قلتُ : وما نبي ؟ قال : « أرْسَلَنِي اللَّه » قلت: وبأيِّ شَيْءٍ أرْسلَكَ ؟ قال : « أرْسَلَني بصِلَةِ الأرْحام ، وكسرِ الأوثان ، وَأنْ يُوَحَّدَ اللَّه لايُشْرَكُ بِهِ شَيْء » قلت : فَمنْ مَعَكَ عَلى هَذا ؟ قال : « حُر وَعَبْدٌ » ومعهُ يوْمَئذٍ أبو بكر وبلالٌ رضي اللَّه عنهما . قلت : إنِّي مُتَّبِعُكَ ، قال إنَّكَ لَنْ تَستطِيعَ ذلكَ يَوْمَكَ هَذا . ألا تَرى حَالي وحالَ النَّاسِ ؟ ولَكِن ارْجِعْ إلى أهْلِكَ فإذا سمعْتَ بي قد ظَهرْتُ فأْتِني » قال فذهبْتُ إلى أهْلي ، وَقَدِمَ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم المَدِينَةَ . وكنتُ في أهْلي . فجَعَلْتُ أتَخَبَّرُ الأخْبَارَ ، وَأسْألُ النَّاسَ حينَ قَدِمَ المدينة حَتَّى قَدِمَ نَفَرٌ مِنْ أهْلِي المدينة ، فقلْتُ : ما فعَلَ هذا الرَّجُلُ الذي قدِمَ المدينةَ ؟ فقالوا : النَّاسُ إليهِ سِراعٌ وَقَدْ أرَادَ قَوْمُه قتْلَهُ ، فَلَمْ يَسْتَطِيعُوا ذلِكَ ، فقدِمتُ المدينةَ فَدَخَلْتُ عليهِ ، فقلْتُ : يا رسولَ اللَّه أتَعرِفُني ؟ قال : «نعم أنتَ الَّذي لَقيتَنِي بمكة » قال : فقلْتُ : يا رسول اللَّه أخْبِرني عمَّا عَلَّمكَ اللَّه وَأجْهَلُهُ، أخبِرنِي عَن الصَّلاةِ؟ قال : « صَلِّ صَلاةَ الصُّبح ، ثُمَّ اقصُرْ عَنِ الصَّلاةِ حَتَّى تَرتفِع الشَّمْسُ قِيدَ رُمْحٍ ، فإنَّهَا تَطْلُعُ حين تطلع بَيْنَ قرْنَيْ شَيْطانٍ ، وَحِينئِذٍ يَسْجُدُ لَهَا الكفَّارُ ، ثُمَّ صَل ، فإنَّ الصَّلاةَ مشهودة محضورة . حتى يستقِلَّ الظِّلُّ بالرُّمحِ ، ثُمَّ اقصُرْ عن الصَّلاةِ، فإنه حينئذٍ تُسجرُ جَهَنَّمُ ، فإذا أقبلَ الفيء فصَلِّ ، فإنَّ الصَّلاةَ مَشهودةٌ محضورة حتى تُصَلِّيَ العصرَ ثم اقصُرْ عن الصلاةِ حتى تَغْرُبَ الشمسُ ، فإنها تُغرُبُ بين قرنيْ شيطانٍ ، وحينئذٍ يَسْجُدُ لها الكُفَّارُ » .

قال : فقلت : يا نَبيَّ اللَّه ، فالوضوءُ حدّثني عنه ؟ فقال : « ما منْكُمْ رجُل يُقرِّبُ وَضُوءَهُ ، فيَتَمَضْمَضُ ويستنْشِقُ فيَنْتَثِرُ ، إلاَّ خَرَّتْ خطايَا وجهِهِ وفيهِ وخياشِيمِهِ . ثم إذا غَسلَ وجهَهُ كما أمَرَهُ اللَّه إلاّ خرّت خطايا وجهِهِ مِنْ أطرافِ لحْيَتِهِ مع الماءِ . ثم يغسِلُ يديهِ إلى المرفقين إلاَّ خرّت خطايا يديه من أناملِهِ مع الماءِ ، ثم يَمْسَحُ رَأسَهُ ، إلاَّ خَرَّتْ خَطايَا رَأسِهِ من أطرافِ شَعْرِهِ مع الماءِ ، ثم يَغْسِلُ قدَمَيهِ إلى الكَعْبَيْنِ ، إلاَّ خَرَّت خطايا رجْلَيه من أنَامِلِهِ مَعَ الماءِ ، فإن هو قامَ فصلَّى ، فحمِدَ اللَّه تعالى ، وأثنَى عليهِ وَمجَّدَهُ بالذي هو له أهل ،وَفرَّغ قلبه للَّه تعالى . إلا انصرَفَ من خطيئَتِهِ كَهَيْئَتِهِ يومَ وَلَدَتْهُ أُمُّهُ».

فحدّثَ عَمرو بنُ عَبسة بهذا الحديثَ أبَا أُمَامَةَ صاحِبِ رسولِ اللّه صلّى اللهُ عَلَيْهِ وسلّم فقال له أبو أمامة: يا عَمْرُو بن عَبْسَةَ ، انظر ما تقولُ . في مقامٍ واحِدٍ يُعطى هذا الرَّجُلُ ؟ فقال عَمْرو : يا أبَا أُمامة . فقد كَبِرَتْ سِنِّي ، ورقَّ عَظمِي ، وَاقْتَرَبَ أجَلي ، وما بي حَاجة أنْ أكذِبَ على اللّهِ تعالى ، ولا على رسول اللّهِ صلّى اللهُ عَلَيْهِ وسلّم لو لم أسْمَعْهُ من رسول اللّه صلّى اللهُ عَلَيْهِ وسلّم إلاّ مَرَّةً أوْ مَرَّتَيْن أو ثلاثاً ، حَتَّى عَدَّ سبعَ مَراتٍ ، ما حَدَّثْتُ أبداً بهِ ، ولكنّي سمِعتُهُ أكثَرَ مِن ذلك رواه مسلم .

قوله : « جُرَءَاءُ عليهِ قومُهُ » : هو بجيمٍ مضمومة وبالمد على وزنِ عُلماء ، أي : جاسِرُونَ مُستَطِيلونَ غيرُ هائِبينَ . هذه الرواية المشهورةُ ، ورواه الحُمَيْدِي وغيرهُ : « حِراء» بكسر الحاءِ المهملة . وقال : معناه غِضَابُ ذُوُو غمٍّ وهمٍّ ، قد عيلَ صبرُهُمْ بهِ ، حتى أثَّرَ في أجسامِهِم ، من قولِهم : حَرَىَ جِسمُهُ يَحْرَى، إذا نقصَ مِنْ ألمٍ أوْ غمٍ ونحوه ، والصَّحيحُ أنَّهُ بالجيم .

وقوله صلّى اللهُ عَلَيْهِ وسلّم : « بين قرنَي شيطانٍ » أيْ : ناحيتي رأسهِ . والمرادُ التَّمثِيلُ . معناهُ : أنه حينئذٍ يَتَحرَّكُ الشَّيطانُ وشيعتهُ . ويَتَسَلَّطُونَ .

وقوله : « يُقرِّبُ وَضُوءَه » معناه : يُحْضِرُ الماءَ الذي يَتَوَضَّأُ به. وقوله :« إلاَّ خَرَّتْ خَطاياهُ » هو بالخاءِ المعجمة : أيْ سقطت . ورواه بعضُهُم . « جرتْ » بالجيم . والصحيح بالخاءِ ، وهو رواية الجُمهور .

وقوله : « فَيَنْتَثِرُ » أيْ : يَستَخرجُ ما في أنفه مِنْ أذى ، والنَّثْرَةُ : طرَفُ الأنفِ .

438. Abu Najih `Amr bin `Abasah (May Allah be pleased with him) reported: In the Pre-Islamic Period of Ignorance, I used to think that people who used to worship idols, were deviated and did not adhere to the true religion. Then I heard of a man in Makkah who was preaching a message. So I mounted my camel and went to him. I found that (this man who was) Messenger of Allah (PBUH) remained hidden because of the persecution by his people. I had entered Makkah stealthily and when I met him I asked him, "Who are you?" He (PBUH) said, "I am a Prophet." I asked; "What is a Prophet?" He said, "Allah has sent me (with a message)". I asked, "With what has He sent you?" He said, "He sent me to strengthen the ties of kinship, to destroy idols so that Allah alone should be worshipped and nothing should be associated with Him". I asked, "Who has followed you in this?" He said, "A freeman and a slave". (At that time only Abu Bakr and Bilal (May Allah be pleased with her) were with him). I said, "I shall follow you". He said, "You can not do that now. Do you not see my situation and that of the people? Go to your people, and when you hear that my cause has prevailed, come to me". So I went back to my people, and while I was with my people, Messenger of Allah (PBUH) emigrated to Al-Madinah. I continued to ask people about him till some of my people visited Al-Madinah. On their return, I asked them, "How is that man who has arrived in Al-Madinah faring?" They said, "People are hastening to him. His own people had planned to kill him but did not succeed." Then I went to Al-Madinah and came to him and said, "O Messenger of Allah, do you recognize me?" He (PBUH) said, "Yes, you are the one who met me in Makkah." I said, "O Messenger of Allah, tell me of that which Allah has taught you and of which I am unaware. Tell me about Salat first." He (PBUH) replied, "Perform the Fajr (morning) Salat, then stop Salat until the sun has risen up to the height of a lance, for when it rises, it rises up between the horns of the devil, and the infidels prostrate themselves before it at that time. Then perform Salat, for Salat is witnessed and angels attend it, until the shadow becomes equal to the length of its object; then stop Salat, for at that time Jahannam (Hell) is heated up. Then pray when the shadow becomes longer, for the prayer is witnessed and angels attend it, until you perform `Asr prayer; then stop Salat till sun sets, for it sets between the horns of a devil. At that time the infidels prostrate themselves before it." I then asked the Messenger of Allah to tell me about Wudu', and he (PBUH) said, "When a person begins the Wudu' and washes his mouth and nose, the sins committed by his face, mouth and nostrils are washed out. Then when he washes his face as commanded by Allah, the sins of his face are washed out with the water from the sides of his beard. Then when he washes his hands up to elbows, the sins of his hands are washed out through his fingers with water. Then he passes his wet hands over his head and the sins of the head are washed out through the ends of his hair with water. Then he washes his feet up to the ankles, the sins of his feet are washed out through his toes with water. Then, if he stands up for Salat and praises Allah, glorifies Him, proclaims His Greatness as He deserves and devotes his heart wholly to Allah, he emerges sin free as the day he was born".

When `Amr bin `Abasah (May Allah be pleased with him) narrated this Hadith to Abu Umamah (May Allah be pleased with him) a Companion of the Prophet (PBUH), the latter said to him, "Watch what you are saying. O `Amr bin `Abasah, a man will be getting all of this in one shot?" `Amr (May Allah be pleased with him) replied, "O Abu Umamah, I have attained old age, my bones have become dry, my death is approaching and there is no need for me to tell lies concerning Allah and His Messenger (PBUH). Had I not heard this from the Messenger of Allah only once, twice, thrice (and he counted up to seven) I would never have reported it. Indeed I have heard this frequently". [Muslim].

Commentary: This Hadith makes the following seven points:

1. The preacher should be concerned about the safety of his followers. It is for this reason, the Prophet (PBUH) stressed upon `Amr bin Abasah (May Allah be pleased with him) to stay at home and keep his conversion to Islam secret.
2. No matter how unfavourable are the circumstances and how tough is the opposition, a preacher should always have firm hope of help from Allah and be confident about his victory over his enemy. That is why, the Prophet (May Allah be pleased with him) asked `Amr (May Allah be pleased with him) to come to him when he received information about his domination.
3. It is a proof of his Prophethood that what eventually happened was exactly according to his prophecy.
4. Angels attend the Salat. One should, therefore, perform Salat not only with peace of mind but also with utmost humility and fear of Allah, so that it is reported and becomes more meritorious.
5. The times when Salat is unpraiseworthy are as follows:
a. After the Salat of Fajr to the time of sunrise.
b. At the time when the sun begins to decline.
c. After the Salat of `Asr to the time of sunset.
d. When the sun is rising or setting.
6. Wudu' and Salat expiate for sins. For this reason this Hadith has been mentioned in this chapter.
7. Even in the Days of Ignorance (pre-Islamic period), pious and right-minded people were averse to idolatry and thought it a deviation from the Right Path.

439وعن أبي موسى الأشعري رضي اللَّه عنه ، عن النبي صلّى اللهُ عَلَيْهِ وسَلَّم قال : «إِذا أَرادَ اللَّه تعالى رحمة أُمَّةٍ ، قبضَ نبيَّهَا قبلَها ، فجعلَهُ لها فَرَطاً وسلَفاً بين يَدَيها ، وإِذا أَرادُ هَلَكةَ أُمَّةٍ ، عذَّبها ونبيُّهَا حَيٌّ ، فَأَهْلَكَهَا وهوَ حَيٌّ ينظُرُ ، فَأَقرَّ عينَهُ بهلاكها حين كذَّبوهُ وعصَوا أَمْرَهُ » رواه مسلم .

439. Abu Mu sa Al-Ash`ari (May Allah be pleased with him) reported: The Prophet (PBUH) said, "When Allah intends to show mercy to a people, He collects their Prophet before them and makes him a herald to happiness for them in the Hereafter; and when He intends to destroy a people, He punishes them while their Prophet is alive, and destroys them while he is alive and watches them and makes him witness their destruction because they disbelieved in him and disobeyed his commands".
[Muslim].
Commentary: This Hadith tells us about a Divine law in respect of Prophets, which is meant to deter people from opposing the Prophet (PBUH) and commands us to follow his footsteps, so that we can benefit from his intercession on the Day of Resurrection.

Chapter 52

باب فضل الرجاء

Excellence of Good Hopes

Allah, the Exalted, says:
"(And the man who believed said:) `... and my affair I leave it to Allah. Verily, Allah is the All-Seer of (His) slaves.' So Allah saved him from the evils that they plotted (against him)". (40:44,45)

440 وعن أبي هريرة ، رضيَ اللَّه عنه ، عن رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم أَنَّهُ قال : « قالَ اللَّه ، عَزَّ وَجلَّ ، أَنَا عِنْدَ ظَنِّ عَبْدِي بي ، وأَنَا مَعَهُ حَيْثُ يَذْكُرُني ، وَاللَّهِ لَلَّهُ أَفْرَحُ بتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ يجدُ ضالَّتَهُ بالْفَلاةِ ، وَمَنْ تَقرَّبَ إِلَيَّ شِبْراً ، تَقَرَّبْتُ إِلَيْهُ ذِرَاعاً ، وَمَنْ تَقرّبَ إِليَّ ذِراعاً ، تقرَّبْتُ إِليه بَاعاً ، وإِذَا أَقْبَلَ إِلَيَّ يمْشي ، أَقبلْتُ إِلَيه أُهَرْوِلُ » متفقٌ عليه ، وهذا لفظ إحدى روايات مسلم .

440. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Allah says: `I am just as My slave thinks of Me when he remembers Me.' By Allah! Allah is more pleased with the repentance of His slave than one of you who unexpectedly finds in the desert his lost camel. `He who comes closer to Me one span, I come closer to him a cubit; and he who comes closer to Me a cubit, I come closer to him a fathom; and if he comes to Me walking, I come to him running".
[Al-Bukhari and Muslim].
Commentary: This Hadith highlights the merits of expecting good treatment of Allah. But this has to be backed by good actions, in the same way as one can hope for good results after ploughing and sowing seeds. It is obvious that one who accomplishes good deeds will expect good consequences, and one who does evil deeds will expect evil consequences. Allah will treat people according to their expectation that are founded on their actions, and the reward will match their deeds.

441وعن جابر بن عبدِ اللَّه ، رضي اللَّه عنهما ، أَنَّهُ سَمعَ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم ، قبْلَ موْتِهِ بثلاثةِ أَيَّامٍ يقولُ : « لا يموتن أَحَدُكُم إِلاَّ وَهُوَ يُحسِنُ الظَّنَّ باللَّه عزَّ وَجَلَّ » رواه مسلم .

441. Jabir bin `Abdullah (May Allah be pleased with him) reported: I heard the Prophet (PBUH) saying three days before his death: "Let none of you die unless he has good expectations from Allah".
[Muslim].
Commentary: This Hadith also tells us that one should always perform good deeds because no one knows the time of his death. At the time of death one must entertain hope for Allah's Pardon and Mercy which cannot be possible without good actions. Thus, this Hadith conveys the same meanings of the following Ayah:
"And die not except in a state of Islam (as Muslims)". (3:102).

442وعن أنسٍ ، رضي اللَّه عنه قال : سمعتُ رسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم يقول : « قال اللَّه تعالى : يَا ابْنَ آدَمَ إِنَّكَ مَا دَعوْتَني ورَجوْتَني غفَرْتُ لَكَ عَلَى ما كَانَ مِنْكَ ولا أُبَالِي ، يا ابن آدمَ ، لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السماءِ ، ثم اسْتَغْفَرْتَني غفرتُ لَكَ ، يَا ابْنَ آدَم ، إِنَّكَ لَو أَتَيْتَني بقُرابِ الأَرْض خطايا ، ثُمَّ لَقِيْتَني لا تُشْرِكُ بِي شَيْئاً ، لأَتَيْتُكَ بقُرَابها مغْفِرَةً » رواه الترمذي . وقال : حديث حسن .
«عَنَانُ السماءِ » بفتح العين ، قيل : هو مَا عن لَكَ منها ، أي : ظَهَرَ إذَا رَفَعْتَ رَأْسَكَ، وقيلَ : هو السَّحَابُ .
و « قُرابُ الأرض » بضم القاف ، وقيلَ بكسرها ، والضم أصح وأشهر، وهو : ما يقاربُ مِلأَهَا ، واللَّه أعلم .

442. Anas (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Allah, the Exalted, has said: `O son of adam, I forgive you as long as you pray to Me and hope for My forgiveness, whatever sins you have committed. O son of 'Adam, I do not care if your sins reach the height of the heaven, then you ask for my forgiveness, I would forgive you. O son of 'Adam, if you come to Me with an earth load of sins, and meet Me

associating nothing to Me, I would match it with an earthload of forgiveness.'"
[At-Tirmidhi].
Commentary:
1. What it really means is that if sins of a Muslim, committed in ignorance and carelessness, become so numerous that in stacks touch the heights of skies, he should not lose hope in Allah's Mercy. If he repents wholeheartedly for his sins, makes penitence for them and begs Allah's forgiveness, he will certainly find Allah's Mercy open for him.
2. Shirk (polytheism) is an absolutely unpardonable sin. All other sins, how many and how grave they may be, can be forgiven by Allah. He will pardon them if He likes and send the sinful persons straight to Jannah, or keep them for a while in Hell and then shift them to Jannah. In any case, the punishment of Hell will not be eternal for them, as it is for the Mushriks (polytheist).

Chapter 53

باب الجمع بين الخوف والرجاء

Combining Hope and Fear (of Allah)

Allah, the Exalted, says:

"None feels secure from the Plan of Allah except the people who are the losers." (7:99)
"Certainly no one despairs of Allah's Mercy, except the people who disbelieve." (12:87)
"On the Day (i.e., the Day of Resurrection) when some faces will become white and some faces will become black..." (3:106)
"Verily, your Rubb is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful (for the obedient and those who beg Allah's forgiveness)." (7:167)
"Verily, the Abrar (pious and righteous) will be in Delight (Jannah). And verily, the Fujjar (the wicked, disbelievers, sinners and evildoers) will be in the blazing Fire(Hell)." (82:13,14)
"Then as for him whose balance (of good deeds) will be heavy, he will live a pleasant life (in Jannah). But as for him whose balance (of good deeds) will be light, he will have his home in Hawiyah (pit, i.e., Hell)". (101:6-9)

443 وعن أبي هريرة . رضي اللَّه عنه ، أنَّ رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم قال : « لَوْ يَعْلَمُ المُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ . ما طمِعَ بجَنَّتِهِ أحَدٌ ، ولَوْ يَعْلَمُ الكافِرُ مَا عِنْد اللَّهِ مِنَ الرَّحْمَةِ ، مَا قنط مِنْ جنَّتِهِ أحَدٌ » رواه مسلم .

443. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "If a believer had full knowledge of the chastisement of Allah, none would covet His Jannah; and were an infidel to know the Mercy Allah has, none would despair of His Jannah".
[Muslim].
Commentary:
1. This Hadith mentions the torments which one will have to suffer in consequence of Divine wrath. These are described to enable a sinner to save himself from them. It also tells about the infinite Mercy of Allah so that one will always be hopeful of.
2. Only such people will receive Allah's Grace and Mercy who are obedient to Him, while the disobedient will suffer the consequences of His Wrath.

وعن أبي سَعيد الخدريِّ ، رضي اللَّه عنه ، أنَّ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم قال : « إذا وُضِعتِ الجَنَازَةُ واحْتَمَلَهَا النَّاسُ أو الرِّجالُ عَلَى أعْنَاقِهِم ، فَإنْ كانَتْ صالِحَةً قالَتْ : قدِّمُوني قدِّمُوني ، وَإنْ كانَتْ غَير صالحةٍ ، قالَتْ : يا ويْلَهَا ، أيْنَ تَذْهَبُونَ بهَا ؟ يَسْمَعُ صوتَها كُلُّ شيءٍ إلاَّ الإنْسَانُ ، ولَوْ سَمِعَهُ لَصَعِقَ » رواه البخاري .

444. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "When a dead body is placed on a bier and men carry it on their shoulders, if the deceased was pious, it (the corpse) will say: `Take me in haste'; but if he was not, it will say (to its bearers): `Woe to it. Where are you taking it?' Everything except man hears its voice. Had a human being heard its voice, he would have surely died".
[Al-Bukhari].
Commentary: The speech of a dead is a matter of the realm of the Unseen (or Al-Ghaib) which is mentioned in this Hadith. A deceased person will certainly say what has been disclosed here. A Muslim must have absolute faith in it. Almighty Allah is certainly capable of endowing the power of speech on a deceased person as he does speak with the angels (Munkar and Nakir) when they come to the dead in the grave and question him. This Hadith is intended to induce people to virtues so that after death, one has not to say: "Woe to me! Where are you taking me?". One should spend the life in such a manner that after death when he is taken to the graveyard for burial, he should be in a position to say: "Hasten to take me to my grave so that I can enjoy Divine blessings there".

445وعن ابن مسعودٍ ، رضي اللَّه عنه ، قالَ : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : « الجَنَّةُ أقْرَبُ إلى أحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ وَالنَّارُ مِثْلُ ذلك » رواه البخاري .

445. Ibn Mas`ud (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Jannah is nearer to you than your shoelace, and so is the (Hell) Fire".
[Al-Bukhari].
Commentary: Jannah is close to him who adopts the path of righteousness and he can easily attain it. Its opposite case is also equally true. He is close to Hell who takes the path of evil. Thus, this Hadith has an inducement for virtue and warning against evil.

Chapter 54

باب فضل البكاء خشية الله تعالى وشوقاً إليه

Excellence of Weeping out of Fear from Allah (swt)

Allah, the Exalted, says:
"And they fall down on their faces weeping and it increases their humility." (17:109)
"Do you then wonder at this recitation (the Qur'an)? And you laugh at it and weep not". (53:59-60)

446 وعَن أبي مَسعودٍ ، رضي اللَّه عنه . قالَ : قال لي النبيُّ صلّى اللهُ عَلَيْهِ وسلَّم : «اقرَأ علَّي القُرآن » قلتُ : يا رسُولَ اللَّه ، أقرَأ عَلَيْكَ ، وَعَلَيْكَ أنْزِل ؟، قالَ : « إني أحِبُّ أنْ أسْمَعَهُ مِنْ غَيْري » فقرَأتُ عليه سورَةَ النِّساء ، حتى جِئْتُ إلى هذهِ الآية : { فكَيْفَ إذا جِئْنا مِنْ كُلِّ أمَّة بشَهيد وجئْنا بكَ عَلى هَؤلاءِ شَهيداً } [الآية : 41] قال : « حَسْبُكَ الآنَ » فالْتَفَتُّ إليْهِ . فإذَا عيْناهُ تَذْرِفانِ . متفقٌ عليه .

446. Ibn Mas`ud (May Allah be pleased with him) reported: The Prophet (PBUH) said to me: "Recite the Qur'an to me". I said, "O Messenger of Allah! Shall I recite the Qur'an to you, when it has been revealed to you?" He (PBUH) replied, "I love to hear it recited by others". So I recited to him a portion from Surat An-Nisa'. When I reached the Ayah:
"How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad (PBUH)) as a witness against these people?". (4:41)
He (PBUH) said, "Enough for now". When I looked at him I saw his eyes were shedding tears.
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us that besides the recitation of the Noble Qur'an, a Muslim should also listen to it from others so that he can contemplate further on it. It also makes one weep when one listens to the Noble Qur'an.

447 وعن أنس ، رضي اللَّه عنه ، قالَ : خَطَبَ رَسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم خُطبَةً ما سَمِعْتُ مِثْلَها قطُّ ، فقالَ : « لَوْ تعْلَمُونَ ما أعْلَمُ لَضحِكْتُمْ قَليلاً ولَبَكَيْتُمْ كثيراً» قال : فغطَّى أصْحَابُ رَسُولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم . وُجُوهَهُمْ . ولَهمْ خَنِينٌ . متفقٌ عليه . وَسَبَقَ بيَانُهُ في بابِ الخَوفِ .

447. Anas bin Malik (May Allah be pleased with him) reported: Messenger of Allah (PBUH) delivered a Khutbah to us the like of which I had never heard from him before. In the course of the Khutbah, he said: "If you knew what I know, you would laugh little and weep much". Thereupon those present covered their faces and began to sob.
[Al-Bukhari and Muslim].
Commentary: This Hadith has been mentioned in this chapter for the reason that it furnishes positive proof of the fact that the Companions of the Prophet (PBUH) used to weep out of fear of Allah when they heard sermons and preachings. It induces us to follow them.

448 وعن أبي هريرة ، رضي اللَّه عنه ، قال : قالَ رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « لايَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّه حَتَّى يَعُودَ اللَّبَنُ في الضَّرْعِ ولا يَجْتَمِعُ غُبَارٌ في سَبيلِ اللَّه ودُخانُ جَهَنَّمَ » رواه الترمذي وقال : حديثٌ حسنٌ صحيحٌ .

448. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "One who weeps out of fear of Allah, will not enter the Hell till milk returns back in the udder; and the dust raised on account of fighting in the path of Allah and the smoke of Hell will never exist together".
[At-Tirmidhi].
Commentary:
1. A person who has such a fear of Allah that he weeps on account of it, cannot be disobedient to Allah. Obviously, his life will generally be spent in obedience of Allah and strict abstinence from sins. It is very true to say that it is as impossible for such a person to go to Hell as the return of milk to the udders.
2. Similarly, Jihad is a highly meritorious act for a Muslim. A Mujahid, who fights for the sake of Allah, is perfectly safe from Hell because the dust that falls on this way on him, cannot mix with the smoke of Hell.

449 وعنه قالَ : قالَ رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « سَبْعَةٌ يُظِلُّهُمُ اللَّهُ في ظِلِّهِ يَوْمَ لا ظِلَّ إلاَّ ظِلُّهُ : إمامٌ عادِلٌ ، وشابٌّ نَشَأَ في عِبَادَةِ اللَّه تَعالى . ورَجُلٌ قَلْبُهُ مُعلَّقٌ بالمَسَاجِدِ . ورَجُلان تَحابَّا في اللَّه . اجتَمعا

عَلَيهِ . وتَفرَّقا عَلَيهِ ، وَرَجَلٌ دَعَتْهُ امْرَأةٌ ذاتُ مَنْصِبٍ وَجَمالٍ . فقالَ : إنّي أخافُ اللَّه . ورَجُلٌ تَصدَّقَ بصَدَقة فأَخْفَاها حتَّى لاَ تَعْلَمَ شِمالُهُ ما تُنْفِقُ يَمِينهُ . ورَجُلٌ ذَكَرَ اللَّه خالِياً فَفاضَتْ عَيْنَاهُ» متفقٌ عليه .

449. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Seven people Allah will give them His Shade on the Day when there would be no shade but the Shade of His Throne (i.e., on the Day of Resurrection): And they are: a just ruler; a youth who grew up with the worship of Allah; a person whose heart is attached to the mosques, two men who love and meet each other and depart from each other for the sake of Allah; a man whom an extremely beautiful woman seduces (for illicit relation), but he (rejects this offer and) says: `I fear Allah'; a man who gives in charity and conceals it (to such an extent) that the left hand does not know what the right has given; and a man who remembers Allah in solitude and his eyes become tearful".
[Al-Bukhari and Muslim].
Commentary: This Hadith has been included in this chapter for the reason that it highlights the merits of weeping for fear of Allah. The fear of Allah keeps one away from disobedience of Allah, the reward of which in the Hereafter is Jannah - a world which abounds in the Bounties and Pleasure of Allah.

450 وعَن عبد اللَّه بن الشِّخِّير . رضي اللَّه عنه . قال : أَتَيْتُ رسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم وَهُو يُصلِّي ولجوْفِهِ أزيزٌ كَأَزيز المرْجَلِ مِنَ البُكَاءِ .
حديث صحيح رواه أبو داود . والتِّرمذيُّ في الشَّمائِلِ بإسنادٍ صحيح .

450. `Abdullah bin Ash-Shikhkhir (May Allah be pleased with him) reported: I came to Messenger of Allah (PBUH) when he was performing prayers. He was sobbing and his chest sounded like a boiling kettle.
[Abu Dawud and At-Tirmidhi].
Commentary: This Hadith tells us how the Prophet (PBUH) used to weep in prayer out of fear of Allah. To weep in the course of supplication and at the thought of one's appearance before Allah reflects piety.

451 وعن أنسٍ رضي اللَّه عنه . قالَ : قالَ رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ، لأُبيِّ بن كَعْبٍ . رضي اللَّه عنه : « إنَّ اللَّه ، عَزَّ وجَلَّ ، أمرَني أنْ أقرأَ عليْكَ : لَمْ يَكُن الّذِينَ كَفرُوا » قالَ : وَسَمَّاني ؟ قال : « نَعَمْ » فَبَكى أبَيٌّ . متفقٌ عليه . وفي رواية: فَجَعَلَ أبَيٌّ يَبْكي.

451. Anas (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said to Ubayy bin Ka`b (May Allah be pleased with him), "Allah (SWT) has ordered me to recite to you Surat-Al-Baiyyinah (98): `Those who disbelieve ..."
Ubayy (May Allah be pleased with him) asked, "Did He name me?" Messenger of Allah (PBUH) replied in the affirmative. Whereupon Ubayy (May Allah be pleased with him) began to weep.
[Al-Bukhari and Muslim].
Commentary: This Hadith highlights the following:
1. The permissibility of crying out of joy when a certain bounty has been bestowed upon one, and out of fear that one fails to show gratefulness to the Bestower of the bounty (i.e., Allah).
2. The superiority of Ubayy bin Ka`b (May Allah be pleased with him) and the high position he occupies with regard to his recitation and memorization of the Qur'an.

452 وعنه قالَ : قالَ أبو بَكْرٍ لعمرَ ، رضي اللَّه عنهما . بعدَ وفاةِ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : انْطَلِقْ بنا إلى أمِّ أيمنَ . رضي اللَّه عنها . نَزُورُها كما كَانَ رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ، يَزُورُها . فَلَمَّا انْتَهَيا إليْها بَكَتْ . فقالا لها : ما يُبْكِيكِ ؟ أمَا تَعْلَمِينَ أنَّ مَا عِنْدَ اللَّه تعالى خَيْرٌ لِرَسُولِ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ، قالَتْ : إني لا أبْكِي ، أنِّي لأَعْلَمُ أنَّ ما عنْدَ اللَّه خيرٌ لِرَسُولِ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ، ولكِنِّي أبْكِي أنَّ الوَحْيَ قدِ انْقطَعَ مِنَ السَّماءِ فهَيَّجَتْهُما عَلَى البُكاءِ ، فَجَعَلا يَبْكِيانِ معَهَا رواهُ مسلم. وقد سبق في باب زيارَةِ أهل الخير .

452. Anas bin Malik (May Allah be pleased with him) reported: After the death of Messenger of Allah (PBUH), Abu Bakr said to `Umar (May Allah be pleased with them): "Let us visit Umm Aiman (May Allah be pleased with him) as Messenger of Allah (PBUH) used to visit her." As we came to her, she wept. They (Abu Bakr and `Umar (May Allah be pleased with them) said to her, "What makes you weep? Do you not know that what Allah has in store for His Messenger (PBUH) is better than (this worldly life)?" She said, "I weep not because I am ignorant of the fact that what is in store for Messenger of Allah (PBUH) (in the Hereafter) is better than this world, but I weep because the Revelation has ceased to come." This reply moved both of them to tears and they began to weep along

with her.
[Muslim].
Commentary: Here, this Hadith has been reproduced to furnish justification for weeping on the departure of virtuous people because their presence is a source of many blessings. With their departure from this world, people are deprived of many graces. Pious people are certainly very much grieved on their death.

453 وعن ابن عمَر ، رضي اللَّه عنهما ، قال : « لَمَّا اشْتَدَّ برَسُولِ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم وَجَعُهُ قيلَ لَهُ في الصَّلاَةِ فقال : « مُرُوا أبا بَكْرٍ فلْيُصلِّ بالنَّاس » فقالتْ عائشةُ ، رضي اللَّه عنها: إنَّ أبَا بَكْرٍ رَجُلٌ رَقيقٌ إذَا قرَأَ القُرآنَ غَلبَهُ البُكاءُ » فقال : « مُرُوهُ فلْيُصلِّ » .
وفي رواية عن عائشة ، رضي اللَّه عنها ، قالتْ : قلتُ : إنَّ أبا بَكْرٍ إذا قامَ مقامَكَ لَم يُسْمع النَّاس مِنَ البُكَاءِ . متفقٌ عليه .

453. Ibn `Umar (May Allah be pleased with them) reported: When the illness of Messenger of Allah (PBUH) became serious, he was asked about the leading of Salat and he said, "Ask Abu Bakr to lead Salat." Whereupon, `Aishah (May Allah be pleased with her) said; "Abu Bakr is very tender hearted. He is bound to be overcome by weeping when he recites the Qur'an." Messenger of Allah (PBUH) repeated, "Ask him (Abu Bakr) to lead Salat".
In another narration: `Aishah (May Allah be pleased with her) said: "When Abu Bakr stands in your place, he will not be able to recite the Noble Qur'an to the people on account of weeping."
[Al-Bukhari and Muslim].
Commentary:
1. This Hadith brings into prominence the distinction of Abu Bakr As-Siddiq (May Allah be pleased with him). It was because of this distinction that the Companions of the Prophet (PBUH) selected him as Khalifah (caliph) after the death of the Prophet (PBUH). On this occasion, `Umar (May Allah be pleased with him) said, "Should we not like him for our (worldly life) political leadership when the Prophet (PBUH) had chosen him for our Deen".
2. The justification for weeping at the time of the recitation of the Noble Qur'an. This was a special virtue of Abu Bakr As-Siddiq (May Allah be pleased with him) which was a mark of his perfect Faith.

454 وعن إبراهيمَ بن عبدِ الرَّحمن بن عوفٍ أنَّ عبدَ الرَّحمن بنَ عَوْفٍ ، رَضيَ اللَّه عنهُ أتِيَ بطعامٍ وكانَ صائماً ، فقالَ : قُتِلَ مُصْعَبُ بنُ عُمَيرٍ ، رضيَ اللَّه عنه ، وهُوَ خَيْرٌ منِّي ، فلَمْ يُوجَدْ لَه ما يُكَفَّنُ فيهِ إلاَّ بُرْدَةٌ إنْ غُطِّي بها رَأْسُهُ بَدَتْ رجْلاَه ، وإنْ غُطِّيَ بها رجْلاه بَدَا رأسُهُ ، ثُمَّ بُسِطَ لَنَا مِنَ الدُّنْيَا ما بُسِطَ أوْ قالَ : أُعْطِينَا مِنَ الدُّنْيا مَا أُعْطِينَا قدْ خَشِينَا أنْ تَكُونَ حَسَنَاتُنا عُجِّلَتْ لَنا . ثُمَّ جَعَلَ يبْكي حَتَّى تَرَكَ الطَّعامَ . رواهُ البخاري .

454. Ibrahim bin `Abdur-Rahman bin `Auf reported: Food was brought to `Abdur-Rahman bin `Auf (May Allah be pleased with him) when he was observing Saum (fast) and he said: "Mus`ab bin `Umair (May Allah be pleased with him) was martyred and he was better than me, but only one sheet was available to shroud him. It was so small that when his head was covered; his feet remained uncovered and if his feet were covered, his head remained uncovered. Then the bounties of this world have been bestowed upon us generously. I am afraid that the reward of our good deeds have been awarded to us in this world." On this he began to sob and left the food untouched.
[Al-Bukhari].
Commentary: This Hadith tells us about the hospitality of the Companions of the Prophet (PBUH) and the respect they had for each other.
Abdur-Rahman bin `Auf (May Allah be pleased with him) was one of the figures of `Al-Ashratul-Mubash-sharun bil Jannah (the ten Companions of the Prophet (PBUH) who were given the glad tidings of entering Jannah during their lifetime). For this reason, he is superior to Mus`ab bin `Umair (May Allah be pleased with him), but he acknowledged him superior on the consideration of his martyrdom and poverty through which he had passed. He holds Mus`ab bin `Umair (May Allah be pleased with him) better on the grounds that he had confronted the infidels in extremely difficult circumstances and sacrificed his life for the sake of Allah.
The second point which this Hadith brings out is the fear which Abdur-Rahman bin `Auf (May Allah be pleased with him) felt at the abundance of wealth and property, although he used to spend his wealth and riches in the way of Allah and Jihad. Today, the only purpose of our wealth is that we waste it either on foolish customs and ceremonies of marriage or construction of buildings and their decoration. It was this abundance of wealth of which the Companions of the Prophet (PBUH) were afraid. The Prophet (PBUH) had himself expressed great anxiety over it.

455 وعن أبي أمامة صُدَيِّ بْنِ عَجلانَ الباهِلِيِّ ، رضيَ اللَّه عنه ، عن النبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم قال: « لَيْسَ شَيءٌ أَحَبَّ إلى اللَّه تعالى من قطْرَتَيْن . وأثَرَيْن : قطْرَةُ دُمُوعٍ من خَشْيَةِ اللَّه وقطْرَةُ دَمٍ تُهرَاقُ في

سَبيلِ اللَّه تعالى ، وأما الأثران فأثر في سبيل الله تعـالى وَأَثرٌ في فريضَةٍ منْ فَرَائِضِ اللَّه تعالى » رواه الترمذي وقال : حديثٌ حسنٌ .
وفي البابِ أحاديثُ كثيرةٌ ، منها :

455. Abu Umamah Sudaiy bin `Ajlan Al-Bahili (May Allah be pleased with him) reported: The Prophet (PBUH) said: "Nothing is dearer to Allah than two drops and two marks: A drop of tears shed out of fear of Allah and a drop of blood shed in Allah's way. Regarding the two marks, they are: Marks left in the Cause of Allah and a mark left in observing one of the obligatory act of worship of Allah, the Exalted".
[At-Tirmidhi].
Commentary: This Hadith mentions the merits of the following:
1. Weeping out of fear of Allah.
2. The blood which flows in the way of Allah.
3. The marks of injuries which are left on the bodies of those who take part in Jihad.
4. The marks of wounds received in the performance of obligations.
The Ahadith on the subject are many.

456حديث العِرْباض بنِ سارية . رضي اللَّه عنه ، قال : وعَظَنَا رسُول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم مَوْعِظة وَجِلَتْ منها القُلُوبُ ، وذَرَفت منْهَا العُيُونُ » . وقد سبق في باب النهي عن البدع.

456. Al-`Irbad bin Sariyah (May Allah be pleased with him) reported: One day Messenger of Allah (PBUH) delivered us a very eloquent Khutbah on account of which eyes shed tears and hearts became softened.
[Abu Dawud and At-Tirmidhi].
Commentary: Even in the relevant chapter, the author has only given a reference of this Hadith and not its full text. This has, however, been stated in chapter 16, bearing the title "Observing the Sunnah and the manners of its obedience".

Chapter 55

باب فضل الزهد في الدنيا والحث على التقلل منها وفضل الفقر

Excellence of Leading an Ascetic Life, and Virtues of Simple Life

Allah, the Exalted, says:

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالأَنْعَامُ حَتَّىَ إِذَا أَخَذَتِ الأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَآ أَتَاهَا أَمْرُنَا لَيْلاً أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالأَمْسِ كَذَلِكَ نُفَصِّلُ الآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ 24

"Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus, do We explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect." (10:24)

وَاضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا 45 الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا 46

"And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is Able to do everything. Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Rubb for rewards and better in respect of hope." (18:45,46)

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ 20

"Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers-evildoers), and (there is) forgiveness from Allah and (His) Good Pleasure (for the believers-gooddoers). And the life of this world is only a deceiving enjoyment". (57:20).

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِندَهُ حُسْنُ الْمَآبِ 14 قُلْ أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَلِكُمْ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ 15

"Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return (Jannah with flowing rivers) with Him." (3:14).

15. Say, "Shall I inform you of [something] better than that? For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is Seeing [i.e., aware] of [His] servants –

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغَرُورُ 5 إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ 6

"O mankind! Verily, the Promise of Allah is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allah." (35:5).

Competition in [worldly] increase diverted you
2. Until you visited the graveyards
3. No! but You are going to know.
4. Then no! but You shall surely will know.

5. No! If you only know with utmost of certainty
6. You will surely see the Hellfire.
7. Then you will surely see it with the eye of certainty.
8. Then you will surely be asked that Day about the grace.

وَمَا هَٰذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ 64

"And this life of the world is only amusement and play! Verily, the home of the Hereafter is the real life if they but knew". (29:64).

457 عن عمرو بن عوفٍ الأنْصاريِّ . رضي اللّه عنه ، أنَّ رسولَ اللّه صَلّى اللهُ عَلَيْهِ وسَلَّم بَعَثَ أبا عُبيدة بنَ الجرَّاح ، رضي اللّه عنه ، إلى البَحْرَيْن يَأْتِي بجزْيَتِهَا فقدم بمالٍ منَ البحْرَين ، فَسمِعَت الأنصَارُ بقُدومِ أبي عُبَيْدَةَ ، فوافوْا صلاةَ الفجْرِ مَعَ رسول اللّه صَلّى اللهُ عَلَيْهِ وسَلَّم فلَمَّا صلى رسول اللّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، انْصرَفَ ، فتَعرَّضُوا لَهُ ، فتَبَسَّمَ رسول اللّه صَلّى اللهُ عَلَيْهِ وسَلَّم حِينَ رَآهُمْ ، ثُمَّ قال : «أظُنُّكُم سَمِعتُم أنَّ أبَا عُبَيْدَةَ قدِمَ بشَيءٍ مِنَ الْبَحْرَيْن » فقالوا : أجَل يا رسولَ اللّه ، فقـال: « أبْشِرُوا وأمِّلُوا ما يَسرُّكُمْ ، فواللّه ما الفقْرَ أخْشَى عَلَيْكُمْ . ولَكنِّي أخْشَى أنْ تُبْسَطَ الدُّنْيَا عَلَيْكُم كما بُسطتْ عَلَى مَنْ كَانَ قبْلَكُمْ ، فتَنَافَسُوهَا كَمَا تَنَافسُوهَا . فتُهْلِكَكُمْ كَمَا أهْلَكَتْهُمْ » متفقٌ عليه .

457. `Amr bin `Auf Al-Ansari (May Allah be pleased with him) reported: Messenger of Allah (PBUH) sent Abu `Ubaidah bin Al-Jarrah (May Allah be pleased with him) to Bahrain to collect (Jizyah). So he returned from Bahrain with wealth. The Ansar got news of it and joined with the Prophet (PBUH) in the Fajr prayer. When the Prophet (PBUH) concluded the prayer, they stood in his way. When he saw them, he smiled and said, "I think you have heard about the arrival of Abu `Ubaidah with something from Bahrain". They said, "Yes! O Messenger of Allah!". He (PBUH) said, "Rejoice and hope for that which will please you. By Allah, it is not poverty that I fear for you, but I fear that this world will be opened up with its wealth for you as it was opened to those before you; and you vie with one another over it as they did and eventually it will ruin you as it ruined them".
[Muslim].

Commentary: We learn from this Hadith that, from the religious angle, poverty of an individual or nation is not as dangerous as its affluence. For this reason, the Prophet (PBUH) cautioned his Ummah against the consequences of abundance of wealth and warned his followers to save themselves from its evils. We witness today that all his fears have come true. The excess of wealth has made the majority of rich extremely careless about their religious obligations. It is this negligence and evasion from religion about which the Prophet (PBUH) had expressed grave fear.

458 وعن أبي سعيدٍ الخدريِّ ، رضيَ اللّه عنه . قالَ : جَلَسَ رسولُ اللّه صَلّى اللهُ عَلَيْهِ وسَلَّم على المِنْبَرِ ، وَجَلَسْنَا حَوْلَهُ . فقال : « إنَّ مِمَّا أخَافُ عَلَيْكُم مِنْ بَعْدِي مَا يُفْتَحُ عَلَيْكُمْ مِن زَهْرَةِ الدُّنْيَا وَزِينَتِهَا » متفقٌ عيه .

458. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: Messenger of Allah (PBUH) sat on the pulpit and we sat around him. He said: "What I am concerned most is the flourishment and the beauty of this world will be available to you".
[Al-Bukhari and Muslim].

459 عنه أنَّ رسولَ اللّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، قال : « إنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإنَّ اللّه تَعالى مُسْتَخْلِفكُم فِيهَا ، فَيَنْظُرُ كَيْفَ تَعْمَلُونَ فَاتَّقُوا الدُّنْيَا واتَّقُوا النِّسَاءَ » رواه مسلم .

459. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said: "The world is sweet and green (alluring); and verily, Allah is making you to succeed each other, generations after generations in it in order to see how you act. So beware of this world and beware of women".
[Muslim].

Commentary: This Hadith has already been mentioned under chapter 6, "Piety". The stress that it lays on guarding against the evil of women shows how grave a mischief woman is for man. The warning it contains is intended to alert men against the cunning and deceit of women and induces them to take preventive measures prescribed by the Shari`ah in this behalf. Those who disregard the injunctions of Shari`ah in this respect generally become a victim of the seduction, wiles and guiles of women. May Allah save us from their amorous ways.

460 وعن أنسٍ رضيَ اللّه عنه . أنَّ النبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « اللَّهُمَّ لا عَيْشَ إلاَّ عَيْشُ الآخِرَةِ » متفقٌ عليه .

460. Anas (May Allah be pleased with him) reported: The Prophet (PBUH) said: "O Allah, there is no true life but the life of the Hereafter".
[Al-Bukhari and Muslim].
Commentary: The saying of the Prophet (PBUH) quoted in this Hadith relates to two different occasions. Firstly, to the Ghazwah of Al-Khandaq (the battle of the Trench) when Muslims were engaged in digging the trench under very difficult circumstances. It was intended to impress upon them the need for patience and boost their morale. They were made to understand that they should not be perplexed by the strenuous period they were passing through because these were transitory and temporary phases of life after which lay the everlasting life, the real life that was not only permanent but also full of perpetual luxuries.
Secondly, to the occasion of Hajjat-ul-Wada` (last Hajj performed by the Prophet (PBUH)) when he saw around him a large crowd of Muslims. Then he warned them against becoming proud or overjoyed by their strength and power. The grandeur and majesty being witnessed by them would come to an end. The real life was of Al-'akhirah (Hereafter) and they should do their utmost to reform it.

461 وعنهُ عن رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم قال : « يَتْبَعُ المَيِّتَ ثلاثةٌ : أَهْلُهُ وَمالُهُ وَعَمَلُهُ : فَيَرْجِعُ اثْنَانِ . وَيَبْقَى وَاحدٌ : يَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عَمَلُهُ » متفقٌ عليه .

461. Anas (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said: "Three (things) follow a dead person: Members of his family, his property and his deeds. Two of them return; and one remains with him. The people and his wealth return; his deeds remain with him".
[Al-Bukhari and Muslim].
Commentary: This Hadith has a warning for the Muslims that they should adopt the way of piety and fear (of Allah), not of sin and impiety because those are actions which will go with him to the grave and which decide his fate in the life after death. If he carries with him good deeds, he will have a comfortable sojourn in Barzakh (the intervening stage between death and Resurrection). On the contrary, if the record of his life is devoid of good deeds, all the wealth that he leaves behind, even if it is beyond calculation, will be of no avail to him because what he will be having with him will be the bad deeds which he performed during his life. These bad deeds will be a constant source of torture for him during his stay in Barzakh.

462 وعنه قال : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : « يُؤْتَي بَأَنْعَمِ أَهْلِ الدُّنْيَا مِن أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ ، فَيُصْبَغُ في النَّارِ صَبْغَةً ثُمَّ يُقالُ : يا ابْنَ آدمَ هَلْ رَأَيْتَ خيراً قطُّ ؟ هَلْ مَرَّ بكَ نَعيمٌ قطُّ ؟ فيقول : لا واللَّه يارَبِّ. وَيُؤْتَى بأَشَدِّ النَّاسِ بُؤْساً في الدُّنْيا مِنْ أهْلِ الجَنَّةِ فَيُصْبَغُ صَبْغَةً في الجَنَّةِ ، فَيُقَالُ لَهُ : يا ابْنَ آدمَ هَلْ رَأَيْتَ بُؤْساً قطُّ ؟ هَلْ مَرَّ بكَ شِدَّةٌ قطُّ ؟ فيقولُ : لا ، وَاللَّه ، مَا مَرَّ بي بُؤْسٌ قطُّ ، وَلا رَأَيْتُ شِدَّةً قطُّ » رواه مسلم .

462. Anas bin Malik (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Among the inmates of Hell, a person who had led the most luxurious life in this world will be brought up on the Day of Resurrection and dipped in the Fire and will be asked: `O son of Adam! Did you ever experience any comfort? Did you happen to get any luxury?' He will reply: `By Allah, no, my Rubb.' And then one of the people of Jannah who had experienced extreme misery in the life of this world will be dipped in Jannah. Then he will be asked: `O son of Adam! Did you ever experience any misery? Did you ever encounter difficulty?' He will say: "By Allah, no my Rubb, I neither experienced misery nor passed through hardship".
[Muslim].
Commentary: This Hadith also induces one to work for the life of the Hereafter, as the amenities of this world which one strives hard to attain, and for which one violates the injunctions of Shari`ah, will be forgotten with a glimpse of the Hell-fire. Therefore, the sensible course is that one should adopt a way of life which is full of true faith and good deeds so that one becomes eligible for the eternal blessings and joys of the life of the Hereafter.

463 وعن المُسْتَوْرِدِ بنِ شدَّادٍ رَضِيَ اللَّه عنه ، قال : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : مَا الدُّنْيَا في الآخِرَةِ إلاَّ مِثْلُ مَا يَجْعَلُ أحدُكُمْ أُصبُعَهُ في الْيَمِّ . فَلْيَنْظُرْ بمَ يَرْجِعُ؟» رواه مسلم .

463. Al-Mustaurad bin Shaddad (May allah be pleased with him) reported: Messenger of Allah (PBUH) said, "This world (i.e., its pleasures and duration) in comparison with the Hereafter is (similar to the amount of water) one gets when he puts his finger in the sea. Let him then see what it returns with".
[Muslim].

Commentary: This Hadith shows the value of the Hereafter and its blessings compared to the worldly life. The proportion between the two is that the former is like an ocean while the latter is like the proportion of water left on one's finger when dipped in the sea!.

وعن جابرٍ ، رضِيَ اللَّه عنهُ أنَّ رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم مَرَّ بالسُّوقِ وَالنَّاسُ كنفَيْهِ ، فمَرَّ بجَدْيٍ
أسَكَّ ميِّتٍ ، فتَنَاولَهُ ، فأخَذَ بأُذُنِهِ ، ثُمَّ قال : « أيُّكُمْ يُحِبُّ أنْ يَكُونَ هَذَا لَهُ بدِرْهَمٍ؟» فقالوا : مَا نُحِبُّ أنَّهُ لَنَا
بشَيْءٍ ، وَمَا نَصْنَعُ بِهِ ؟ ثم قال : « أتُحِبُّونَ أنَّهُ لَكُمْ؟ قالُوا : وَاللَّه لَوْ كَانَ حَيًّا كَانَ عَيْباً ، إنَّهُ أسَكُّ . فكَيْفَ
وَهو مَيِّتٌ ، فقال : « فوَ اللَّه للدُّنْيَا أهْونُ عَلى اللَّه مِنْ هذا عَلَيْكُمْ » رواه مسلم.
قوله « كَنفَيْهِ » أيْ : عن جانبيه . و « الأسكُّ » الصغير الأذُن .

464. Jabir bin `Abdullah (May allah be pleased with him) reported: Messenger of Allah (PBUH) was passing through the bazaar with his Companions on his both sides, when he saw a dead skinny lamb. He held its ear and said, "Who of you would like to have it for a dirham". They replied, "We do not like to get it for nothing, and what shall we do with it?". Then he (PBUH) asked, "Would you like to have it for nothing?". They replied, "Had it been alive, it would have been defective because it is skinny; but when dead it is of no use". Messenger of Allah (PBUH) said, "Truly, the world is more contemptible to Allah than this (the dead lamb) is to you".
[Muslim].
Commentary: This Hadith also shows the futility of this world for which one struggles so madly throughout his life. It is also an indication that the Prophet (PBUH) used to seize the right opportunities to guide and teach his followers.

465 وعن أبي ذرٍّ رَضِيَ اللَّه عنه ، قال : كُنْتُ أمْشِي مَعَ النَّبيِّ صلّى اللهُ عَلَيْهِ وسَلَّم ، في حَرَّةٍ بالمدينة ،
فاسْتَقْبلَنَا أحُدٌ فقال : « يا أبَا ذرٍّ » . قلت : لَبَّيْكَ يا رسول اللَّه . فقال : « مَا يَسُرُّني أنَّ عِنْدِي مِثل أحُدٍ هذا
ذَهباً تَمْضِي عَلَيَّ ثلاثةُ أيَّامٍ وعِنْدِي مِنْهُ دِينَارٌ ، إلاَّ شَيْءٌ أرْصُدُهُ لِدَيْن ، إلاَّ أنْ أقُولَ بِهِ في عِبَادِ اللَّه هكَذَا
وَهَكَذا » عن يَمِينهِ وعن شماله ومن خلفه ، ثم سار فقال : « إنَّ الأكْثرِينَ هُمُ الأقَلُّونَ يَومَ القيامةِ إلاَّ مَنْ
قالَ بالمَالِ هكذَا وهكذا » عن يمينهِ ، وعن شمالهِ ، ومِنْ خَلفه « وَقليلٌ مَا هُمْ » . ثم قال لي : « مَكَانَك لا
تَبْرَحْ حَتَّى آتيكَ » . ثم انْطَلَقَ في سَوَادِ اللَّيْلِ حتى تَوَارَى ، فسمِعْتُ صَوْتاً قدِ ارْتَفع، فتَخوَّفْتُ أنْ يَكُونَ أحَدٌ
عَرَضَ للنَّبيِّ صلّى اللهُ عَلَيْهِ وسَلَّم فأرَدْتُ أنْ آتِيَهُ فذكَرْتُ قوله : « لا تَبْرَحْ حَتَّى آتيكَ » فلم أبْرَحْ حَتَّى أتَاني
، فقُلْتُ : لقد سَمِعْتُ صَوتاً تَخوَّفْتُ منه ، فذكَرْتُ له . فقال: « وَهَلْ سَمِعْتَهُ ؟ » قلت : نَعَم ، قال : « ذَاكَ
جِبريلُ أتاني فقال : مَن ماتَ مِنْ أُمتِكَ لايُشرِكُ باللَّه شَيئاً دَخَلَ الجَنَّة ، قلتُ : وَإنْ زَنَي وَإنْ سَرَقَ ؟ قال :
وَإنْ زَنَى وَإنْ سَرَقَ » متفقٌ عليه . وهذا لفظ البخاري .

465. Abu Dharr (May allah be pleased with him) reported: I was walking with the Prophet on the stony ground in Al-Madinah in the afternoon when Uhud Mount came into sight. Messenger of Allah (PBUH) said, "O Abu Dharr!" I said, "O Messenger of Allah, here I am responding to you". He said, "If I had as much gold as the weight of Uhud, it would not please me to have a single dinar out of it with me after the passage of three days, but I would hold back something for the repayment of a debt. I would distribute it among the slaves of Allah like this and like this and like this." And he (PBUH) pointed in front of him, and on his right side and on his left side. We then walked a little further and he (PBUH) said: "The rich would be poor on the Day of Resurrection, except he who spent like this and like this and like this,". and he pointed as he did the first time. "But such persons are few". Then he said, "Stay where you are till I come back to you". He (the Prophet (PBUH)) walked ahead a little further in the darkness of the night and disappeared from my sight. I heard a loud voice. I said (to myself): "The Messenger of Allah might have met (mishap or an enemy)". I wished I could go after him but I remembered his commanding me to stay till he came back. So I waited for him; and when he came, I made mention of what I had heard. He asked, "Did you hear it?". I said, "Yes". Then he said, "It was Jibril (Gabriel), who came to me and said: `He who dies among your Ummah without having associated anything with Allah (in worship) will enter Jannah.' I said: `Even if he committed illicit sexual intercourse or steals?' He (Jibril) said: `Even if he has committed illicit sexual intercourse or steals".
[Al-Bukhari and Muslim].
Commentary: The last portion of this Hadith means that a Muslim, having firm faith in the Oneness of Allah, will go to Jannah even if he has committed major sins in his life. If Allah wills, he will be sent straight to Jannah, or he will be sent there after suffering punishment in Hell for sometime. Some scholars have associated this Hadith with such persons who make repentance at the time when they are close to death and then they do not get time to do good or bad deeds. Almighty Allah will pardon even their major sins without giving them any punishment.
This Hadith also tells us that it is permissible, rather essential, to reserve some money for the payment of loan because its repayment is far more important than giving (voluntary alms).
It also mentions the piety of the Prophet (PBUH) and his passion for spending in the way of Allah.

466 وعن أبي هريرة رضي اللَّه عنه ، عنْ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « لو كان لي مِثلُ أُحُدٍ ذَهَباً ، لَسرَّني أنْ لا تَمُرَّ علَيَّ ثلاثُ لَيَالٍ وَعِندِي منه شَيءٌ إلاَّ شَيءٌ أَرْصِدُه لِدَينٍ » متفقٌ عليه .

466. Abu Hurairah (May allah be pleased with him) reported: Messenger of Allah (PBUH) said: "If I had gold equal to Mount Uhud (in weight), it would not please me to pass three nights and I have a thing of it left with me, except what I retain for repayment of a debt".
[Al-Bukhari and Muslim].
Commentary: The words of the Prophet (PBUH) speak eloquently for his matchless piety and prove that he did not like to keep worldly goods with him. This Hadith also shows that expression of a pious desire is permissible.

467 وعنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : انْظُرُوا إلى منْ هوَ أسفلُ منْكُمْ وَلا تَنْظُرُوا إلى مَنْ فوقكُم فهُوَ أجْدرُ أن لا تَزْدَرُوا نعمة اللَّه عَلَيْكُمْ » متفقٌ عليه وهذا لفظ مسلم .
وفي رواية البخاري ، « إذا نَظر أحَدُكُمْ إلى مَنْ فُضلَ عليهِ في المالِ وَالخَلْق فلْيَنْظرْ إلى مَنْ هو أسْفَلُ مِنْهُ » .

467. Abu Hurairah (May allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Look at those who are inferior to you and do not look at those who are superior to you, for this will keep you from belittling Allah's Favour to you."
[Al-Bukhari and Muslim].
This is the wording in Sahih Muslim. The narration in Al-Bukhari is: Messenger of Allah (PBUH) said: "When one of you looks at someone who is superior to him in property and appearance, he should look at someone who is inferior to him".
Commentary: By looking at the worldly goods and riches of others, a person gradually becomes unthankful for the blessings which Allah has bestowed on him. The best remedy for this "disease" is that which has been prescribed by Messenger of Allah (PBUH) in this Hadith. The remedy is that one should look at the people who have lesser worldly goods and riches than one's own. If a person has a small house of his own which can protect him from the harshness of weather, then he has no need to see enviously towards sky-high buildings and palatial houses of others. He should look at the homeless people who spend their nights on footpaths and live in huts which in rain leak like sieve and are swept away by a wave of flood water, etc. But from a religious angle, one should see towards those who are more fearful of Allah and observe their Salat meticulously so that one becomes more fond of obedience of Allah, has a greater fear of Him and devotes more time to prayer and devotion. This dispensation is also given in other Ahadith.

468 وعنه عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « تَعِسَ عبْدُ الدِّينَارِ وَالدِّرْهَمِ وَالقطِيفَةِ وَالخَمِيصَةَ ، إنْ أعطِيَ رضي ، وَإنْ لَمْ يُعطَ لَمْ يَرْضَ » رواه البخاري .

468. Abu Hurairah (May allah be pleased with ihm) reported: The Prophet (PBUH) said, "May he be miserable, the worshipper of the dinar and dirham, and the worshipper of the striped silk cloak. If he is given anything, he is satisfied; but if not, he is unsatisfied".
[Al-Bukhari]
Commentary: "A slave of dinar and dirham and silk cloaks (clothes)" here means a person who prefers these things to the Divine injunctions and commands and strives day and night to amass worldly goods. Instead of worshipping Allah, he worships such things and is thus guilty of worship of others besides Allah, a condition which causes his ruin.

469 وعنه ، رضي اللَّه عنه ، قال : لقدْ رَأيْتُ سبعِين مِنْ أهْلِ الصُّفَّةِ ، ما منْهُم رَجُلٌ عليه رداءٌ ، إمَّا إزَارٌ ، وإمَّا كِسَاءٌ ، قدْ ربطُوا في أعْنَاقِهِمْ ، فمنْهَا مَا يبلُغُ نِصفَ السَّاقيْن . ومنْهَا ما يَبْلُغُ الكَعْبين . فيجْمَعُهُ بيدِه كراهِيَةَ أنْ تُرَى عورْتُه » رواه البخاري .

469. Abu Hurairah (May allah be pleased with him) reported: I saw seventy of the people of the Suffah and none of them had a cloak. They had either a lower garment or a blanket which they suspended from their necks. Some (cloaks) reached halfway down to the legs and some to the ankles; and the man would manage to keep it in his hand to avoid exposing his private parts.
[Al-Bukhari].

Commentary: The term "people of the Suffah" mentioned in the Hadith refers to those Companions of the Prophet (PBUH) who were poor. They used to resort to "the Suffah", a shady place at the back of the Prophet's Mosque (in Al-Madinah).

470 وعنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « الدُّنْيَا سِجْنُ المُؤْمِنِ وجنَّةُ الكَافِرِ» رواه مسلم .

470. Abu Hurairah (May allah be pleased with him) reported: Messenger of Allah (PBUH) said: "The world is the believer's prison and the infidel's Jannah".
[Muslim].
Commentary: As compared with the pleasures and luxuries, which are in store for a true believer in Jannah in the Hereafter, this world is a prison; and against the ceaseless torture that awaits the Kuffar (disbelievers) in Hell, this world is a Jannah for them. It can also mean that the way a Muslim saves himself in life from lusts and desires and leads a pious life with fear of Allah, this world is a prison for him because he is fettered in the chains of rules and regulations, while a Kafir (disbeliever) is free from all kinds of restrictions and is completely given to lusts and desires, and this is how this world is a Jannah for him. The purpose of this Hadith is to induce Muslims for the preparation of Al-akhirah (the Hereafter) and prevent them from unlawful luxuries of this world.

471 وعن ابن عمر ، رضي اللَّه عنهما ، قال : أَخَذَ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم بِمَنْكِبَيَّ ، فقال : « كُنْ في الدُّنْيا كأَنَّكَ غريبٌ ، أَوْ عَابرُ سبيلٍ » .
وكَانَ ابنُ عمرَ ، رضِي اللَّه عنهما ، يقول : إِذَا أَمْسيْتَ ، فَلا تَنْتَظِرِ الصَّباحَ وإِذَا أَصبحْتَ ، فَلا تَنْتَظِرِ المَسَاءَ ، وخُذْ منْ صِحَّتِكَ لمرضِكَ ومِنْ حياتِك لِموتكَ . رواه البخاري .
قالوا في شرح هذا الحديث معناه لا تَركَن إلى الدُّنْيَا ولا تَتَّخِذْهَا وَطَناً ، ولا تُحدِّثْ نَفْسكَ بطُول الْبقاءِ فِيهَا ، وَلا بالاعْتِنَاءِ بِهَا ، ولا تَتَعلَّقْ مِنْهَا إلاَّ بما يَتَعَلَّقُ به الْغرِيبُ في غَيْر وطنِهِ ، ولا تَشْتَغِلْ فِيهَا بما لا يشْتَغِلُ بِهِ الْغرِيبُ الَّذِي يُرِيدُ الذَّهاب إلى أَهْلِهِ . وبِاللَّهِ التَّوْفِيقُ .

471. `Abdullah bin `Umar (May allah be pleased with them) reported: Messenger of Allah (PBUH) took hold of my shoulders and said, "Be in the world like a stranger or a wayfarer".
Ibn `Umar (May Allah be pleased with them) used to say: "When you survive till the evening, do not expect to live until the morning; and when you survive until the morning, do not expect to live until the evening; (do good deeds) when you are in good health before you fall sick, and (do good deeds) as long as you are alive before death strikes".
[Al-Bukhari].
Commentary: A person who will consider this world as a temporary stage, will certainly not like that his clothes be entangled in thorny bushes of this world. The greatest fault of man is that he does not understand this status of the world. In spite of the fact that he is not sure of a moment's life here, he occupies himself in amassing goods and riches which would last for a hundred years.

وعن أبي الْعبَّاس سَهْلِ بنِ سعْدٍ السَّاعديِّ ، رضي اللَّه عنه ، قال : جاءَ رجُلٌ إلى النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم : فقالَ : يا رسول اللَّه دُلَّني عَلَى عملٍ إذا عَمِلْتُهُ أَحبَّني اللَّه ، وَأَحبَّني النَّاسُ ، فقال : « ازْهَدْ في الدُّنيا يُحِبَّكَ اللَّه ، وَازْهَدْ فِيمَا عِنْدَ النَّاسِ يُحبَّكَ النَّاسُ » حديثٌ حسنٌ رواه ابن مَاجَه وغيره بأسانيد حسنةٍ .

472. Sahl bin Sa`d As-Sa`idi (May Allah be pleased with him) reported: A man came to the Prophet (PBUH) and said, "O Messenger of Allah, guide me to such an action which, if I do Allah will love me and the people will also love me." He (PBUH) said, "Have no desire for this world, Allah will love you; and have no desire for what people possess, and the people will love you."
[Ibn Majah]
Commentary: "Zuhd" (ascetism) does not mean renunciation of the world and obligations of life. What it really means is that one should be contented with what he possess and rid himself of greed. Islam neither permits renunciation of the world nor does it condemn genuine struggle to acquire wealth and riches. Therefore, involvement in worldly affairs and struggle for lawful means of livelihood are not against Zuhd. A person who is contented with the lawful means of income is a distinguished person as all his activities are exalted to the level of worship. Similarly, unconcern with the wealth and riches of others and ignoring them is a part of Zuhd and contentment. One additional advantage of it is that such a person wins the love and respect of the people because he who begs people, rather than Allah, has to suffer disgrace and is disliked by the people. The case of begging from Allah is just the opposite. The more a person begs Him, the more pleased He will be with him. In fact, He is displeased if someone does not beg Him. This has been exquisitely stated in an Arabic verse, the meaning of which is:
"Do not stretch your hands before anyone for your needs, but beg from Him (Allah) whose door is always open".

"If a person does not beg Him (Allah), He is displeased, while if one begs someone He becomes furious".

473 وعن النُّعْمَان بن بَشيرٍ ، رضيَ اللَّه عنهما ، قالَ : ذَكَر عُمَرُ بْنُ الخَطَّاب ، رضي اللَّه عنه ، ما أصاب النَّاسُ مِنَ الدُّنْيَا ، فقال : لَقدْ رَأيْتُ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يَظَلُّ الْيَوْمَ يَلْتَوي ما يَجِدُ مِنَ الدَّقل ما يمْلأُ بِهِ بطْنَهُ . رواه مسلم .
»الدَّقَلُ « بفتح الدال المهملة والقاف : رَدِئُ التَّمْرِ .

473. An-Nu`man bin Bashir (May Allah be pleased with them) reported: `Umar bin Al-Khattab (May Allah be pleased with him) spoke at length regarding the worldly prosperity that people had achieved and said: "I saw that the Messenger of Allah (PBUH) would pass his days in hunger and could not get even degraded dates to fill his stomach".
[Muslim].
Commentary: During the reign of `Umar (May Allah be pleased with him), when people became more prosperous on account of frequent victories, he asked them to remember the early period of Islam in which they were poor and faced very difficult circumstances, to the extent that even the Prophet (PBUH) was placed in the situation mentioned in this Hadith. The purpose of mentioning it was to warn the people against the evils of abundance of wealth and luxuries. They were exhorted to beware of the love of the world which could make them forget about Al-akhirah (Afterlife).

474 وعن عائشة ، رضي اللَّه عنها ، قالت : تُوفِّيَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، وما في بَيْتي مِنْ شَيْءٍ يَأْكُلُهُ ذُو كَبِدٍ إلاَّ شَطْرُ شَعيرٍ في رَفٍّ لي ، فَأَكَلْتُ مِنْهُ حَتَّى طال عليَّ ، فَكِلْتُهُ فَفَنِيَ . متفقٌ عليه .
»شَطْرُ شَعيرٍ « أي شَيْءٍ مِنْ شَعيرٍ . كَذَا فسَّرهُ التِّرمذيُّ .

474. `Aishah (May Allah be pleased with her) reported: Messenger of Allah (PBUH) died when my house was void of any edible thing except for a small quantity of barley I had on a shelf and from which I kept eating it for a long time. Then when I measured what was left of it, it soon finished.
[Al-Bukhari and Muslim].
Commentary: During the last days of the Prophet (PBUH) the financial position of the Muslims had largely improved due to the spoils of war and he could have lived a comfortable life if he liked, but he stuck to the same austere life which he had led earlier. In this Hadith, `Aishah (May Allah be pleased with her) has related an account of the extremely austere and pious life of the Prophet (PBUH) although her house was the house of his most beloved wife.
This Hadith also tells us that in spite of his profound love for `Aishah (May Allah be pleased with him), the Prophet (PBUH) did not accord her any preferential treatment. He treated all his wives equally. Thus, this Hadith has a lesson for `Ulama' and their families that they should not look towards worldly riches and the amenities enjoyed by them but keep in view the life of the Prophet (PBUH) and his wives and learn to keep themselves contented with minimum income.

475 وعن عمر بن الحارث أخي جُوَيْرية بِنْتِ الحَارثِ أمِّ المُؤْمِنِينَ ، رضي اللَّه عنهما ، قال : مَا تَرَكَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، عِنْدَ مَوْتِهِ دِينَاراً وَلا دِرْهَماً ، ولا عَبْداً ، وَلا أمَةً ، وَلا شَيْئاً إلاَّ بَغْلَتَهُ الْبَيْضَاءَ الَّتي كَانَ يَرْكَبُهَا ، وَسِلاحَهُ ، وَأرْضاً جَعَلَهَا لابْنِ السَّبيلِ صَدَقَةً « رواه البخاري .

475. `Amr bin Al-Harith (May Allah be pleased with him) the brother of Juwairiyah (May Allah be pleased with her), the Mother of believers) reported: (When he died) Messenger of Allah (PBUH) left neither a dinar nor a dirham nor a male slave nor a female slave, nor anything else except his white riding mule, his weapons and his land which he had given in charity to wayfarers.
[Al-Bukhari].
Commentary: Banu Al-Mustaliq Battle took place in the year 5 A.H. Men and women who were made captives in it, included Jawairiyah, and she came to the share of the Prophet (PBUH). She embraced Islam and the Prophet (PBUH) married her. When the Companions of the Prophet (PBUH) learnt about it they released all the prisoners of Banu Mustaliq, who were about one hundred, in consideration of their being in-laws of the Noble Prophet (PBUH). Weapons here means lance and sword while land signifies that portion of land which the Prophet (PBUH) had got as his share from Fadak, and Khaibar and Al-Qura Valley, etc. He gave it in Sadaqah saying that he was from the class of the Prophets of Allah who have no descendants. Whatever is left by them is Sadaqah (charity). At the time of his death, the Prophet (PBUH) did not have any male or female slave whom he had not set free.

476 وعن خَبَّابِ بنِ الأرَتِّ ، رضي اللَّه عنه ، قال هَاجَرْنَا مَعَ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم نَلْتَمِسُ وَجهَ اللَّه تعالى فوَقَعَ أَجْرُنا علَى اللَّه ، فَمِنَّا مَنْ مَاتَ ولَمْ يأكُلْ مِنْ أجرهِ شَيْئاً . مِنْهُم مُصْعَبُ بن عمَيْر ، رضي اللَّه عنه ، قُتِلَ يَوْمَ أحُدٍ ، وتَرَكَ نَمِرَةً، فَكُنَّا إذا غَطَّيْنا بها رَأسَهُ، بَدَتْ رِجْلاهُ ، وَإذَا غَطَّيْنَا بهَا رِجْلَيْهِ ، بَدَا رَأسُهُ ، فأمَرَنا رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، أنْ نُغطِّيَ رَأسَهُ، ونَجْعَلَ عَلى رجْلَيهِ شَيْئاً مِنَ الإذْخِرِ ، ومِنَّا مَنْ أيْنَعَتْ لَهُ ثَمَرَتُهُ . فَهُوَ يَهدِبُهَا، متفقٌ عليه.

»النَّمِرَةُ « : كسَاء مُلَوَّنٌ منْ صُوفٍ . وقوله : « أيْنَعَت » أيْ : نَضِجَتْ وَأدْرَكَتْ . وقوله : « يَهْدِبُهَا » هو بفتح الباءِ وضم الدال وكسرها . لُغَتَان . أيْ: يَقْطِفُهَا وَيجْتَنِيهَا وَهَذِهِ استِعَارَةٌ لمَا فَتَحَ اللَّه تَعَالى عَلَيْهِمْ مِنَ الدُّنْيَا وَتَمَكنُوا فيهَا .

476. Al-Khabbab bin Al-Aratt (May Allah be pleased with him) reported: We emigrated with Messenger of Allah (PBUH) seeking the pleasure of Allah and expecting our reward from Him. Some of us died without enjoying anything of it. Among them was Mus`ab bin `Umair (May Allah be pleased with him), who was killed in the battle of Uhud, leaving only a small coloured sheet of wool (which we used as his shroud). When we covered his head with it, his feet were exposed, and when we covered his feet with it, his head was uncovered. So the Prophet (PBUH) told us to cover his head and to put some Idhkhir (i.e., fragrant grass) over his feet. Others among us enjoy prosperity.
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us about the distinction of Hijrah (emigration) and Jihad and their reward. In this world this reward is given to those Mujahidun of Islam who gain victory and will also be given to them in Al-akhirah (Hereafter). As for those Mujahidun who get martyred on the battlefield, they will get all their rewards on the Day of Resurrection.

477 وعن سَهْلِ بن سَعْد السَّاعديِّ ، رضي اللَّه عنه ، قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « لَوْ كَانَت الدُّنْيَا تَعْدِلُ عِنْدَ اللَّه جَنَاحَ بَعُوضَةٍ ، مَا سَقَى كَافراً منْها شَرْبَةَ مَاءٍ » رواه الترمذي . وقال حديث حسن صحيح .

477. Sahl bin Sa`d (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Were this world worth a wing of mosquito, He would not have given a drink of water to an infidel."
[At-Tirmidhi].
Commentary: This Hadith makes it clear that the world and its wealth and riches has no significance to Allah. Thus, it should not have much significance to the believers. It should be considered a means to reform the Afterlife, or a place of trial.

478 وعن أبي هُرَيْرَة رضي اللَّه عنه ، قال : سمعتُ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقول : « ألاَ إنَّ الدُّنْيَا مَلْعُونَةٌ ، مَلعون مَا فيها ، إلاَّ ذِكْرَ اللَّه تعالى ، ومَا وَالاَهُ وَعالماً وَمُتَعلِّماً » .
رواه الترمذي وقال : حديثٌ حسنٌ .

478. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Verily! The world is accursed and what it contains is accursed, except remembrance of Allah and those who associate themselves with Allah; and a learned man, and a learning person."
[At-Tirmidhi].
Commentary:
1. This Hadith does not mean that this world is totally condemned. What it really means is that such things of this world are cursed which take a person away from Allah and make him careless about his obedience. Thus, anything of this world can be good and evil. For instance, worldly goods are auspicious if one acquires them through lawful means and spends them in a permissible manner, otherwise, they are condemnable. Similar is the case of other things of this world.
2. That knowledge is good which brings one closer to Allah and is a source of benefit for mankind, otherwise, it is also condemnable.
3. This Hadith also brings into prominence the distinction of men of learning, especially scholars of religious disciplines.

479 وعن عَبْدِ اللَّه بنِ مسعودٍ ، رضي اللَّه عنه ، قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « لا تَتَّخِذُوا الضَّيْعَةَ فتَرْغَبُوا في الدُّنْيا » .
رواه الترمذي وقال : حديثٌ حسنٌ .

479. `Abdullah bin Mas`ud (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said: "Do not crave for property lest you should be absorbed in the desire of worldly life."
[At-Tirmidhi]
Commentary: The word "Dai`ah" translated here as "property" means land, industry, agriculture or business. One should not be so engrossed in them to the extent that, they become the sole purpose of one's life and all one's efforts are exhausted to acquire them, thus forgetting all about the Hereafter. To the extent of one's genuine needs and self-sufficiency, making and maintaining of property, land, industry, agriculture and commerce come in permissible acts. None of them is forbidden provided the means employed for making and maintaining them are fair and do not distract one's attention from Allah and the Hereafter.

وعن عبدِ اللَّه بنِ عمرو بنِ العاص رضي اللَّه عنهما ، قال : مَرَّ عَلَيْنَا رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم وَنحن نُعالجُ خُصًّا لَنا فقال : « ما هذا ؟ » فقُلْنَا : قَدْ وَهِي ، فَنَحْنُ نُصْلِحُه ، فقال : « ما أرَى الأمْرَ إلاَّ أعْجَلَ مِنْ ذلكَ » .
رواه أبو داود ، والترمذيُّ بإسناد البخاريِّ ومسلم ، وقال الترمذيُّ : حديثٌ حسنٌ صحيحٌ .

480. `Abdullah bin `Amr bin Al-`as (May Allah be pleased with them) reported: We were repairing our thatchy hut when Messenger of Allah (PBUH) passed by and asked us, "What are you doing?" We said, "The thatch had gone weak and we are repairing it." He (PBUH) said, "I see the sure thing (death) approaching sooner than this."
[Abu Dawud].
Commentary: The word "Khuss" means a hut or a house which is made of wood and reed/bamboo and plastered with mud. The Hadith reminds us to be mindful of death at all times and be certain that there is nothing nearer to us than it. It also tells us that we should not engage in those worldly things which are bound to make us forget about our appointed term in this world.

481 وعن كَعْبِ بنِ عِيَاضٍ ، رضي اللَّه عنه ، قال : سمعتُ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقول: إنَّ لِكُلِّ أُمَّةٍ فتنَةً ، فِتنَةُ أُمَّتِي المَالُ » رواه الترمذي وقال : حديثٌ حسنٌ صحيحٌ.

481. Ka`b bin `Iyad (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Verily, there is a Fitnah (trial) for every nation and the trial for my nation (or Ummah) is wealth."
[At-Tirmidhi].
Commentary: The word "Fitnah" means trial. Anything with which a person is tried is a Fitnah for him. For this reason children and property have been regarded Fitnah for mankind in the Noble Qur'an. This Hadith strongly urges the Muslim Ummah to exercise moderation in their love for worldly goods and riches otherwise all these things, which are Gifts of Allah, can become a source of woeful torture for them.

482 وعن أبي عمرو ، ويقالُ : أبو عبدِ اللَّه ، ويقال : أبو لَيْلى عُثْمَانُ بنُ عَفَّانَ رضي اللَّه عنه ، أنَّ النبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « لَيْسَ لابْنِ آدَمَ حَقٌّ في سِوى هَذِهِ الخِصَال : بَيْتٌ يَسْكُنُهُ ، وَثَوْبٌ يُوارِي عَوْرَتَهُ وَجِلْفُ الخُبز ، وَالمَاءِ » رواه الترمذي وقال : حديث صحيح.
(منكر) . [فيه حريث بن السائب ، ضعيف يروي الإسرائيليات ، وهذا منها] .

قال الترمذي : سمعت أبَا داوُدَ سليمَانَ بنَ سَالمٍ البَلْخِيَّ يقول : سَمِعْتُ النَّضْرَ بْنَ شُمَيْلٍ يقولُ : الجلفُ : الخُبزُ لَيْس مَعَهُ إدَامٌ . وقالَ : غيرُهُ : هُوَ غَلِيظُ الخُبْز . وقالَ الرَّاوِي : المُرَادُ بهِ هُنَا وِعاءُ الخُبز ، كالجَوَالِقِ وَالخُرْج ، واللَّه أعلم .

482. `Uthman bin `Affan (May Allah be pleased with him) reported: The Prophet (PBUH) said, "There is no right for the son of adam except in these (four) things: A house to live in, a cloth to cover therewith his private parts, bread and water."
[At-Tirmidhi].

483 وعنْ عبْدِ اللَّه بنِ الشِّخِّير « بكسر الشين والخاءِ المشددةِ المعجمتين» رضي اللَّه عنه ، أنَّهُ قالَ : أَتَيْتُ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم وهُوَ يَقْرأ : { ألْهَاكُمُ التَّكَاثُرُ } قال: « يَقُولُ ابنُ آدَمَ: مَالي ، مَالي ، وَهَل لَكَ يَا ابن آدمَ مِنْ مالِكَ إلاَّ مَا أكَلتَ فَأَفْنَيْتَ ، أو لبست فَأَبْلَيْتَ ، أوْ تَصَدَّقْتَ فَأَمْضَيْتَ ؟» رواه مسلم .

483. `Abdullah bin Ash-Shikhkhir (May Allah be pleased with him) reported: I came to the Prophet (PBUH) while he was reciting (Surat At-Takathur 102):
"The mutual rivalry (for hoarding worldly things) preoccupy you. Until you visit the graves (i.e., till you die). Nay! You shall come to know! Again nay! You shall come to know! Nay! If you knew with a sure knowledge (the end result of hoarding, you would not have been occupied in worldly things). Verily, you shall see the blazing Fire (Hell)! And again, you shall see it with certainty of sight! Then (on that Day) you shall be asked about the delights (you indulged in, in this world)!" (102:1-8)
(After reciting) he (PBUH) said, "Son of adam says: `My wealth, my wealth.' Do you own of your wealth other than what you eat and consume, and what you wear and wear out, or what you give in Sadaqah (charity) (to those who deserve it), and that what you will have in stock for yourself."
[Muslim].
Commentary: This Hadith enjoins that if a person is given wealth, he should spend it in the ways liked by Allah because it is this Sadaqah which will be a valuable treasure in the Afterlife. Whatever else he consumes in this world, will finish or rot in this world and will be of no avail in Hereafter.

484 وعن عبدِ اللَّه بن مُغفَّلٍ ، رضي اللَّه عنه ، قال : قال رجُلٌ للنَّبيِّ ص: يارسولَ اللَّه ، واللَّه إنِّي لأُحبُّكَ ، فقال : « انْظُرْ ماذا تَقُولُ ؟ » قال : وَاللَّه إنِّي لأُحِبُّكَ، ثلاثَ مَرَّاتٍ ، فقال : « إنْ كُنْتَ تُحبُّني فَأَعِدَّ لَلفقْر تِجْفافاً، فإنَّ الفقر أسْرَعُ إلى من يُحِبُّني مِنَ السَّيْلِ إلى مُنْتَهَاهُ » رواه الترمذي وقال حديث حسن.
»التِّجْفافُ » بكسر التاءِ المثناةِ فوقُ وإسكان الجيم وبالفاءِ المكررة ، وَهُوَ شَيْءُ يَلْبسُهُ الفرسُ ، لِيُتَّقى بهِ الأذى ، وَقدْ يَلْبَسُهُ الإنْسَانُ .

484. `Abdullah bin Mughaffal (May Allah be pleased with him) reported: A man came to the Prophet (PBUH) and said, "O Messenger of Allah! By Allah, I love you." He (PBUH) said, "Think about what you are saying." The man repeated thrice, "I swear by Allah that I love you." He (Prophet (PBUH)) said, "If you love me, you should be ready for acute poverty; because poverty comes to those who love me, faster than a flood flowing towards its destination."
[At-Tirmidhi].

485 وعن كَعبِ بنِ مالكٍ ، رضي اللَّه عنه ، قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : « مَاذِئْبَان جَائعَان أرْسِلا في غَنَمٍ بِأَفْسَدَ لَهَا مِنْ حِرْصِ المَرْءِ على المالِ وَالشَّرَفِ لِدِينِهِ » رواه الترمذي وقال : حديث حسن صحيح .

485. K`ab bin Malik (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Two hungry wolves sent in the midst of a flock of sheep are no more destructive to them than a man's greed for wealth and fame is to his Deen."
[At-Tirmidhi]
Commentary: The havoc played by wealth, rank and position, which have been mentioned in this Hadith, can be seen everywhere today. Even some `Ulama' and self-proclaimed pious men have a craze for these things and they have not been able to save themselves from the ruin caused by it. May Allah save us from these evils. Greed for wealth and fame are doubtless detrimental to religion as preference of the life of the world over religion is explicit in such a trivial pursuit.

486 وعن عبدِ اللَّه بن مَسْعُودٍ رضي اللَّه عنه ، قال : نَامَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم على حَصيرٍ فقامَ وَقدْ أثَّرَ في جَنْبِه ، قُلْنَا : يا رَسُولَ اللَّه لو اتَّخَذْنَا لك وطاءً ، فقال : « مَالي وَلِلدُّنْيَا ؟ مَا أنَا في الدُّنْيَا إلاَّ كَرَاكِبٍ اسْتَظَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا » .
رواه الترمذي وقال : حديث حسن صحيح

486. `Abdullah bin Mas`ud (May Allah be pleased with him) reported: Messenger of Allah (PBUH) slept on a straw mat and got up with the marks left by it on his body. Ibn Mas`ud (May Allah be pleased with him) said, "O Messenger of Allah! Would that you make us spread out a soft bedding for you." He (PBUH) replied, "What have I to do with the world? I am like a rider who had sat under a tree for its shade, then went away and left it."
[At-Tirmidhi].
Commentary: Beside mentioning the piety of the Prophet (PBUH), this Hadith tells in a very eloquent manner the reality of this world by means of an example.

487 وعن أبي هريرة رضي اللَّه عنه ، قال : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : « يَدْخُلُ الفُقراءُ الجَنَّةَ قَبْلَ الأَغْنِيَاءِ بِخَمْسِمائَةِ عَامٍ » رواه الترمذي وقال : حديث صحيح .

487. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "The poor will enter Jannah five hundred years before the rich."
[At-Tirmidhi].
Commentary: Al-Fuqara' (the poor) means those Fuqara' who are perfect in Faith. Such people will go to Jannah five hundred years before the rich because the latter will have to account for their wealth, from where they had got it and how they had spent it, while the former will not be answerable for any such thing.

488 وعن ابن عَبَّاس ، وعِمْرَانَ بن الحُصَيْن ، رضي اللَّه عنهم ، عن النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال: « آطَّلَعْتُ في الجَنَّةِ فرَأَيْت أكْثَرَ أهلِهَا الفُقراءَ . واطَّلَعْتُ في النَّار فرَأَيْتُ أكْثَرَ أهْلِهَا النِّساءَ » متفقٌ عليه . من رواية ابن عباس .
ورواه البخاري أيْضاً من روايةِ عِمْرَان بن الحُصَين ..

488. Ibn `Abbas and `Imran bin Al-Husain (May Allah be pleased with them) reported: The Prophet (PBUH) said, "I looked into Jannah and saw that most of its dwellers are the poor; and I looked into Hell and saw that most of its inmates were women."
[Al-Bukhari and Muslim].
Commentary: The Prophet (PBUH) had observed Jannah and Hell either on the eve of Mi`raj (Ascension to heavens), or of Salat-ul-Kusuf (Eclipse prayer) in which he (PBUH) was shown Jannah and Hell. A large majority of Fuqara' will go to Jannah. The rich people do not attach much importance to the requirements of faith and its practice.
The reason women are the majority in Hell is because they are given to taunts and curses and are ungrateful to their husbands. The Hadith urges women to try to overcome these serious defects in order to be saved from the Hell-fire.

489 وعن أسامة بن زيدٍ رضيَ اللَّه عنهما ، عن النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « قُمْتُ عَلى بَاب الجَنَّةِ ، فكَانَ عَامَّةَ مَنْ دَخَلَهَا المَساكينُ . وأصَحَابُ الجِدِّ محبُوسُونَ ، غَيْرَ أنَّ أصحابَ النَّار قد أمِرَ بهمْ إلى النَّار » متفقٌ عليه .
و « الجَدُّ » الحَظُّ وَالغِنَى . وقد سبق بيان هذا الحديث في باب فضل الضَّعَفَةِ.

489. Usamah bin Zaid (May Allah be pleased with them) reported: The Prophet (PBUH) said, "I stood at the gate of Jannah and saw that most of those who enter it were poor, whereas the rich were held back; but those who were destined to go to Hell were ordered to be sent there (immediately)."
[Al-Bukhari and Muslim].

490 وعن أبي هريرة ، رضي اللَّه عنه ، عن النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « أصْدَقُ كَلِمَةٍ قالَهَا شَاعِرٌ كَلِمَةُ لَبيدٍ :
ألا كُلُّ شيْءٍ ما خَلا اللهَ بَاطِلُ
متفقٌ عليه .

490. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "The most truthful statement a poet has ever made is the saying of Labid: Everything besides Allah is vain."
[Al-Bukhari and Muslim].
Commentary:
1. We learn from this Hadith that to compose, recite and quote good verses, as evidence, is permissible.
2. The Verse of Labid, quoted in this Hadith, is the asme effect as the verdict of the Noble Qur'an:
"Whatsoever is on (the earth) will perish." (55:26).
This Verse accepts the elernity of the Afterlife and the transitory nature of this world.

Chapter 56

باب فضل الجوع وخشونة العيش والاقتصار على القليل من المأكول والمشروب والملبوس وغيرها

Excellence of Simple Living and being Content with Little

Allah, the Exalted, says:
"Then, there has succeeded them a posterity who have given up As-Salat (the prayers) [i.e., made their Salat (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So they will be thrown in Hell. Except those who repent and believe (in the Oneness of Allah and His Messenger Muhammad (PBUH)), and work righteousness. Such will enter Jannah and they will not be wronged in aught." (19:59,60)
"So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: `Ah, would that we had the like of what Qarun (Korah) has been given! Verily, he is the owner of a great fortune.' But those who had been given (religious) knowledge said: `Woe to you! The reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds'." (28:79,80)
"Then, on that Day, you shall be asked about the delights (you indulged in, in this world)!" (102:8)
"Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (far away from Allah's Mercy)." (17:18)

وعن عائشة ، رضي اللَّه عنها ، قالت : ما شَبعَ آلُ مُحمَّدٍ صَلّى اللهُ عَلَيْهِ وسلَّم مِنْ خُبْز شَعِيرٍ يَوْمَيْنِ مُتَتَابِعَيْنِ حَتَّى قُبِضَ . متفقٌ عليه .
وفي رواية : مَا شَبعَ آلُ مُحَمَّد صَلّى اللهُ عَلَيْهِ وسلَّم مُنْذُ قَدِمَ المَدِينَة مِنْ طعامِ البرِّ ثلاث لَيَال تِبَاعاً حَتَّى قُبِضَ .

491. `Aishah (May Allah be pleased with her) reported: The family of Muhammad (PBUH) never ate to the fill the bread of barley for two successive days until he died.
[Al-Bukhari and Muslim].
Another narration is: `Aishah (May Allah be pleased with her) said: Never did the family of Muhammad (PBUH) eat to the fill, since their arrival to Al-Madinah, the bread of wheat for three successive nights until his death.
Commentary: This Hadith tells us about the extreme piety, contentment and simplicity of the Prophet (PBUH). This mode of his life continued to his last days when he had started storing provision for one year for the maintenance of his wives. But he would always distribute it among the needy, so much so that nothing was left with him. Thus, the statement of the wives of the Prophet (PBUH) that the family of Muhammad (PBUH) had never taken bellyful of food for two days is absolutely true. If they had it on one day they did not have it on the next day. This is how they lived their whole life in the companionship of the Prophet (PBUH).

492 وعن عُرْوَةَ عَنْ عائشة رضي اللَّه عنها ، أَنَّهَا كَانَتْ تَقُولُ : وَاللَّه يا ابْنَ أُخْتِي إنْ كُنَّا لَنَنْظُرُ إلى الهِلالِ ثمَّ الهِلالِ . ثُمَّ الهِلالِ ثلاثةَ أهِلَّةٍ في شَهْرَيْنِ . وَمَا أُوقِدَ في أَبْيَاتِ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم نارٌ . قُلْتُ : يا خَالَةُ فمَا كَانَ يُعِيشُكُمْ ؟ قالتْ : الأَسْوَدَانِ : التَّمْرُ وَالماءُ إلاَّ أَنَّهُ قَدْ كَانَ لرسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم جِيرانٌ مِنَ الأَنْصارِ . وكَانَتْ لَهُمْ مَنَايحُ وكَانُوا يُرْسِلُونَ إلى رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم مِنْ ألبانها فَيَسْقِينَا . متفقٌ عليه .

492. `Urwah from `Aishah (May Allah be pleased with her) reported that she used to say to Urwah (May Allah be pleased with him): "O son of my sister, by Allah, I used to see the new moon, then the new moon, then the new moon, i.e., three moons in two months, and a fire was not kindled in the house of Messenger of Allah (PBUH). "I (`Urwah) said, "O my aunt, what were your means of sustenance?" She said; "Dates and water. But it (so happened) that Messenger of Allah (PBUH) had some Ansar neighbours who had milch animals. They used to send Messenger of Allah (PBUH) some milk of their (animals) and he gave that to us to drink."
[Al-Bukhari and Muslim].
Commentary: `Aishah (May Allah be pleased with her) did not say this by way of complaint but as warning and exhortation to the Muslims, especially women, so that they would also live a simple life. The latter should prepare

their family budget keeping in view the lawful earnings of their husbands and do not place so much burden on them that they are compelled to look for unfair means of earning.

493 وعن أبي سعيدٍ المقْبُريِّ عَنْ أبي هُرَيرة رضي اللَّه عنه . أنه مرَّ بقوم بَيْنَ أيْدِيهمْ شَاةٌ مَصلِية . فدَعَوْهُ فأَبى أنْ يَأكُلَ ، وقال : خَرج رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم من الدنيا ولمْ يشْبعْ مِنْ خُبْزِ الشَّعِيرِ . رواه البخاري .
«مَصْلِيَّة » بفتح الميم : أيْ : مَشْويـة .

493. Abu Sa`id Maqburi reported: Abu Hurairah (May Allah be pleased with him) said that he happened to pass by some people who had a roast lamb before them. They invited him, but he declined, saying: "The Messenger of Allah (PBUH) left the world without having eaten his fill with barley bread."
[Al-Bukhari].
Commentary:
1. This Hadith shows how much care the Companions of the Prophet (PBUH) exercised in following him. They would even emulate him in matters in which it was not obligatory under the Shari`ah to follow him. It was in fact the result of that extreme love that they had for the Prophet (PBUH). They were not like the present-day lovers of the Prophet (PBUH) whose love does not go beyond lip-service. They were his true lovers and they followed him faithfully.
2. One should refuse to participate in feasts where extravagance is displayed, as is in common practice today, so that the evil tendency of extravagance and wastage is discouraged. One who avoids such parties, does not refuse invitations but respects the principles and values of Shari`ah which is a highly meritorious act.

494 وعن أنسٍ رضي اللَّه عنه ، قال : لمْ يأْكُل النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم على خِوَانٍ حَتَّى مات ، ومَا أكَلَ خُبزاً مرَقَّقاً حَتَّى مَاتَ . رواه البخاري.
وفي روايةٍ له : وَلا رأى شَاةً سَمِيطاً بِعَيْنِهِ قطُّ .

494. Anas (May Allah be pleased with him) reported: The Prophet (PBUH) neither ate on a dining cloth, nor ate soft bread throughout his life.
[Al-Bukhari].
One narration adds: He (PBUH) never even saw a Samit lamb.
Samit is an animal prepared for food by removing its hair by boiling water, and then roasted without being skinned. This type of food is preferred by wealthy people. (Editor's Note)
Commentary: It means that the Prophet (PBUH) has not adopted the ways of the rich but embraced a simple way of life which is the mode of Fuqara' - poor people. Thus, he remained contented with simple food and had no relish for extravagant feasts.

495 وعن النُّعمانِ بن بشيرٍ رضي اللَّه عنهما قال : لقد رَأيْتُ نَبِيَّكُمْ صَلّى اللهُ عَلَيْهِ وسَلَّم وما يَجِدُ مِنْ الدَّقَلِ ما يَمْلأُ به بَطْنَهُ ، رواه مسلم .
الدَّقَلُ : تمْرٌ رَدِيءٌ .

495. An-Nu`man bin Bashir (May Allah be pleased with them) reported: I have seen your Prophet (PBUH) when he did not find enough of even the inferior quality of dates to eat and fill his belly.
[Muslim].

496 وعن سهل بن سعدٍ رضي اللَّه عنه ، قال : ما رَأى رُسولُ صَلّى اللهُ عَلَيْهِ وسَلَّم النَّقيُّ منْ حِينَ ابْتعَثَهُ اللَّه تعالى حتَّى قبَضَهُ اللَّه تعالى ، فقيل لَهُ هَلْ كَانَ لَكُمْ في عهْدِ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم مَنَاخلُ ؟ قال : ما رأى رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم مُنْخلاً مِنْ حِينَ ابْتَعثَهُ اللَّه تَعَالَى حَتَّى قَبَضَه اللَّه تعالى ، فقِيلَ لهُ : كَيْفَ كُنْتُمْ تَأكُلُونَ الشَّعِيرَ غيرَ منْخُولٍ ؟ قال : كُنَّا نَطحُنَهُ ونَنْفُخُهُ ، فَيَطِيرُ ما طارَ ، وما بَقِي ثرَّيْنَاهُ . رواه البخاري .
قوله : « النَّقِيّ » : هو بفتح النون وكسر القاف وتشديد الياءِ . وهُوَ الخُبْزُ الحُوَّارَى ، وَهُوَ : الدَّرْمَكُ ، قوله : « ثرَّيْنَاهُ » هُو بثاءٍ مُثَلَّثَةٍ ، ثُمَّ رَاءٍ مُشَدَّدَةٍ ، ثُمَّ ياءٍ مُثَنَّاةٍ مِنْ تحت ثُمَّ نون ، أيْ : بَلَلْناهُ وعَجَنَّاهُ .

496. Sahl bin Sa`d (May Allah be pleased with him) reported: Messenger of Allah (PBUH) had never seen bread made out of fine flour throughout his life, since Allah commissioned him until his death. He was asked, "Did you

not have sieves at the time of the Messenger of Allah?" He replied, "Messenger of Allah (PBUH) never saw a sieve." He was asked, "How did you manage to eat barley bread made of unsieved flour?" He said, "We used to ground it and then blew away the husk, and what remained we kneaded into dough."
[Al-Bukhari].

497 وعن أبي هُريرة رضي اللَّه عنه قال : خَرَجَ رَسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ذات يَوْمٍ أوْ لَيْلَةٍ ، فإذا هُوَ بأبي بكْرٍ وعُمَرَ رضي اللَّه عنهما ، فقال : « ما أخْرَجَكُمَا مِنْ بُيُوتِكُما هذِهِ السَّاعَةَ؟» قالا : الجُوعُ يا رَسولَ اللَّه . قالَ : « وَأنا ، والَّذِي نَفْسِي بِيَدِهِ ، لأخْرَجَنِي الَّذِي أخْرَجَكُما . قوما » فقاما مَعَهُ ، فَأتَى رَجُلاً مِنَ الأنْصار ، فإذا هُوَ لَيْسَ في بيتهِ ، فلَمَّا رَأتْهُ المرأةُ قالَتْ : مَرْحباً وَأهْلاً . فقال لها رَسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « أيْنَ فُلانٌ » قالَتْ : ذَهَبَ يَسْتَعْذِبُ لَنَا الماءَ ، إذْ جاءَ الأنْصاريُّ ، فَنظَرَ إلى رَسُولِ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم وَصاحِبَيْهِ ، ثُمَّ قالَ: الحَمْدُ للَّه ، ما أحَدٌ اليَوْمَ أكْرَمَ أضْيافاً مِنِّي فانْطلقَ فجَاءَهُمْ بعِذْقٍ فِيهِ بُسْرٌ وتَمْرٌ ورُطبٌ ، فقال : كُلُوا ، وَأخَذَ المُدْيَة ، فقال لَهُ رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « إيَّاكَ وَالحَلُوبَ » فذَبَحَ لَهُمْ ، فَأكَلُوا مِنَ الشَّاةِ وَمِنْ ذلكَ العِذْقِ وشَرِبُوا . فلمَّا أنْ شَبعُوا وَرَوُوا قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم لأبي بكرٍ وعُمَرَ رضي اللَّه عنهما : « وَالَّذِي نَفْسِي بيَدِهِ ، لَتُسألُنَّ عَنْ هذا النَّعيمِ يوْمَ القِيامَةِ ، أخْرَجَكُمْ مِنْ بُيُوتِكُمُ الجُوعُ ، ثُمَّ لَمْ تَرْجِعُوا حَتَّى أصَابَكُمْ هذا النَّعِيمُ » رواه مسلم .
قوْلُها : « يَسْتَعْذِبُ » أيْ : يَطْلبُ الماءَ العَذْبَ ، وهُوَ الطَّيبُ . و « العِذْقُ » بكسر العين وإسكان الذال المعجمة : وَهُو الكِباسَةُ ، وهِيَ الغُصْنُ . و « المُدْيَةُ » بضم الميم وكسرها : هي السِّكِّينُ . و « الحَلُوبُ » ذاتُ اللبَن . وَالسؤالُ عَنْ هذا النعِيم سُؤالُ تَعدِيد النِّعَم لا سُؤالُ توْبيخٍ وتَعْذِيبٍ . واللَّهُ أعْلَمُ وهذا الأنصاريُّ الَّذِي أتَوْهُ هُوَ أبُو الهَيْثَمِ بنُ التَّيِّهان رضي اللَّه عنه ، كَذا جاءَ مُبيناً في روايةِ الترمذي وغيره .

497. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) went out (of his house) one day, or one night, and there he met Abu Bakr and `Umar (May Allah be pleased with them) also. He (PBUH) said, "What made you leave your houses at this hour?" They said, "It is hunger, O Messenger of Allah." He said, "By Him in Whose Hands my soul is, what made you leave, made me also leave, so come along!" And he went along with them to a man from the Ansar, but they did not find him in his house. When the wife of that man saw the Prophet, she said, "You are most welcome." Messenger of Allah (PBUH) said to her, "Where is so-and-so?" She said, "He went to fetch some fresh water for us." In the meantime, the Ansari came back, saw Messenger of Allah (PBUH) and his two companions and said: "Praise be to Allah, today no one has more honourable guests than I." He then went out and brought them a bunch of date fruit, having dates, some still green, some ripe, and some fully ripe, and requested them to eat from it. He then took his knife (to slaughter a sheep). Messenger of Allah (PBUH) said to him, "Do not kill a milch sheep." So he slaughtered a sheep for them. After they had eaten and drunk to their fill, Messenger of Allah (PBUH) said to Abu Bakr and `Umar (May Allah be pleased with them), "By Him in Whose Hand my soul is, you will certainly be questioned about this treat on the Day of Resurrection. Hunger brought you out of your homes, and you do not return to your homes till you have been blessed with this treat."
[Muslim].

Commentary:

1. This Hadith refers to the period of great hardship through which the Prophet (PBUH) and his Companions had passed after Hijrah (emigration).
2. It is permissible for one to seek help from such friends about whom one is confident that they will be happy to help.
3. The Hadith enjoins us to respect our guests and to thank Allah on their visit.

498 وعن خالدِ بن عُمَرَ العَدَويِّ قال : خَطَبَنَا عُتْبَةُ بنُ غَزْوانَ ، وكانَ أمِيراً عَلى البَصْرَةِ ، فحمِدَ اللَّه وأثنى عليْهِ ، ثُمَّ قال : أمَا بعْدُ ، فإنَّ الدُّنْيا آذَنتْ بصرْمٍ ، وولَّتْ حذَّاءَ ، ولَمْ يَبْقَ منها إلاَّ صُبَابَةٌ كَصُبابَةِ الإناءِ يتصابُّها صاحِبُها ، وإنَكُمْ مُنْتَقِلُونَ مِنْها إلى دارٍ لا زَوالَ لها ، فانْتَقِلُوا بخَيْرِ ما بحضْرَتِكم فإنَّهُ قدْ ذُكِرَ لَنا أنَّ الحَجَرَ يُلْقى مِنْ شَفِيرِ جَهَنَّمَ فيهْوِى فِيهَا سَبْعِينَ عاماً لا يُدْرِكُ لَها قعْراً ، واللَّهِ لَتُملأنَّ .. أفَعَجِبْتُمْ ،؟ ولَقَدْ ذُكِرَ لَنَا أنَّ ما بيْنَ مِصْراعَيْنِ مِنْ مَصاريعِ الجَنَّةِ مَسيرةُ أرْبَعِينَ عاماً ، ولَيَأتِينَّ عَلَيها يَوْمٌ وهُوَ كَظِيظٌ مِنَ الزِّحامِ ، ولَقَدْ رأيْتُني سابعَ سبْعَةٍ مَعَ رَسُولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم مالَنا طَعامٌ إلاَّ وَرَقُ الشَّجَرِ ، حتى قرِحَتْ أشْداقُنا ، فالْتَقَطْتُ بُرْدَةً فشَقَقْتُها بيْني وبَينَ سَعْدِ بن مالكٍ فاتَّزَرْتُ بِنِصْفِها، وَاتَّزر سَعْدٌ بنِصفِها ، فمَا أصْبَحَ اليَوْمَ مِنَّا أحَدٌ إلاَّ أصبَحَ أمِيراً عَلى مِصرٍ مِنْ الأمْصَارِ . وإني أعُوذُ باللَّهِ أنْ أكُونَ في نَفْسي عَظِيماً . وعِنْدَ اللَّهِ صَغِيراً . رواهُ مسلم .

وله : « آذَنَتْ » هُوَ بَمدِّ الألِفِ ، أيْ : أعْلَمَتْ . وقوله : « بِصُرْمٍ » : هو بضم الصاد . أي : بانْقطاعِها وَفَنائِها . وقوله « ووَلّتْ حَذّاءَ » هو بحاءٍ مهملةٍ مفتوحةٍ ، ثُمَّ ذال معجمة مشدَّدة ، ثُمَّ ألف ممدودَة . أيْ : سَرِيعَة وَ « الصَّبابة » بضم الصاد المهملة : وهِي البقِيَّةُ اليَسِيرَةُ . وقولُهُ : « يَتَصابُّها » هو بتشديد الباءِ . أيْ : يجْمَعُها . و الكَظِيظُ : الكثيرُ المُمْتَلئُ . وقوله : « قرحتْ » هو بفتح القاف وكسر الراءِ ، أيْ : صارَتْ فِيهَا قُرُوحٌ .

498. Khalid bin `Umar Al-`Adawi reported: `Utbah bin Ghazwan, the governor of Basrah, delivered a Khutbah. He praised Allah, glorified Him, then said: "Amma b`adu, verily, the world has been given the news of its end and is running to meet its end swiftly. Nothing is left out of it but a very little amount. Similar to the remainder in a dish whose owner is collecting it to drink; and you are going to move to an abode which knows no end, and you should proceed there with the good before you, for we have been informed (by the Prophet (PBUH)) that a stone would be thrown at one side of the Hell and it would travel down for seventy years but would not reach its bottom. By Allah, it will be filled (with men and jinn). Do you find it strange? We have been informed (i.e., by the Prophet (PBUH)) that the distance between two shutters of the gate of Jannah is forty years (distance). And a day would come when it would be fully packed; I was the seventh amongst the seven who had been with Messenger of Allah (PBUH), and we had nothing to eat but the leaves of the tree until the sides of our mouth were injured. We found a sheet which we tore into two and divided between myself and Sa`d bin Malik. I made the lower garment with half of it and so did Sa`d. Today, there is none amongst us who has not become the governor of a city, and I seek refuge with Allah that I should consider myself great while I am insignificant to Allah."
[Muslim].
Commentary: This Hadith brings the following points into prominence:
1. Remembrance of Al-akhirah (the Hereafter) and the torment of Hell.
2. Description of the fast decline of the world and its trend towards destruction.
3. Description of the vastness of Jannah and Hell.
4. Reference to the affluence of the Companions of the Prophet (PBUH) which they had at a subsequent stage. It was in fact fulfillment of the Promise of Allah that He will bestow upon them power and majesty in this world.
5. The description of the graceful conduct of the Companions of the Prophet (PBUH). In spite of having power and authority, they had neither arrogance nor pride. Goodwill and humility were special traits of their character and they always sought refuge with Allah against vanity and pride.
6. The Companions of the Prophet (PBUH) had sought to gain the pleasure of Allah rather than that of the people.
7. Humbleness of the Companions of the Prophet (PBUH), as well as their good conduct and uprightness despite being in a position of authority.

499 وعن أبي موسى الأشْعَرِيِّ رضي اللَّهُ عنه قال : أخْرَجَتْ لنَا عائِشَةُ رضي اللَّهُ عنها كِساء وَإزاراً غَلِيظاً قالَتْ : قُبِضَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم في هذين . متفقٌ عليه.

499. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: `Aishah (May Allah be pleased with her) showed us a sheet and a thick lower garment and said to us Messenger of Allah (PBUH) was wearing them when he died.
[Al-Bukhari and Muslim].
Commentary: The incident reported in this Hadith abundantly proves that the Prophet (PBUH) was not only austere in the matter of food but also in clothes and other worldly goods. He was contented with a minimum of necessities of life.

500 وعنْ سَعد بن أبي وَقَّاصٍ . رضيَ اللَّه عنه قال : إنِّي لأوَّلُ العَرَبِ رَمَى بسَهْمٍ في سَبيلِ اللَّهِ ، ولَقَدْ كُنا نَغْزُو مَعَ رسولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم ما لَنا طَعَامٌ إلاَّ وَرَقُ الحُبْلَةِ . وَهذَا السَّمُرُ . حتى إنْ كانَ أحَدُنا لَيَضَعُ كما تَضَعُ الشاةُ مالَهُ خَلْطٌ . متفقٌ عليه .
»الحُبْلَةِ « بضم الحاءِ المهملة وإسكانِ الباءِ الموحدةِ : وهي والسَّمُرُ ، نَوْعانِ مَعْرُوفانِ مِنْ شَجَرِ البَادِيَةِ .

500. Sa`d bin Abu Waqqas (May Allah be pleased with him) reported: By Allah, I am the first Arab who shot an arrow in the Cause of Allah. We fought along with Messenger of Allah (PBUH) when our food was only the leaves of Hublah and Samur trees (wild trees) until one of us would defecate like the droppings of sheep.
[Al-Bukhari and Muslim].
Commentary:
1. This Hadith offers justification for enumerating the Blessings of Allah and the hardships which one may have suffered in one's past life, provided one does not mention the latter by way of complaint.

2. Lack of provision does not mean that the Companions of the Prophet (PBUH) did not make any arrangement for food when they used to go for Jihad, but that their provision would finish during their campaigns.
What it actually means is the scarcity of food. They did not have foodstuff which could last till the end of the war, nor had they any system for its supply according to the requirements, with the result that they sometimes had to live on the tree-leaves.

501 وعن أبي هُرَيْرَةَ رضي اللَّه عنه . قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : «اللَّهُمَّ اجْعَلْ رزْقَ آلِ مُحَمَّدٍ قُوتاً » متفقٌ عليه .
قال أَهْلُ اللُّغَة والْغرِيبِ : معْنَى « قُوتاً » أيْ مَا يَسدُّ الرَّمَقَ .

501. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) used to supplicate: "O Allah, make the provisions of family of Muhammad (PBUH) bare subsistence."
[Al-Bukhari and Muslim].

502 وعن أبي هُرَيْرَةَ رضي اللَّه عنه قال : واللَّه الذي لا إلهَ إلاَّ هُوَ ، إنْ كُنْتُ لأعتَمِدُ بكَبِدِي على الأرْض مِنَ الجُوعِ ، وإنْ كُنْتُ لأشُدُّ الحجَرَ على بَطْني من الجُوعِ . ولَقَدْ قعدْتُ يوْماً على طرِيقهِمُ الذي يَخْرُجُونَ مِنْهُ ، فمرَّ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم ، فتَبَسَّمَ حِينَ رَآنِي ، وعَرَفَ ما في وجْهِي ومَا في نَفْسِي ، ثُمَّ قال : « أبا هِرٍّ ،،» قلتُ : لَبَّيْكَ يا رسولَ اللَّه، قال : «الحَقْ » ومضَى ، فاتَّبَعْتُهُ ، فدَخَلَ فاسْتَأْذَنَ ، فأَذِنَ لي فدخَلْتُ ، فوجَدَ لَبَناً في قدحٍ فقال: « مِنْ أيْنَ هذا اللَّبَنُ ؟ » قالوا : أَهْداهُ لَكَ فُلانٌ أو فُلانة قال : « أبا هِرٍّ،،» قلتُ : لَبَّيْكَ يا رسول اللَّه ، قال : « الحق إلى أهْلِ الصفَّةِ فادْعُهُمْ لي». قال : وأهْلُ الصفَّةِ أضيَافُ الإِسْلامِ ، لا يَأْوُون علَى أهْلٍ ، ولا مَالٍ ، ولا على أحَدٍ، وكانَ إذَا أتَتْهُ صدقةٌ بَعَثَ بهَا إليْهِمْ . ولَمْ يَتَنَاوَلْ مِنْهَا شَيْئاً ، وإذَا أتَتْهُ هديَّةٌ أرْسلَ إلَيْهِمْ وأصابَ مِنْهَا وَأَشْرَكَهُمْ فيها ، فسَاءَني ذلكَ فقُلْتُ : وما هذَا اللَّبَنُ في أهْلِ الصفَّةِ ؟ كُنْتَ أحَقَّ أن أُصِيب منْ هذا اللَّبَنِ شَرْبَةً أتَقوَّى بهَا، فإذا جاءُوا أمَرنِي ، فكُنْتُ أنا أُعْطِيهِمْ ، وما عَسَى أن يبْلُغني منْ هذا اللَّبَن ، ولمْ يَكُنْ منْ طَاعَةِ اللَّه وطاعَةِ رسوله صَلّى اللهُ عَلَيْهِ وسَلَّم بدٌّ. فأتَيتُهُم فدَعَوْتُهُمْ ، فأقْبلُوا واسْتأْذنوا ، فأذِنَ لهُمْ وأخَذُوا مَجَالِسَهُمْ منَ الْبَيْتِ قال : « يا أبا هِرّ ،، » قلتُ : لَبَّيْكَ يا رسولَ اللَّه ، قال : « خذْ فأعْطِهِمْ » قال : فأَخذْتُ الْقدَحَ فجعَلْت أُعْطِيهِ الرَّجُلَ فيشْرَبُ حتَّى يرْوَى ، ثُمَّ يردُّ عليَّ الْقدَحَ ، فأُعطِيهِ الآخرَ فيَشْرَبُ حتَّى يروى ، ثُمَّ يَرُدُّ عَليَّ الْقدحَ ، حتَّى انْتَهيتُ إلى النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم ، وَقدْ رَوِيَ الْقوْمُ كُلُّهُمْ، فأَخَذَ الْقدَحَ فوَضَعَهُ على يَدِهِ ، فَنَظرَ إليَّ فتَبَسَّمَ ، فقال : « أبا هِرّ » قلتُ : لَبَّيْكَ يا رسول اللَّه قال : « بَقِيتُ أنَا وَأَنْتَ » قلتُ صَدَقْتَ يا رسولَ اللَّه ، قال : « اقْعُدْ فَاشْرَبْ » فقعَدْتُ فشَرِبْتُ : فقال : « اشرَبْ » فشَرِبْت ، فما زال يَقُولُ : « اشْرَبْ » حَتَّى قُلْتُ : لا وَالَّذِي بعثكَ بالحَقِّ ما أجِدُ لَهُ مسْلَكاً ، قال : « فَأَرِني » فأعطيْتُهُ الْقدَحَ ، فحمِدَ اللَّه تعالى ، وَسمَّى وَشَرَبَ « الفَضْلَةَ» رواه البخاري .

502. Abu Hurairah (May Allah be pleased with him) reported: By Allah other than Whom there is none worthy of worship, I used to press my stomach against the earth owing to my hunger; I would tie a stone over it. One day, I was sitting on the way they usually take when the Prophet (PBUH) passed by me. When he saw me he smiled at me and knew my condition and my feelings. He called me and I replied, "At your service, O Messenger of Allah." He said, "Follow me." So I followed him. Having arrived at home, he sought permission and entered. He allowed me in and I, too, entered. He found milk in a bowl and asked, "Where is this from?" He was told that it was a gift for him from so-and-so. He called me and I responded: "At your service, O Messenger of Allah." He said, "Go to the people of As-Suffah and usher them in." He Abu Hurairah (May Allah be pleased with him) explained: The people of As-Suffah were guests of Islam; they had no family, no property and no relations. When Messenger of Allah (PBUH) used to receive something in charity, he would send it to them without taking anything from it. When he received a present, he would send for them and share it with them. On this occasion, I disliked to give them anything. I said to myself: "This meagre quantity of milk will not be enough for all the people of As-Suffah! I am more deserving of it than anyone else. By drinking it I may attain some strength. When they come, he will order me to give it to them. I do not expect that anything will be left for me from this milk." As there was no alternative but to obey Allah and His Messenger (PBUH). I went and called them. They came and sought permission which was granted. They took their seats. The Prophet (PBUH) called me and I responded, "At your service, O Messenger of Allah." He then said, "Take the milk and give it to them." I took the bowl and gave it to one man who drank his fill and returned it to me, and I gave it to the next and he did the same. I went on doing this till the bowl reached Messenger of Allah (PBUH). By that time all had taken their fill. He (PBUH) took the bowl, put it on his hand, looked at me, smiled and said, "Abu Hirr." I said, "At your service, O Messenger of Allah." He said, "Now you and I are left." I said, "That is true, O Messenger of Allah." He said, "Sit down and drink." I drank, but he went on saying, "Drink some more." I said, "By Him Who has sent you with the Truth, I have no room for it." He said, "Then give it to me." So I gave him the

bowl. He praised Allah, uttered the Name of Allah and drank the remainder.
[Al-Bukhari].
Commentary: First, this Hadith indicates the miracle of the Prophet (PBUH) as well as his love and compassion for Ahlus-Suffah, i.e., those poor people who used to stay at As-Suffah. Second, the Prophet (PBUH) would not accept charity, but only gifts. Third, he would also let others share a gift given to him by somebody. Fourth, as seen in this incident, the leftovers of a Muslim, whether food or drink, is permissible to others to consume. Fifth, to persuade a guest to eat or drink more is commendable. Sixth, to eat or drink to one's fill, without extravagance, is also permissible.

وعن مُحَمَّدِ بنِ سِيرينَ عن أبي هريرة ، رضي اللَّه عنه ، قال : لَقَدْ رأيْتُني وإنِيّ لأخِرُّ فِيما بَيْنَ مِنْبَرِ رسول اللَّه صلى الله عليه وسلم إلى حُجْرَةِ عائِشَةَ رضي اللّه عنها مَغْشِيّاً عَلَيَّ ، فَيجِيءُ الجَائي ، فيَضَعُ رِجْلَهُ عَلى عُنُقِي ، ويَرى أنِّي مَجْنونٌ وما بي مِن جُنُونٍ ، وما بي إلاَّ الجُوعُ . رواه البخاري .

503. Muhammad bin Sirin (May Allah be pleased with him) reported: Abu Hurairah (May Allah be pleased with him) said: "I would fall in swoon between the pulpit of (the mosque of) Messenger of Allah (PBUH) and the chamber of `Aishah (May Allah be pleased with her) and every passer-by would put his foot on my neck thinking I was insane. I was not insane but I was awfully hungry."
[Al-Bukhari].
Commentary: The Hadith throws light on the poverty of the Companions as well as their self-respect, patience and contentment which prevented them from begging people.

504 وعن عائشة ، رضيَ اللَّه عنها ، قالَتْ : تُوُفِّيَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ودِرْعُهُ مرْهُونَةٌ عِند يهودِيٍّ في ثلاثِينَ صاعاً منْ شَعِيرِ . متفقٌ عليه .

504. `Aishah (May Allah be pleased with her) reported: When Messenger of Allah (PBUH) died, his armour was mortgaged with a Jew for thirty Sa` (measures) of barley.
[Al-Bukhari and Muslim].
Commentary: In the Hadith, there is a mention of the asceticism of the Prophet (PBUH) and also a permissibility for transactions with the people of the Book (the Jews and the Christians). That is why he mortgaged his coat of mail with a Jew and took a loan against it.

505 وعن أنس رضي اللَّه عنه قال : رَهَنَ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم دِرْعهُ بشَعِيرِ ، ومشيتُ إلى النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم بِخُبْزِ شَعيرِ ، وَإِهَالَةٍ سَنِخَةٍ ، ولَقَدْ سمِعْتُهُ يقُولُ : « ما أصْبحَ لآلِ مُحَمَّدٍ صــاعٌ ولا أمْسَى وَإِنَّهُم لَتِسْعَةُ أبْيَاتٍ » رواه البخاري .
«الإِهَالَةُ » بكسر الهمزة : الشَّحْمُ الذَّائِبُ . وَ« السَّنِخَةُ » بالنون والخاءِ المعجمة ، وَهِيَ: المُتَغَيِّرةُ .

505. Anas (May Allah be pleased with him) reported: The Prophet (PBUH) mortgaged his armour for a quantity of barley, and I took to him some barley bread and rancid fat. I heard him saying: "The family of Muhammad never possessed a measure of wheat from dawn to dusk although they were nine houses (to feed)."
[Al-Bukhari].
Commentary: The Prophet (PBUH) was perfectly humble and very generous to the point that he did not put anything away for himself until he had to mortgage his own armour for food.

506 وعن أبي هُرَيْرَةَ رضي اللَّه عنه ، قال : لَقدْ رَأيْتُ سبْعينَ مِنْ أَهْلِ الصُّفَّةِ ، ما مِنْهُم رَجلٌ عَلَيهِ رِداءٌ ، إمَّا إزارٌ وإمَّا كِساءٌ ، قدْ ربطُوا في أعْنَاقِهم مِنهَا ما يَبْلُغُ نِصفَ السَّاقيْن ، وَمِنهَا ما يَبلُغُ الكَعْبَين ، فيجمعُهُ بِيَدِهِ كَراهِيَةَ أن تُرَى عَوْرَتُهُ . رواه البخاري .

506. Abu Hurairah (May Allah be pleased with him) reported: I saw seventy of the people of As-Suffah and none of them had a cloak. They had either a lower cloth or a blanket which they suspended from their necks. Some reached half way down to the legs and some to the ankles, and one of them would manage to keep it in his hand to avoid exposing his private parts.
[Al-Bukhari].

507 وعن عائشة رضي اللَّه عنها قالت : كَانَ فِرَاشُ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم مِن أدَمٍ حشْوُهُ لِيف . رواه البخاري .

507. `Aishah (May Allah be pleased with her) reported: The mattress of Messenger of Allah (PBUH) was a piece of tanned skin stuffed with palm fibres.
[Al-Bukhari].
Commentary: The Prophetic model of a simple way of living pictured in these Ahadith is vastly different from today's luxurious lifestyle adopted by Muslims. May they adopt the simplicity of their Prophet (PBUH)!.

508 وعن ابن عمر رضي اللَّه عنهما قال : كُنَّا جُلُوساً مَعَ رسولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم إذْ جاءَ رَجُلٌ مِن الأنْصار ، فسلَّم عليهِ ، ثُمَّ أدبرَ الأنْصَاريُّ ، فقال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « يَا أخَا الأنْصَار ، كَيْفَ أخِي سعْدُ بنُ عُبادة ؟ » فقال : صَالحٌ ، فقال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « مَنْ يعُودُهُ مِنْكُمْ ؟ » فقام وقُمْنَا مَعَهُ ، ونَحْنُ بِضْعَةَ عشَر ما علَينا نِعالٌ وَلا خِفافٌ ، وَلا قلانِسُ، ولا قُمُصٌ نمشي في تلكَ السِّبَاخِ ، حَتَّى جِئْنَاهُ ، فاسْتَأْخَرَ قوْمُهُ مِنْ حوله حتَّى دنَا رسولُ اللهِ صَلّى اللهُ عَلَيْهِ وسَلَّم وَأَصْحابُهُ الّذِين مَعهُ . رواه مسلم .

508. Ibn `Umar (May Allah be pleased with them) reported: We were once sitting in the company of Messenger of Allah (PBUH) when a man from the Ansar came and greeted. As he was leaving, Messenger of Allah (PBUH) said to him, "O brother of the Ansar, how is my brother Sa`d bin `Ubadah?" He replied, "He is well." Messenger of Allah (PBUH) asked, "Which of you is desirous of visiting him?" Having said this he got up and we followed him. We were ten and odd in number and we had neither shoes nor light boots nor caps nor shirts. We walked on foot through the barren plain till we came to the residence of Sa`d (May Allah be pleased with him). His people made way and Messenger of Allah (PBUH) along with those who accompanied him went up to him.
[Muslim].
Commentary: In this Hadith the description which the Companions made about their condition reflects its relevance with this chapter. Second, we come to know that the Prophet (PBUH) called Sa`d (May Allah be pleased with him) as his brother. This shows his perfect humbleness and great care for his Companions. Third, if the house is small, the host is presumed to make arrangement within the narrow space to accommodate the visitors, so that they may sit beside the patient for a while and enquire about his health.

509 وعن عِمْرانَ بنِ الحُصَيْنِ رضي اللَّه عنهما ، عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم أنه قال : « خَيْرُكُمْ قرني ، ثُمَّ الّذِينَ يلُونَهم ، ثُمَّ الّذِينَ يلُونَهُم » قال عِمرَانُ : فمَا أدري قال النبي صَلّى اللهُ عَلَيْهِ وسَلَّم مَرَّتَيْن أو ثلاثاً « ثُمَّ يكُونُ بَعدَهُمْ قوْمٌ يشهدُونَ ولا يُستَشْهَدُونَ ، وَيَخُونُونَ وَلا يُؤتَمَنُونَ ، وَيَنْذِرُونَ وَلا يُوفُونَ ، وَيَظْهَرُ فِيهِمْ السِّمَنُ » متفقٌ عليه.

509. `Imran bin Husain (May Allah be pleased with them) reported: The Prophet (PBUH) said, "The best of you, are my contemporaries, then those who follow them, then those who will come after them. (`Imran said, I do not know if he said this twice or thrice). Then, they will be followed by those who will testify but will not be called upon to testify; they will betray the trust, and will not be trusted. They will make vows but will not fulfill them, and obesity will prevail among them."
[Al-Bukhari and Muslim].
Commentary: In this Hadith, three eras have been called as the best of ages in a graded order: first, the Prophetic era, second, the Successors' era, and third, the Followers of the Successors' era. Goodness and religion collectively prevailed during this time. Then gradually there was an overall deterioration and every new era that the pass of time brought it, proved to be worse than the preceding one. Today's Muslims have fallen due to their weakness in character. Now, the majority of Muslims lack morals and belief as described in the Qur'an and the Hadith. The complaint is to be lodged only with Allah!

وعن أبي أمامة رضي اللَّه عنه قال : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « يا ابْنَ آدمَ : إنَّكَ إنْ تَبْذُل الفضلَ خَيْرٌ لكَ ، وَأن تُمْسِكهُ شرٌّ لكَ ، ولا تُلامُ علَى كَفافٍ، وَابدأ بمنْ تَعُولُ » رواه الترمذي وقال : حديث حسن صحيح .

510. Abu Umamah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "O son of Adam, if you spend the surplus, it will be better for you; and if you retain it, it will be evil for you. You will not be reprimanded for storing what is enough for your need. First of all spend upon those who are your dependents."
[At-Tirmidhi].
Commentary: The Muslims have been allowed, rather emphatically told and commanded, to possess as much wealth as could meet their personal and family needs. Yet, they have also been advised to spend the spare money on the needy. Man has been told that it is unwise on his part to be niggardly about money because it spawns

unfavourable results in this world as well as in the Hereafter. The concentration of wealth within a few hands freezes its vitality and leads to corruption in society. As for the Hereafter, the result of stinginess will be definitely bad as the Qur'an says:
"The things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection." (3:180)
Some `Ulama' are of the opinion that after the payment of the annual Zakat (poor-due), it is not necessary to spend more. But to be accurate, if somebody pays Zakat and yet retains enough money with him, and there are some needy people also in his knowledge, then he will be bound to spend on them. At-Tirmidhi quoted a Hadith in which Messenger of Allah (PBUH) said, "Indeed there is a right (for poor) in the wealth in addition to Zakat."

511 وعن عُبَيد اللَّه بن مِحْصَنٍ الأنْصاريِّ الخَطْمِيِّ رضي اللَّه عنه قال : قال رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « منْ أصبح مِنْكُمْ آمِناً في سِرْبِهِ ، معافى في جَسدِهِ ، عِندهُ قُوتُ يومِهِ ، فكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا بحذافِيرِها . رواه الترمذي وقال : حديثٌ حسنٌ .
»سِرْبِهِ « بكسر السين المهملة ، أي : نَفْسِهِ ، وقِيلَ : قومِه .

511. `Ubaidullah bin Mihsan Al-Ansari (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Whosoever begins the day feeling family security and good health; and possessing provision for his day is as though he possesed the whole world."
[At-Tirmidhi].
Commentary: To have one-day food and to enjoy peace and health is indeed a great blessing. It may be said that one has the same satisfaction which one can have on getting the whole world. And if one lacks peace and health, the treasures of the whole world will be of no use because the heaps of wealth cannot provide peace of mind to one, nor can it make one enjoy sound health. The Hadith also implies an advice to man that instead of running after wealth, he should endeavour to seek patience and contentment which alone can guarantee him peace and satisfaction. Otherwise, he is likely to stake everything on the pursuit of this mirage.

512 وعن عبدِ اللَّه بن عمرو بنِ العاص رضي اللَّه عنهما ، أن رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال : « قدْ أَفْلَحَ مَن أسلَمَ ، وكَانَ رزقُهُ كَفافاً ، وقَنَّعَهُ اللَّه بِمَا آتَاهُ » رواه مسلم.

512. `Abdullah bin `Amr bin Al-`as (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "Successful is the one who enters the fold of Islam and is provided with sustenance which is sufficient for his day's needs, and Allah makes him content with what He has bestowed upon him."
[Muslim].
Commentary: The real success of a man will be measured by his being blessed with Divine mercy and forgiveness in the Hereafter, and this is contingent on Islam alone. If he lacks the wealth of Islam, all the worldly possessions will not ensure his success in the next world. This Hadith tells us that richness is not to be defined in terms of a lot of belongings, and that the real richness is gauged by the contentment of the soul.

513 وعن أبي مُحَمَّد فضَالَة بن عُبَيْد الأنْصَاريِّ رضي اللَّه عنه ، أَنَّهُ سَمِعَ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يقُولُ : « طُوبَى لِمَنْ هُدِيَ إلى الإسلام ، وكَانَ عَيْشُهُ كَفافاً ، وقنِعَ » رواه الترمذي وقال : حديثٌ حسن صحيح .

513. Fadalah bin `Ubaid Al-Ansari (May Allah be pleased with him) reported: I heard Messenger of Allah (PBUH) say: "Happiness is due to him who is guided to Islam and possesses provision that suffices him for his day and remains content."
[At-Tirmidhi].
Commentary: The word Tuba (translated here as happiness) is given to Jannah. Some Ahadith say that it is the name of a heavenly tree as well. Lexically, however, it means greeting and good tiding. The sense of this Hadith is analogous to that of the previous one.

514 وعن ابن عباسٍ رضي اللَّه عنهما قال : كان رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يَبِيتُ اللَّيَالِيَ المُتَتَابِعَةَ طاوياً ، وَأَهْلُهُ لا يَجِدُونَ عَشاءَ ، وكَانَ أَكْثَرُ خُبْزِهِمْ خُبْزَ الشَّعِير. رواه الترمذي وقال : حديثٌ حسنٌ صحيح .

514. Ibn `Abbas (May Allah be pleased with them) reported: Messenger of Allah (PBUH) went to bed hungry for several successive nights, nor did his family have a thing for supper for many consecutive nights; and their bread

was mostly of barley.
[At-Tirmidhi].
Commentary: This Hadith also displays the asceticism and economic scantiness of the Prophet (PBUH) and his wives.

515 وعن فضَالَة بن عُبَيْدٍ رضي اللَّه عنه ، أن رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم كَانَ إذَا صَلَّى بالنَّاس يَخِرُّ رجَالٌ مِنْ قامَتِهِمْ في الصَّلاةِ مِنَ الخَصَاصةِ وَهُمْ أصْحابُ الصفَّةِ حَتَّى يَقُولَ الأعْرَابُ : هُؤلاءِ مَجَانِينُ ، فإذَا صلى رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم انْصرفَ إليْهِمْ ، فقال : « لَوْ تَعْلَمُونَ ما لَكُمْ عِنْدَ اللَّه تعالى ، لأحْبَبْتُمْ أنْ تَزْدادُوا فاقة وَحَاجَةً» رواه الترمذي ، وقال حديثٌ صحيحٌ.
»الخَصاصَة « : الفَاقَةُ والجُوعُ الشّدِيدُ .

515. Fadalah bin `Ubaid (May Allah be pleased with him) reported: When Messenger of Allah (PBUH) led Salat, some people would fall down from their standing posture out of extreme hunger. They were of the people of As-Suffah. The nomad Arabs would say that they were insane. After concluding Salat, Messenger of Allah (PBUH) would turn to them and say, "If you were to know what is in store for you with Allah, the Exalted, you would wish to augment your starvation and lack of provisions."
[At-Tirmidhi].
Commentary: The habit of maintaining self-respect in the period of studentship makes man self-respecting, patient and content throughout his life. The dignity of `Ulama' lies in patience, contentment and indifference and not in wishing to drain the purses of others and asking them for alms.

516 وعن أبي كَريمَةَ المِقْدامِ بن معْدِ يكَرِب رضي اللَّه عنه قال : سمِعتُ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقولُ : « مَا ملأَ آدمِيٌّ وِعاءً شَرّاً مِنْ بَطنِه ، بِحسْبِ ابن آدمَ أكُلاتٌ يُقِمْنَ صُلْبُهُ ، فإنْ كَانَ لا مَحالَة ، فثُلُثٌ لطَعَامِهِ ، وثُلُثٌ لِشرابِهِ ، وَثُلُثٌ لِنَفسِهِ » .
رواه الترمذي وقال : حديث حسن . « أكُلاتٌ » أيْ : لُقمٌ .

516. Miqdad bin Ma`dikarib (May Allah be pleased with him) reported: I heard Messenger of Allah (PBUH) say: "No man fills a container worse than his stomach. A few morsels that keep his back upright are sufficient for him. If he has to, then he should keep one-third for food, one-third for drink and one-third for his breathing."
[At-Tirmidhi].
Commentary: This Hadith dissuades us from overeating as this causes laziness and affects one's health.

517 وعن أبي أُمامَةَ إيَاسِ بنِ ثَعْلَبَةَ الأنْصارِيِّ الحارِثيِّ رضي اللَّه عنه قال : ذَكَرَ أَصْحابُ رَسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يوْماً عِنْدَهُ الدُّنْيَا ، فقال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « ألا تَسْمَعُونَ ؟ ألا تَسْمَعُونَ ؟ إنَّ الْبَذَاذَةَ مِن الإِيمَانِ إنَّ الْبَذَاذَةَ مِنَ الإِيمَانِ» يعْني: التَّقَحُّلَ . رواه أبو داود .
»الْبَذَاذَةُ « : بِالْبَاءِ المُوَحَّدَةِ وَالذَّالَين المُعْجمَتَيْنِ ، وَهِيَ رَثَاثَةُ الهَيْئَةِ ، وَتَرْكُ فَاخِرِ اللِّبَاسِ وأمَّا « التَّقَحُّلُ » فَبِالْقَافِ والحاء ، قال أهْلُ اللُّغَة : المُتَقَحِّل : هُوَ الرَّجُلُ الْيَابِسُ الجِلدِ مِنْ خُشُونَةَ الْعَيْش ، وَتَرْكِ التَّرَفُّهِ .

517. Abu Umamah bin Tha`labah (May Allah be pleased with him) reported: The Companions of Messenger of Allah (PBUH) mentioned the life of the world before him. He (PBUH) said, "Do you not hear? Do you not hear? Simplicity (in life) is part of Faith, simplicity is part of Faith."
[Abu Dawud].
Commentary: This Hadith invites our attention to a simple way of living - ordinary dress and simple and non-rich food - and discourages us from being habitual of an affected life style - use of costly dress, delicious and rich food and other dainties of life. The more a man shuns the trappings and accessories of life, the better engaged will he be in being readied for the Hereafter. The increased degree of his involvement in worldly comforts and luxuries will keep decreasing his concern for the accountability of future life. We may keep it in mind that simplicity does not mean escape from cleanliness. Because cleanliness is in itself `half the Faith'. How can a believer ignore purity and cleanliness?

518 وعن أبي عبدِ اللَّه جابر بن عبد اللَّه رضي اللَّه عنهما قال : بَعَثَنَا رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم وَأَمَّرَ عَلَينَا أبَا عُبَيْدَةَ رضي اللَّه عنه ، نتَلَقَّي عِيراً لِقُرَيْشٍ ، وزَوَّدَنَا جِراباً مِنْ تَمْرٍ لَمْ يجِدْ لَنَا غَيْرَهُ ، فَكَانَ أبُو عُبَيْدَة يُعْطِينَا تَمرةً تَمْرَةً ، فقِيل : كَيْفَ كُنْتُمْ تَصْنَعُونَ بِهَا ؟ قال : نَمَصُّهَا كَمَا يَمَصُّ الصَّبِيُّ ، ثُمَّ نَشْرَبُ عَلَيهَا مِنَ المَاءِ ، فتَكْفِينَا يَوْمَنَا إلى اللَّيْل ، وكُنَّا نَضْرِبُ بِعِصِيِّنا الخَبَطَ ، ثُمَّ نَبُلُّهُ بالماءِ فنَأْكُلُهُ. قال : وانْطَلَقْنَا

على ساحِلِ البَحْر ، فرُفِعَ لنَا على ساحِلِ البَحْر كهَيْئَةِ الكَثِيبِ الضخم ، فَأتيْنَاهُ فإذا هِي دَابَّة تُدْعى العَنْبَرَ ، فقال أبو عُبَيْدَة : مَيْتَةٌ ، ثُمَّ قال : لا ، بلْ نحْنُ رسُلُ رسُولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، وفي سبيلِ اللَّه ، وقدِ اضْطُرِرتمْ فكلُوا ، فَأَقَمْنَا عليْهِ شَهْراً ، ونَحْنُ ثلاثمائَة ، حتَّى سَمِنَّا ، ولقدْ رَأيتُنَا نَغْتَرِفُ من وقبِ عَيْنِهِ بِالْقِلالِ الدُّهْنَ ونَقْطَعُ منْهُ الْفِدَرَ كَالثَّوْرِ أو كقدْرِ الثَّوْرِ .
ولَقدْ أخَذَ منَّا أبو عُبيْدَةَ ثَلاثَةَ عَشَرَ رَجُلاً فأقْعَدَهُم في وقْبِ عَيْنِهِ وَأخَذَ ضِلَعاً منْ أَضْلاعِهِ فأقامَهَا ثُمَّ رَحَلَ أعْظَمَ بَعِيرٍ مَعَنَا فمرّ من تَحْتِهَا وَتَزَوَّدْنَا منْ لحْمِهِ وَشَائِق، فلمَّا قدِمنَا المدينَةَ أتيْنَا رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم فذَكَرْنَا ذلكَ له ، فقال : « هُوَ رِزْقٌ أخْرَجَهُ اللَّه لكُمْ ، فَهَلْ معَكمْ منْ لحْمِهِ شَيء فتطعِمُونَا ؟ » فَأرْسلْنَا إلى رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم مِنْهُ فَأكلَهُ . رواه مسلم .
»الجِرَابُ » : وعاء مِنْ جِلْدٍ مَعْرُوف ، وَهُو بكَسرِ الجيم وفتحِها ، والكسرُ أفصحُ . قوله : « نَمَصُّهَا » بفتح الميم « والخَبْط » وَرَقُ شَجَرٍ مَعْرُوف تَأكُلُهُ الإبلُ . « وَالكَثِيبُ » التَّلُّ مِنَ الرَّمْلِ ، « والوَقبُ » : بفتح الواو وإسكان القافِ وبعدهَا باء موحدةٌ ، وَهُو نقرة العيْن « وَالقِلالُ » الجِرَارُ . « والفِدَرُ » بكسرِ الفاءِ وفتح الدال : القِطَعُ . « رَحَلَ البَعِيرَ » بتخفيفِ الحاءِ أيْ جعلَ عليه الرحْلَ. و « الْوَشَائق » بالشِين المعجمةِ والقافِ : اللَّحْمُ الَّذي اقْتُطِعَ ليقَدَّدَ مِنْه ، واللَّه أعلم .

518. Jabir bin `Abdullah (May Allah be pleased with them) reported: Messenger of Allah (PBUH) sent us in an expedition under the command of Abu `Ubaidah (May Allah be pleased with him) to intercept a caravan of the Quraish. He provided us with a bag of dates, apart from which he found nothing for us. Abu `Ubaidah (May Allah be pleased with him) gave each of us one date (every day). He (the narrator) was asked: "What did you do with that?" He said: We sucked that just like a baby and then drank water over that, and it was sufficient for us for the day until night. We beat off leaves with the help of our sticks, then drenched them with water and ate them. We then went to the seaside, when there appeared before us something like a big mound. We came near it and we found that it was a beast called Al-Anbar. Abu 'Ubaidah (May Allah be pleased with him) said: "It is dead (so it useless for us)." He then said: "No (but it does not matter), we have been sent by Messenger of Allah (PBUH) in the way of Allah and you are hard-pressed (on account of the scarcity of food), so you can eat that." We, three hundred in number, stayed there for a month until we fattened up (having plenty to eat of that fish). He (Jabir) said: I saw how we extracted pitcher after pitcher full of fat from the cavity of its eye, and sliced from it compact piece of meat equal to a bull or almost like a bull. Abu 'Ubaidah (May Allah be pleased with him) called thirteen men from us and he made them sit in the cavity of its eye, and he held one of its ribs and raised it erect and then saddled the biggest of the camels we had with us and it passed through it (the arched rib), and we carried large pieces of meat for use in our journey. When we came back to Al-Madinah we went to Messenger of Allah (PBUH) and told him about that, whereupon he said, "That was a sustenance Allah had brought forth for you. Do you have any piece of meat left with you, for us to eat." Jabir (May Allah be pleased with him) said: We sent to Messenger of Allah (PBUH) some of that (meat) and he ate it.
[Muslim].
Commentary: This Hadith also points to the economic pinch from which the Companions suffered in the early phase of Islam. They braved it patiently. Secondly, The blessing came to them in the sense that each one of them was patient enough to live on a single date-fruit and water in twenty-four hours. Thirdly, it emphasizes that according to the circumstances, there is always room for Ijtihad (independent juristic reasoning). First Abu 'Ubaidah (May Allah be pleased with him) hesitated, but later he established a different opinion on the basis of his Ijtihad and decided to use the body of the giant fish as food. Fourthly, it provides us a proof of the sacrifice of the Companions that Allah miraculously granted them such a huge sea-fish that a group of three hundred people kept eating for one month. Fifthly, it tells us that a sea-carrion is a lawful food as indicated in another Hadith: "The water of the sea and its carrion are both Halal." Sixthly, this particular fish, like the whale, is a gigantic phenomenon which is normally about 50 feet long."

519 وعن أسْمَاءَ بِنْتِ يَزِيدَ رضي اللَّه عنها قالت : كانَ كُمُّ قميص رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم إلى الرُّصْغِ رواه أبو داود ، والترمذي ، وقال : حديث حسن .
قلت: (ضعيف) [فيه : شهر بن حوشب ، وهو ضعيف] .

»الرُّصْغُ » بالصادِ والرُّسْغُ بالسين أيضاً : هوَ المُفْصِلُ بينْ الكَفِّ والسَّاعِدِ .

519. Asma' bint Yazid (May Allah be pleased with them) reported: The sleeves of the shirt of Messenger of Allah (PBUH) reached his wrists.
[At-Tirmidhi].

Commentary: Wearing long clothes is commonly known to be a sign of arrogance. Moreover, such type of dress retreads physical movement, whereas short clothes cause inconvenience to the wearer in summer and winter. Moderation, therefore, is the best way and therefore, the Prophetic example.

520 وعن جابر رضي اللَّه عنه قال : إنَّا كُنَّا يوْمَ الخَنْدَقِ نَحْفِرُ ، فَعَرضَتْ كُدْيَةٌ شَدِيدَةٌ فجاءُوا إلى النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم فقالوا : هَذِهِ كُدْيَةٌ عَرَضتْ في الخَنْدَق . فقال: « أنَا نَازِلٌ » ثُمَّ قامَ وبطْنُهُ معْصوبٌ بحَجرٍ ، ولَبثْنَا ثلاثَةَ أيَّامٍ لا نَذُوقُ ذَواقاً ، فأَخَذَ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم المِعْول ، فضرَب فعاد كَثيباً أَهْيَلَ ، أَوْ أَهْيَم .
فقلتَ : يا رسولَ اللَّه ائْذَن لي إلى البيتِ ، فقلتُ لامْرَأَتي : رَأَيْتُ بالنَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم شَيْئاً مافي ذلكَ صبْرٌ فِعِنْدَكَ شَيءٌ ؟ فقالت : عِنْدِي شَعِيرٌ وَعَنَاقٌ ، فَذَبحْتُ العَنَاقَ ، وطَحَنْتُ الشَّعِيرَ حتَّى جَعَلْنَا اللحمَ في البُرْمَةِ ، ثُمَّ جِئْتُ النبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم وَالعجِينُ قدْ انْكسَرَ والبُرْمَةُ بيْنَ الأَثَافِيِّ قد كَادَتَ تَنْضجُ .
فقلتُ : طُعَيِّمٌ لي فقُمْ أَنْت يا رسولَ اللَّه ورَجُلٌ أَوْ رَجُلانِ ، قال : « كَمْ هُوَ ؟» فذَكَرتُ له فقال : « كثِير طيب ، قُل لَهَا لا تَنْزِع البُرْمَةَ ، ولا الخُبْزَ مِنَ التَّنُّورِ حَتَّى آتي » فقال : « قُومُوا » فقام المُهَاجِرُون وَالأَنْصَارُ ، فَدَخَلْتُ عليها فقلت : وَيْحَكِ جاءَ النبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم وَالمُهَاجِرُونَ ، وَالأَنْصارُ وَمن مَعَهم ، قالت : هل سأَلَكَ ؟ قلتُ : نعم ، قال : « ادْخُلوا ولا تَضَاغطُوا » فجَعَلَ يكْسِرُ الخُبْزَ ، وَيجْعَلُ عليهِ اللحمَ ، ويُخمِّرُ البُرْمَةَ والتَّنُّورَ إذا أخَذَ مِنْهُ ، وَيُقرِّبُ إلى أصْحَابِهِ ثُمَّ يَنْزِعُ فلَمْ يزَلْ يكْسِرُ وَيَغْرفُ حتَّى شَبعُوا ، وبَقِيَ مِنه ، فقال: « كُلِي هذا وَأهدي ، فإِنَّ النَّاسَ أَصَابَتْهُمْ مَجَاعَةٌ » متفقٌ عليه .
وفي روايةٍ : قال جابرٌ : لمَّا حُفِرَ الخَنْدَقُ رَأيتُ بالنبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم خَمَصاً ، فانْكَفَأْتُ إلى امْرَأتي فقلت : هل عِنْدَكِ شَيْء ، فإنِّي رَأيْتُ برسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم خَمَصاً شَدِيداً.
فَأَخْرَجَتْ إليَّ جِراباً فِيهِ صاعٌ مِنْ شعِيرٍ ، ولَنَا بُهَيْمَةٌ ، داجِنٌ فَذَبحْتُهَا ، وَطحنتِ الشَّعِير ففَرغتْ إلى فَرَاغِي ، وَقطَّعْتُهَا في بُرمتِهَا ، ثُمَّ ولَّيتُ إلى رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، فقالَتْ : لا تفضحْني برسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ومن معَهُ ، فجئْتُه فسَارَرْتُهُ فقلتُ يا رسول اللَّه ، ذَبحْنا بُهيمَةً لَنَا، وَطَحَنْتُ صاعاً مِنْ شَعِيرٍ ، فتَعالَ أَنْتَ وَنَفرٌ معَكَ ، فصَاحَ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم فقال : « يا أَهْلَ الخَنْدَق : إنَّ جابراً قدْ صنع سُؤْراً فَحيَّهلاً بكُمْ » فقال النبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم: « لا تُنْزِلُنَّ بُرْمَتَكُمْ وَلا تَخْبِزُنَّ عجِينَكُمْ حَتَّى أَجيءَ » . فَجِئْتُ ، وَجاءَ النَّبِيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم يقْدُمُ النَّاسَ ، حَتَّى جِئْتُ امْرَأتي فقالتْ : بِك وَبِكَ ، فقلتُ : قدْ فَعَلْتُ الَّذي قُلْتِ . فَأَخْرَجَتْ عجيناً فبسَقَ فِيهِ وبارَكَ ، ثُمَّ عَمَدَ إلى بُرْمَتِنا فَبَصقَ وَبَارَكَ، ثُمَّ قال : « ادْعُ خَابِزَةً فلْتَخْبِزْ مَعَكِ ، وَاقدَحِي مِنْ بُرْمَتِكُم وَلا تُنْزِلُوها » وَهُمْ أَلْفٌ، فأُقْسِمُ باللَّه لأَكَلُوا حَتَّى تَركُوهُ وَانحرَفُوا ، وإنَّ بُرْمَتَنَا لَتَغِطُّ كَمَا هِيَ ، وَأَنَّ عَجِينَنَا لَيخْبَز كَمَا هُوَ .
قوْلُه : « عَرِضَت كُدْيَةٌ » : بضم الكاف وإسكان الدال وبالياءِ المثناة تحت ، وَهِيَ قِطْعَةٌ غَلِيظَةٌ صُلْبَةٌ مِنَ الأَرْضِ لا يَعْمَلُ فيها الْفَأسُ . « وَالْكَثِيبُ » أَصلُهُ تَلُّ الرَّمْلِ ، والمُرَادُ هُنَا: صَارتْ تُراباً ناعِماً ، وَهُوَ مَعْنَى « أَهْيَلَ » . و «الأَثافي » : الأَحْجَارُ الَّتِي يَكُونُ عَلَيْهَا القِدرُ. و « تَضَاغطُوا » : تَزَاحَمُوا . و « المَجَاعَةُ » : الجُوعُ ، وهو بفتحِ الميم . و«الخَمَصُ » بفتحِ الخاءِ المعجمة والميم : الجُوعُ . و « انْكَفَأْتُ » : انْقَلَبْتُ وَرَجَعْتُ . و«الْبُهيمَةُ » بضم الباءِ: تَصغير بَهْمَة ، وَهِيَ الْعنَاقُ بفتح العين و «الدَّاجِنُ » : هي الَّتِي أَلِفَتِ الْبيْتَ . و«السُّؤْر » : الطَّعَام الَّذِي يُدْعَى النَّاسُ إلَيْه وَهُوَ بُالْفارِسيَّةِ ، و«حَيَّهلا» أي:تَعالوا . وَقوْلها « بك وَبِكَ » أي : خَاصمَتْهُ وَسَبَّتْهُ ، لأَنَّهَا اعْتَقَدَت أَنَّ الَّذي عندهَا لا يَكفيهم ، فَاستَحْيَتْ وخفي عَلَيْهَا مَا أكْرَمَ اللَّه سُبحانَهُ وتعالى بِهِ نَبِيَّهُ صَلّى اللهُ عَلَيْهِ وسَلَّم مِنْ هذِهِ المُعْجِزَةِ الظَّاهِرةِ والآيَةِ الْبَاهِرَةِ . « بَسق » أي : بصَقَ، وَيُقَالُ أَيضاً : بَزَقَ ثَلاثُ لُغَاتٍ . و « عَمَد » بفتح الميم : قصَد. و « اقْدَحي » أي : اغرِفي ، والمِقْدَحةُ : المِغْرفَةُ . و «تَغِطُّ » أي لِغَلَيَانِهَا صوْتٌ . واللَّه أعلم .

520. Jabir (May Allah be pleased with him) reported: On the day of the battle of Al-Khandaq (the Trench), we were digging the trench when a very hard boulder came in our way. The Companions went to Messenger of Allah (PBUH) and told him about it. He said, "I will go down the trench to see it." He stood up and it was noticed that he had tied a stone over his stomach due to intense hunger. We had not tasted anything for three days. He took up a spade and struck the hard rock with it and it turned into sand. I sought his permission to go home, (after reaching home I) said to my wife, "I have seen the Prophet (PBUH) in a state that I am unable to endure. Have you got anything in the house?" She said, "I have a small quantity of barley and a lamb." I slaughtered the lamb, ground the barley and put the meat in the cooking pot. Then I went to the Prophet (PBUH). In the meantime the flour had been kneaded and the meat in the pot was nearly cooked. I said to him, "O Messenger of Allah, I have some food, will

you come along with one or two Companions?" He asked, "How many men should go there?" I told him the number. He said, "It will be better if they are more in number. Tell your wife not to remove the pot from the hearth nor the bread from the oven till I arrive." Then he said to the Muhajirun and the Ansar: "Let us go (to eat)." They all rose (and went with him). I went to my wife and said, "Bless you, the Prophet (PBUH), the Muhajirun, the Ansar and the whole company are coming." She said, "Did he (PBUH) ask you?" I replied in the affirmative. (When they arrived) Messenger of Allah (PBUH) said to his Companions, "Enter, but do not crowd in." Then he started breaking up the bread and putting meat on it. He would take from the pot and the oven then would cover them up, approach his Companions and hand it over to them. He would then go back and uncover the pot and the oven. He continued to break up the bread and put meat on it till all had eaten to their fill and still some of the food remained. Then he said to my wife, "Eat from it, and send it as a present, for the people have been afflicted with severe hunger."
[Al-Bukhari and Muslim].

Another narration is: Jabir said: When the trench was being dug, I noticed the signs of hunger on the face of the Prophet (PBUH). I returned to my wife and said to her, "Have you got anything in the house? I have seen the signs of severe hunger on the face of Messenger of Allah (PBUH)." She brought out a bag which contained a Sa` (a measure that equals approximately 3kg.) of barley. We had a lamb which was reared in the home. I slaughtered the lamb and she ground the flour for baking bread. I then cut the meat and put it in the cooking pot. When I was returning to Messenger of Allah (PBUH), my wife said to me, "Do not embarass me before Messenger of Allah (PBUH) and his Companions." (She said this because she thought that the food would not be enough for everyone, for how can very little food cater for a thousand people?) When I came to him, I said to him in a low tone, "O Messenger of Allah (PBUH), we have slaughtered a small lamb and have ground a Sa` of barley. Please accompany me with a few of your Companions." Thereupon he (PBUH) announced in a loud voice, "O people of the Trench, Jabir has arranged a feast for you, so all of you are welcome." And addressing me he said, "Do not take the pot off the fire, nor bake the kneaded flour till I arrive." So I came home and he came ahead of the people. My wife said, "It will be a matter of disgrace for you (because there is not enough food)." I said, "I did only what you told me." She brought out the kneaded flour and Messenger of Allah (PBUH) spat into it, and invoked the blessing of Allah on it, and then he spat into the cooking pot and invoked the blessing of Allah on it. Then he said, "Call another woman to help bake bread and let her take out from the cooking pot, but do not take it off the fire." There were about a thousand guests. All of them ate till they left the food and went off. Our pot still bubbled as before and the dough was being baked as before.

Commentary: This Hadith throws light on the simple life style which the Prophet (PBUH) and his Companions led. It also throws light on the miracle of the augmentation of food. Besides, it highlights the humbleness of the Prophet (PBUH) that he, side by side with his Companions, also did hard and arduous jobs. Also we are informed that it is preferable to make an offering, particularly to a needy and hungry person.

521 وعن أنس رضي اللَّه عنه قال : قال أبو طَلْحَةَ لأُمِّ سُلَيْم : قد سَمعتُ صَوتَ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم ضَعِيفاً أعرفُ فِيهِ الجُوعَ ، فَهَل عِندكِ مِن شيءٍ ؟ فقالت : نَعمْ ، فَأَخْرَجَتْ أقرَاصاً مِن شَعيرٍ ، ثُمَّ أَخَذَت خِمَاراً لَهَا فَلَفَّتِ الخُبزَ بِبَعضِه ، ثُمَّ دسَّتْهُ تَحْتَ ثوبي وَرَدَّتْني بِبعضِه ، ثُمَّ أَرْسلَتْنِي إِلى رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم ، فَذهَبتُ بِهِ ، فَوَجَدتُ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم جالِساً في المَسْجِدِ ، ومَعَهُ النَّاسُ ، فقُمتُ عَلَيهِمْ ، فقالَ لي رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : « أرْسَلَكَ أبُو طَلْحَةَ ؟ » فقلت : نعم ، فقال: « أَلِطعَام » فقلت : نَعَم ، فقال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : «قُومُوا » فَانْطَلَقُوا وَانْطَلَقْتُ بَيْنَ أيديهم حَتَّى جِئتُ أبَا طَلْحَةَ فَأَخبَرتُهُ ، فقال أَبُو طَلْحَةَ : يا أُمِّ سُلَيمٍ : قَد جَاءَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم بالنَّاسِ وَلَيْسَ عِنْدَنَا ما نُطْعِمُهُمْ ؟ فقالتْ : اللَّهُ وَرسُولُهُ أعْلَم .

فانطَلَقَ أبُو طَلْحة حتَّى لَقِيَ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم ، فَأقبَلَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم مَعَه حَتَّى دَخَلا ، فقال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : « هَلُمِّي ما عِندَكِ يا أُمِّ سُلَيْمِ » فَأَتَتْ بِذلكَ الخُبْزِ ، فَأَمَرَ بِهِ رسولُ اللَّه فَفُتَّ ، وعَصَرَت عَلَيه أُمُّ سُلَيمٍ عُكَّةً فَآدَمَتْهُ ، ثُمَّ قال فِيهِ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم ما شَاءَ اللَّه أنْ يَقُولَ ، ثُمَّ قالَ : « ائذَن لِعَشَرَةٍ » فَأذِنَ لَهُم ، فَأَكَلُوا حَتَّى شَبعُوا ثُمَّ خَرَجُوا ، ثم قال : « ائذَن لِعَشَرَةٍ » فَأذِنَ لهم ، فَأَكَلُوا حتى شَبعُوا ، ثم خَرَجوا ، ثُمَّ قال : « ائذَنْ لِعَشَرَةٍ» فَأَذِنَ لَهُم حتى أكل القَوْمُ كُلُّهُم وَشَبِعُوا ، وَالْقَوْمُ سَبْعونَ رَجُلاً أَوْ ثَمَانُونَ . متفق عليه.

وفي روايةٍ : فما زال يَدخُلُ عشرَةٌ وَيَخْرُجُ عشَرَةٌ ، حتى لم يَبْقَ مِنهم أحَدٌ إلا دَخَلَ ، فَأَكَلَ حتى شَبعَ ، ثم هَيَّأَها فَإِذَا هِي مِثْلُهَا حِينَ أَكَلُوا مِنها .

وفي روايةٍ : فَأَكَلُوا عَشَرَةً عشَرَةً ، حتى فَعَلَ ذلكَ بِثمانِينَ رَجُلاً ثم أكَلَ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم بعد ذلكَ وَأَهْلُ البَيت ، وَتَركُوا سُؤراً .

وفي روايةٍ : ثُمَّ أفضَلُوا ما بَلَغُوا جيرانَهُم .

وفي روايةٍ عن أنسٍ قال : جِئتُ رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يوْماً فوَجَدتُهُ جَالِساً مع أَصحابهِ ، وَقد عَصَبَ بَطْنَهُ بعِصابَةٍ ، فقلتُ لِبَعض أصحَابهِ : لِمَ عَصَبَ رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم بطْنَهُ ؟ فقالوا : مِنَ الجُوع .
فذَهَبْتُ إلى أبي طَلحَة ، وَهُوَ زَوْجُ أُمِّ سُلَيمٍ بنتِ مِلحَانَ ، فقلتُ : يَا أبتَاه ، قد رَأَيْت رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم عَصبَ بطنَهُ بعِصَابَةٍ ، فسَأَلتُ بَعضَ أصحَابهِ ، فقالوا : مِنَ الجُوع . فدَخل أَبُو طَلحَة على أُمِّي فقال : هَل مِن شَيءٍ ؟ قالت : نعم عِندِي كِسَرٌ مِنْ خُبزٍ وَتمرَاتٌ، فإِنْ جَاءَنَا رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم وَحْدَهُ أَشبَعنَاه ، وإِن جَاءَ آخَرُ معه قلَّ عَنْهمْ ، وذكَرَ تَمَامَ الحَديث.

521. Anas (May Allah be pleased with him) reported: Abu Talhah (May Allah be pleased with him) said to (to his wife) Umm Sulaim(May Allah be pleased with her), "I noticed some weakness in the voice of Messenger of Allah (PBUH) and I feel it was due to hunger. Have you got any food?" She said, "Yes." So she brought out barley loaves, took off her head covering, in a part of which she wrapped these loaves and then put them beneath my mantle and covered me with a part of it. She then sent me to Messenger of Allah (PBUH). I set forth and found Messenger of Allah (PBUH) sitting in the mosque in the company of some people. I stood near them whereupon Messenger of Allah (PBUH) asked, "Has Abu Talhah sent you?" I said, "Yes." Thereupon he said to those who were with him to get up (and follow him). He went forth and so did I, ahead of them until I came to Abu Talhah and informed him. Abu Talhah said, "O Umm Sulaim, here comes Messenger of Allah (PBUH) along with the people and we do not have enough (food) to feed them." She said, "Allah and His Messenger know better." Abu Talhah went out (to receive him) until he met Messenger of Allah (PBUH), and he came forward along with him until they both (Messenger of Allah (PBUH) and Abu Talhah (May Allah be pleased with him) came in. Then Messenger of Allah (PBUH) said, "O Umm Sulaim, bring forth what you have with you." So she brought the bread. Messenger of Allah (PBUH) commanded that the bread be broken into small pieces and after Umm Sulaim (May Allah be pleased with her) had squeezed clarified butter out of a butter container and made it just like soup. Messenger of Allah (PBUH) recited over it what Allah wished him to recite. He then said, "Allow ten guests to come in." They ate until they had their fill. They then went out. He (Messenger of Allah (PBUH)) again said, "Allow ten (more to come in)", and he (the host) ushered them in. They ate to their fill. Then they went out. He (PBUH) again said, "Allow ten (more)," until all the people ate to their fill. They were seventy or eighty persons.
[Al-Bukhari and Muslim].
Another narration is: Anas said: When all had eaten, the remaining food was collected. It was as much as there was in the beginning.
Yet another narration is: Anas said: The groups of ten people ate by turn. After eighty persons had eaten, Messenger of Allah (PBUH) and the family of that house ate, and there was still a quantity left over.
Another narration is: Anas (May Allah be pleased with him) said: I visited Messenger of Allah (PBUH) one day, and found him sitting in the company of his Companions, with a belt tied over his waist. I asked, "Why has Messenger of Allah (PBUH) tied the belt on his waist?" I was told, "Due to hunger." I went to Abu Talhah (May Allah be pleased with him) the husband of Umm Sulaim (May Allah be pleased with her) and said, "O father, I have seen Messenger of Allah (PBUH) with a belt tied over his waist. I asked one of his Companions about the reason of it and he said that it was on account of severe hunger." Abu Talhah (May Allah be pleased with him) went to my mother and asked, "Have you got anything?" She said, "Yes. I have a piece of bread and some dry dates. Were Messenger of Allah (PBUH) to come alone, we could feed him his fill, but if he comes along with others, there would not be enough food." Anas then narrated the Hadith in full.
Commentary: This Hadith mentions the same things we have seen in the previous one. Yet, in this latter one, there is an elucidation that the Prophet (PBUH) and the host-family took meal after everybody had taken it. Imam An-Nawawi said: This shows that it is desirable that hosts should take meal after guests have taken it.
Secondly, Anas (May Allah be pleased with him) addressed Abu Talhah (May Allah be pleased with him) as father and he did so out of respect. Abu Talhah (May Allah be pleased with him) was the step-father of Anas (May Allah be pleased with him). His real father was Malik bin An-Nadir and mother was Umm Sulaim (May Allah be pleased with him). She embraced Islam but her husband remained a non-believer. He left his Muslim wife and migrated to Syria where he died. Afterwards she married Abu Talhah (May Allah be pleased with him). Thirdly, the events of ascetic, contented and destitute life as experienced by the Prophet (PBUH) and his Companions are unthinkable today. But these are such facts, reported most authentically, as can be hardly refuted by being labelled as myths. Yet, some scholars say that it was a particular phase of time when there existed a conflict between Islam and paganism. It demanded that Muslims, by being indifferent to the world and its comforts, should be engaged day and night in uprooting disbelief, and paving the way for the predominance of Islam.

Chapter 57

باب القناعة والعفاف والاقتصاد في المعيشة

Contentment and Self-esteem and avoidance of unnecessary begging of People

Allah, the Exalted, says:
"And no moving (living) creature is there on earth but its provision is due from Allah." (11:6)
"(Charity is) for Fuqara (the poor), who in Allah's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all." (2:273)
"And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes)." (25:67)
"And I (Allah) created not the jinn and mankind except that they should worship Me (Alone). I seek not any provision from them (i.e., provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e., feed themselves or My creatures)." (51:56,57)

522 عن أبي هُرَيْرَة رضي اللَّه عنه عن النبي صَلّى اللهُ عَلَيْهِ وسلَّم قال : « ليس الغِنَي عَن كثْرَةِ العَرَضِ ، وَلَكِنَّ الغِنِيَ غِنَي النَّفس » متفقٌ عليه .
«العَرَضُ » بفتح العين والراء : هُوَ المَالُ .

522. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Richness is not the abundance of wealth, rather it is self-sufficiency."
[Al-Bukhari and Muslim].

Commentary: Self-sufficiency means that man lives on whatever he possesses, remains contentedly independent of others and avoids begging of them. Herein lies a suggestion that man should submit to Divine dispensation. He should not desire more than he needs, nor should he keep an eye on the wealth of others.

523 وعن عبد اللَّه بن عمرو رضي اللَّه عنهما أن رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم قال : « قدْ أفلَحَ مَنْ أسلَمَ ، ورُزِقَ كَفافاً ، وقَنَّعَهُ اللَّه بما آتَاهُ » رواه مسلم .

523. `Abdullah bin `Amr bin Al-as (May Allah be pleased with them) reported: the Messenger of Allah (PBUH) said, "Successful is the one who has entered the fold of Islam and is provided with sustenance which is sufficient for his needs, and Allah makes him content with what He has bestowed upon him.".
[Muslim].

Commentary: To be contented with the independent subsistence (Kafaf) has been counted a merit by the Prophet (PBUH) because this prevents one from begging of people. The Hadith points out the excellence of those people who remain satisfied with their limited resources and do not beg of people. Similarly, autarky has its own merit because affluence often makes a man proud, whereas penury lowers his image in the eyes of people. Yet adequate livelihood has no room for the pitfalls of the two other situations.

524 وعن حكيم بن حِزَام رضي اللَّه عنه قال : سَألْتُ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم فأعطاني ، ثم سَألْتُهُ فأعطاني ، ثم سَألْتُهُ فأعطاني ، ثم قال : « يا حكيمُ ، إنَّ هذا المَالَ خَضِرٌ حُلْوٌ، فمن أخَذَهُ بسَخَاوةِ نفس بُورِكَ لَهُ فِيه ، وَمَن أخَذَهُ بإشرَافِ نَفْسٍ لَم يُبَارَكْ لَهُ فيهِ ، وكَانَ كَالَّذِي يَأكُلُ ولا يَشْبَعُ ، واليدُ العُليا خيرٌ مِنَ اليَدِ السُّفلَى » قال حكيمٌ فقلتُ : يا رسول اللَّه وَالَّذِي بَعثَكَ بالحقِّ لا أرْزَأ أحداً بَعدَكَ شَيْئاً حَتَّى أفارقَ الدُّنيَا ، فكَانَ أبُو بكرٍ رضي اللَّه عنه يَدْعُو حكيماً ليُعطيَهُ العَطَاءَ ، فيَأبَى أن يَقْبَلَ مِنْهُ شَيْئاً . ثُمَّ إنَّ عُمر رضي اللَّه عنه دَعَاهُ ليُعطيهُ ، فأبَى أن يقْبلَهُ . فقال : يا معشَرَ المُسْلمينَ ، أشْهدُكُم عَلَى حكيمٍ أني أعْرِضُ عَلَيه حقَّهُ الَّذِي قسمَهُ اللَّه لَهُ في هذا الفيءِ ، فيَأبَى أن يَأخُذَهُ . فلمْ يرْزَأ حكيمُ أحداً مِنَ النَّاسِ بَعْدَ النَّبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم حَتَّى تُوفّي . متفقٌ عليه .
«يرْزَأ » براءٍ ثم زاي ثم همزةٍ ، أي لم يأخُذ مِن أحدٍ شَيْئاً ، وأصلُ الرُّزْءِ : النُّقصَانُ ، أي لم ينْقُص أحَداً شَيئاً بالأخذِ مِنْهُ . و « إشْرَافُ النَّفس » : تَطلُّعُها وطمعُهَا بالشَّيءِ . و « سَخَاوَةُ النَّفْس » : هيَ عدمُ الإشرَافِ إلى الشَّيءِ ، والطَّمَعِ فيه ، والمُبالاةِ بِهِ والشَّرَه .

524. Hakim bin Hizam (May Allah be pleased with him) reported: I begged Messenger of Allah (PBUH) and he gave me; I begged him again and he gave me. I begged him again and he gave me and said, "O Hakim, wealth is

pleasant and sweet. He who acquires it with self-contentment, it becomes a source of blessing for him; but it is not blessed for him who seeks it out of greed. He is like one who goes on eating but his hunger is not satisfied. The upper hand is better than the lower one." I said to him, "O Messenger of Allah, by Him Who sent you with the Truth I will not, after you, ask anyone for anything till I leave this world." So Abu Bakr (May Allah be pleased with him) would summon Hakim (May Allah be pleased with him) to give his rations, but he would refuse. Then 'Umar (May Allah be pleased with him) would call him but he would decline to accept anything. So 'Umar (May Allah be pleased with him) said addressing Muslims: "O Muslims, I ask you to bear testimony that I offer Hakim his share of the booty that Allah has assigned for him but he refuses my offer." Thus Hakim did not accept anything from anyone after the death of Messenger of Allah (PBUH), till he died.
[Al-Bukhari and Muslim].
Commentary: Man constantly remains engaged in hoarding wealth and there comes no point of termination to this process. Rather, the more he gets it, the more he is overpowered by lust for it till he is carried to the grave. If man gets wealth in a dignified way without being crazy for it, ethics certainly allows him to do so.

525 وعن أبي بُرِدَةَ عن أبي موسى الأشعَرِيِّ رضي اللَّه عنه قال : خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم في غَزوَةٍ ، ونحْن سِتَّةُ نَفرٍ بيْنَنَا بَعِيرٌ نَعْتَقِبُهُ ، فَنَقِبتْ أقدامُنا ، ونَقِبَتْ قَدَمِي ، وَسقَطتْ أظْفارِي ، فكُنَّا نَلُفُّ عَلى أرْجُلِنا الخِرَقَ ، فَسُميت غَزوَةَ ذَاتِ الرِّقاعِ لِما كُنَّا نَعْصِبُ عَلى أرْجُلِنَا الخِرَقَ ، قالَ أبو بُرِدَةَ : فحَدَّثَ أبو مُوسَى بِهَذَا الحَدِيثِ ، ثُمَّ كَرِهَ ذلكَ، وقالَ : ما كنْتُ أصنَعُ بِأنْ أذْكُرهُ ، قالَ : كَأنَّهُ كَرِهَ أنْ يَكُونَ شَيْئاً مِنْ عَمَلِهِ أفْشاهُ . متفقٌ عليه .

525. Abu Burdah (May Allah be pleased with him) reported: Abu Musa Al-Ash`ari (May Allah be pleased with him) said: "Six of us accompanied Messenger of Allah (PBUH) in an expedition. We had one camel with us; we rode it in turn. Our feet got injured and my nails also fell out. We wrapped up our feet in rags; and because of this the campaign came to be known as Dhat-ur-Riqa` (the Campaign of Rags)." Abu Burdah (May Allah be pleased with him) says: Abu Musa reported this Hadith but regretted having done so. He said, "Would that I had not mentioned it!" He said so because he disliked to disclose anything concerning his deeds.
[Al-Bukhari and Muslim].
Commentary: This Hadith also throws light on the ascetic and insightful life of the Companions and their submission to the Divine will. Moreover, we are told that it is advisable not to disclose virtuous deeds in order to avoid committing the sin of showing off.

526 وعن عمرو بن تَغْلِب بفتحِ التاءِ المثناةِ فوقَ وإسكان الغين المعجمة وكسر الّلام رضي اللّه عنه ، أنَّ رَسُولَ اللّه صلّى اللهُ عَلَيْهِ وسلَّم أُتِيَ بمالٍ أوْ سبيٍ فقسَّمهُ ، فأعْطى رجالاً ، وترَكَ رجالاً ، فبَلَغهُ أنَّ الّذِينَ تَرَكَ عَتَبُوا ، فحَمِدَ اللّه ، ثُمَّ أثْنَى عَلَيهِ ، ثُمَّ قال : « أمَا بَعدُ ، فَواللّهِ إنِّي لأُعْطِي الرَّجُلَ وَأَدَعُ الرَّجُلَ ، والّذِي أدَعُ أحَبُّ إليَّ مِنَ الّذِي أعْطِي ، ولَكِنِّي إنَّمَا أعْطِي أقوَاماً لِما أرى في قُلُوبِهِمْ مِن الجزعِ والهَلَعِ ، وَأكِلُ أقواماً إلى ما جعَلَ اللّه في قُلُوبِهِمْ مِنَ الغِني والخَيْرِ ، مِنْهُمْ عَمْرُو بْنُ تَغْلِب » قال عمرُو بنُ تَغْلِبَ : فواللّهِ ما أُحِبُّ أن لي بكلِمةِ رَسُولِ اللّهِ صلّى اللهُ عَلَيْهِ وسلَّم حُمْرَ النَّعَمِ . رواه البخاري .
«الهلَعُ » : هُو أشَدُّ الجَزَعِ ، وقِيل : الضَّجرُ .

526. `Amr bin Taghlib (May Allah be pleased with him) reported: Some booty or prisoners of war were brought to Messenger of Allah (PBUH) and he distributed them, giving some men and neglecting others. Then, he was informed that those whom he had not given a thing were displeased. On this the Messenger of Allah (PBUH) praised Allah and glorified Him and said, "It is a fact that I give to one and overlook another. The one I ignore is dearer to me than the one I give. I give to those in whose hearts I perceive anxiety; others I leave with the richness and contentment that Allah has put in their hearts. One of them is `Amr bin Taghlib." Upon this `Amr bin Taghlib said, "By Allah I shall not accept a herd of red camels in exchange for what the Prophet said (about me)."
[Al-Bukhari].
Commentary: Whatever voluntary gifts or the spoils of war were brought to Messenger of Allah (PBUH), he divided them out to the Companions. In distribution, he weighed different considerations in his mind and the beneficiaries were categorized into three groups: the needy, the deserving cases and those whose hearts were to be won over. His primary concern, however, was to make donations to only those people about whom he had apprehensions that, if ignored, they would display impatience and weakness. In this way the reliable and contented type of men were intentionally ignored. The superiority of `Amr bin Taghlib (May Allah be pleased with him) is determined by the fact that the Prophet (PBUH) counted him among the latter, and he rightly took it as a great honour for him. Hence, we conclude that a ruler enjoys powers of expediency with regard to doling out from the public treasury. Yet, he is supposed to carry into practice what is implied by piety, integrity and trustworthiness. He must not be subordinate to self interests.

527 وعن حَكيمِ بن حِزامٍ رضي اللَّه عنه أنَّ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « اليدُ العُليا خَيْرُ مِنَ اليَدِ السُّفْلى ، وابْدَأ بمنْ تَعُولُ ، وَخَيْرُ الصَّدَقةِ ما كان عنْ ظَهْرِ غِني ، ومَنْ يَسْتعْففْ يُعِفَّهُ اللَّه ، ومَنْ يَسْتَغْن يُغْنِهِ اللَّه » متفقٌ عليه . وهذا لفظ البخاري ، ولفظ مسلم أخصر.

527. Hakim bin Hizam (May Allah be pleased with him) reported: The Prophet (PBUH) said, "The upper hand is better than the lower one; and begin (charity) with those who are under your care; and the best charity is (the one which is given) out of surplus; and he who wishes to abstain from begging will be protected by Allah; and he who seeks self-sufficiency will be made self-sufficient by Allah."
[Al-Bukhari].
Commentary: In this Hadith the underlying points are self-evident but the last point is very important: Those who avoid begging of others and remain independent of them are beloved to Allah. Indeed He helps such people. Instead of leaving them alone to be degraded on account of begging, He bestows upon them the sense of self-sufficiency, patience and contentment.

528 وعن سفيانَ صَخْرِ بنِ حَرْبٍ رضي اللَّه عنه قال : قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم : « لا تُلْحِفُوا في المسألَةِ ، فوَاللَّه لا يَسْألُني أحَدٌ مِنْكُمْ شَيْئاً، فتُخرجَ لَهُ مَسْألَتُهُ مِنِّي شَيْئاً وَأنا لهُ كارهٌ ، فيُبَارَكَ لَهُ فيما أعْطَيْتُهُ » رواه مسلم .

528. Abu Sufyan (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Do not be importunate in begging. By Allah! If one of you asks me for something and I give it to him unwillingly, there is no blessing in what I give him."
[Muslim].
Commentary: Here one has been prevented from making demands to others importunately, pressingly and persistently. Because even if one gets something in this way, it will be bereft of blessing. The reason is that the giver's will is not involved in the matter as he has given the charity to the beggar with a sense of reluctance and aversion and out of modesty.

529 وعن أبي عبدِ الرحمن عَوف بن مالك الأشْجَعِيِّ رضي اللَّه عنه قالَ : كُنَّا عِنْدَ رسُولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم تِسعْعَةً أوْ ثمانية أوْ سَبْعَةَ ، فقال : ألاَ تُبَايِعُونَ رَسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم وكُنَّا حَدِيثي عَهْدٍ ببيْعَةٍ ، فقُلْنا : قدْ بايعْناكَ يا رسُولَ اللَّهِ ، ثم قال : « ألا تبايعون رسول الله ؟ » فبسطنا أيدينا وقلنا قد بايعناك يا رسول الله فعَلامَ نُبَايِعُكَ ؟ قال : « على أنْ تَعْبُدُوا اللَّه ولا تُشْرِكُوا بِهِ شَيْئاً ، والصَّلَوَاتِ الخَمْسِ وَتطِيعُوا » وَأسرَّ كلِمَةً خَفِيةً : « ولاَ تَسْألُوا النَّاس شيْئاً » فلَقدْ رَأيتُ بَعْضَ أولِئكَ النَّفَرِ يَسْقُطُ سَوْطُ أحدِهِمْ فما يَسْألُ أحَداً يُنَاوِلُهُ إيَّاهُ رواه مسلم .

529. `Auf bin Malik Al-Ashja`i (May Allah be pleased with him) reported: Seven, eight or nine people, including myself, were with Messenger of Allah (PBUH) on an occasion when he (PBUH) remarked, "Would you pledge allegiance to Messenger of Allah?" As we had taken oath of allegiance shortly before, we said, "We have already done so, O Messenger of Allah." He again asked, "Would you not pledge allegiance to Messenger of Allah?" So we stretched out our hands and said, "We have already made our pledge with you, O Messenger of Allah, on what should we make a pledge with you?" He said, "To worship Allah and not to associate anything with Him, to perform the five (daily) Salat and to obey." Then he added in a low tone, "And not to ask people for anything." Thereafter, I noticed that some of these people who were present did not ask anyone to pick up even the whip for them if it fell from their hands. [Muslim].
Commentary: Herein we find an approval of renewing the oath of loyalty; besides, there is also a ground for administering such oath in respect of the obedience and worship of Allah, and decent behaviour. What is more, we are also under obligation to observe all that the oath of fealty stands for.

530 وعن ابن عمر رضي اللَّه عنهما أنَّ النبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « لا تَزَالُ المَسألَةُ بأحَدِكُمْ حَتى يَلْقَى اللَّه تعالى وليْسَ في وَجْهِهِ مُزْعَةُ لَحْمٍ » متفقٌ عليه .
»المُزْعَة « بضم الميمِ وإسكانِ الزاي وبالعينِ المهملة : القِطْعَة .

530. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) said, "If one of you would keep begging (of people) until he meets Allah (on the Day of Resurrection) his face will be without a shred of flesh."
[Al-Bukhari and Muslim].
Commentary: The lack of flesh from the face is either metaphorically indicative of disgrace and wretchedness, or it would factually happen as a symptom of sinning and the punishment thereof. This seems to be more plausible. Aversion against begging has been fomented in this Hadith because it brings shame both in this world and the Hereafter.

531 وعنه أنَّ رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قال وهو على المِنبرِ ، وَذَكَرَ الصَّدقة والتَّعَفُّفَ عَنِ المسألَةِ : « اليَد العلْيا خَيْرٌ مِنَ اليَدِ السُّفْلى » وَاليَد العُليا هِيَ المُنْفِقة ، والسُّفْلى هِيَ السَّائِلَة. متفقٌ عليه .

531. Ibn `Umar (May Allah be pleased with them) reported: While Messenger of Allah (PBUH) was on his pulpit (in the mosque) delivering a Khutbah (religious talk) about Sadaqah (charity) and begging, he said, "The upper hand is better than the lower hand, the upper hand is the one which gives and the lower hand is the begging one."
[Al-Bukhari and Muslim].

532 وعن أبي هُريرة رضي اللَّه عنه قال : قال رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « مَنْ سَأَلَ النَّاس تَكَثُّراً فإِنَّمَا يَسْأَلُ جَمْراً ، فَلْيستَقِلَّ أَوْ لِيَستَكْثِرْ » رواه مسلم .

532. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "He who begs to increase his riches is in fact asking only for a live coal. It is up to him to decrease it or increase it."
[Muslim].
Commentary: We come to know that begging without a pressing need is such a disgraceful crime that it brings one to Hell-fire. What a pity that beggary prevails among the followers of a religion which brands it as an abominable crime! It is extremely pitiable and lamentable that Muslims are ignorant of and indifferent to Islamic teachings.

533 وعن سمُرَةَ بن جُنْدبٍ رضي اللَّه عنه قال : قال رسُولُ اللَّه صلى اللَّه عليه وآله وسلَّم : « إنَّ المَسأَلَة كَدُّ يكُدُّ بها الرَّجُلُ وجْهَهُ ، إلاَّ أنْ يَسأَلَ الرَّجُلُ سُلْطاناً أوْ في أمرٍ لابُدَّ مِنْهُ » رواهُ الترمذي وقال : حديث حسن صحيح « الكَدُّ » : الخَدْشُ وَنَحوُهُ .

533. Samurah bin Jundub (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Begging is a cut that a person inflicts upon his face; except for asking a ruler, or under the stress of circumstances from which there is no escape."
[At-Tirmidhi].
Commentary: To submit his demand to the Head of state means that if a man deserves help, he should go to the public treasury which exists in an Islamic country so as to fulfill the needs of the needy gracefully. If his access to it is not possible, he is free to put his demand to others as well.

534 وعن ابن مسعودٍ رضيَ اللَّه عنه قال : قال رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « مَنْ أَصابَتْهُ فاقة فأَنْزَلَهَا بالنَّاس لَمْ تُسَدَّ فاقتُهُ ، وَمَنْ أَنْزَلَها باللَّه ، فيُوشِكُ اللَّه لَهُ برِزقٍ عاجِلٍ أَوْ آجِلٍ » رواهُ أبو داود ، والترمذي وقال : حديث حسن .
«يُوشكُ » بكسر الشين : أي يُسرِعُ .

534. Ibn Mas`ud (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "He who suffers poverty and seeks relief from people, he will not be relieved; but he who seeks relief from Allah Alone, he will be relieved sooner or later."
[Abu Dawud and At-Tirmidhi].
Commentary: In this Hadith, it has been suggested that a man in need should turn to Allah Alone and not to human beings because He Alone meets the needs of all creatures. Yet, if the situation and need so demand, he may also resort to people, but he should have the firm conviction that their co-operation and help depend on the Will of Allah.

535 وعَنْ ثوْبانَ رضيَ اللَّه عنه قال : قال رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « مَنْ تَكَفَّلَ لي أن لا يسْأَلَ النَّاسَ شَيْئاً ، وَأَتَكَفَّلُ له بالجَنَّة ؟ » فقلتُ : أنا ، فكَانَ لاَ يسْأَلُ أَحداً شَيْئاً ، رواه أبو داود بإِسنادٍ صحيح .

535. Thauban (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "He who guarantees me that he will not beg anything from anyone, I will guarantee him (to enter) Jannah." I said, "I give you the guarantee."

Then Thauban (May Allah be pleased with him) never begged anything from anyone.
[Abu Dawud].

Commentary: Not to seek any kind of aid from anybody means that a request should not be made as such without need. Because in the hour of need a man is permitted by the Shari`ah to request somebody to meet his requirement. Yet, if on such occasions he still avoids begging of anybody, it will reflect a very high point of his scrupulous uprightness. Later Thauban (May Allah be pleased with him) adopted this way. Ibn Majah says in his Sunan that if from the horseback his whip fell on the ground, instead of seeking the help of anybody he would himself get down and pick it up.

536 وعن أبي بِشْرٍ قبيصَة بن المُخَارِق رضي اللَّه عنه قال : تَحمَّلْتُ حمَالَةً فأَتَيْتُ رَسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم أَسْأَلُهُ فيها ، فقال : « أَقِمْ حَتَّى تَأْتِيَنَا الصَّدَقَةُ فنأْمُرَ لكَ بها » ثُمَّ قال : «يا قبيصَةُ إنَّ المَسأَلَةَ لا تَحِلُّ إلاَّ لأَحَدِ ثلاثةٍ : رَجُلٌ تَحمَّلَ حمالَةً ، فَحلَّتْ لَهُ المَسْأَلَةُ حَتَّى يُصيبهَا ، ثُمَّ يُمْسِكُ . ورجُلٌ أَصابَتْهُ جائِحَةٌ اجْتَاحَتْ مالَهُ ، فحلَّتْ لهُ المَسأَلةُ حتَّى يُصيبَ قِوَاماً مِنْ عيْشٍ ، أَوْ قال : سِداداً مِنْ عَيْشٍ ، ورَجُلٌ أَصابَتْهُ فاقةٌ ، حتى يقُولَ ثلاثةٌ مِنْ ذَوِي الحِجَى مِنْ قَوْمِهِ : لَقدْ أَصابَتْ فُلاناً فاقةٌ ، فحلَّتْ لَهُ المسْأَلةُ حتَّى يُصيبَ قِواماً مِنْ عَيْشٍ ، أوْ قالَ: سِداداً مِنْ عَيْشٍ . فمَا سِواهُنَّ مِنَ المَسأَلَةِ يا قبيصَةُ سُحْتٌ ، يأْكُلُها صاحِبُها سُحْتاً » رواهُ مسلم .

»الحمالَةُ « بفتح الحاءِ : أَنْ يَقعَ قِتَالٌ ونَحوُهُ بَين فريقين ، فيُصلحُ إنْسَانٌ بيْنهمْ عَلى مالٍ يَتَحَمَّلُهُ ويلْتَزمُهُ عَلى نفسه . و « الجائِحَةُ » : الآفَةُ تُصِيبُ مالَ الإنْسان . و « القِوامُ» بكسر القاف وفتحها : هوَ ما يقومُ بِهِ أَمْرُ الإِنْسان مِنْ مَالٍ ونحوِهِ و « السِّدادُ » بكسر السين : مَا يَسُـدُّ حاجةَ المُعْوِز ويَكْفِيهِ ، و « الفاقَةُ » : الفقْرُ . و « الحِجَى » : العقلُ.

536. Qabisah bin Al-Mukhariq (May Allah be pleased with him) reported: I stood as surety for a debt and came to Messenger of Allah (PBUH) to seek his help in discharging it. Messenger of Allah (PBUH) said, "Wait till we receive charity and I shall give you out of it." He (PBUH) added, "O Qabisah, begging is not lawful except for three people. One who has incurred debt (for assuming guarantee), for him begging is permissible till the guarantee is discharged and he should then refrain; a person whose property has been destroyed by a calamity is allowed to beg till he attains self-sufficiency; a person who meets with dire necessity (due to hunger) provided that three men of understanding from his people affirm the genuineness (of his poverty), for him begging is lawful till he attains means of his subsistence. Other than these, O Qabisah, anything received through begging is unlawful, its recipient devours it unlawfully."
[Muslim].

Commentary: This Hadith explicitly tells us about the three types of men who are allowed to beg of others. A detailed description has already been mentioned above.

537وعن أبي هريرة رضيَ اللَّه عنه أنَّ رسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « لَيْس المِسْكِينُ الَّذِي يطُوفُ عَلى النَّاس تَرُدُّهُ اللُّقْمَةُ واللُّقْمَتان ، وَالتَّمْرَةُ والتَّمْرتَانِ ، ولَكِنَّ المِسْكِينَ الَّذِي لا يجِـدُ غِنًى يُغْنِيهِ ، وَلاَ يُفْطَنُ لَهُ ، فيُتَصدَّقَ عَلَيْهِ ، ولاَ يَقُومُ فيسْأَلَ النَّاسَ » متفقٌ عليه .

537. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "A needy person is not the one who goes from door to door, begging and is turned away with a morsel or two or with a date or two. But a needy person is the one who does not have enough to live upon, and neither from his appearance it occurs that he is needy and should be given alms, nor does he himself beg anything from others."
[Al-Bukhari and Muslim].

Commentary: The professional beggars and the truly needy have clearly been identified here. The point is that we should try to find out deserving people and spend on them. Because, despite being needy, they do not wear a professional look nor do they approach anybody to receive alms. In no way will it be counted as charity if we satisfy ourselves by giving a few coins to a professional beggar whom we come across on the road

Chapter 58

باب جواز الأخذ من غير مسألة ولا تطلع إليه

Permissibility of Assistance without Greed

538 عَنْ سالمِ بن عبدِ اللَّهِ بنِ عُمَرَ ، عَنْ أبيهِ عبدِ اللَّه بن عُمَرَ ، عَنْ عُمَرَ رضي اللَّه عنهم قال : كان رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يُعْطِيني العطاءَ ، فَأَقُولُ : أعطهِ مَن هو أفقرُ إليهِ مِنِّي، فقال : « خُذْهُ ، إذا جاءَكَ مِن هذا المَالِ شَيءٌ ، وَأَنْتَ غَيْرُ مُشْرفٍ ولا سَائِلٍ ، فَخُذْهُ فتَموَّلْهُ فإن شِئتَ كُلْهُ ، وإن شِئْتَ تَصَدَّقْ بِهِ ، وَمَا لا، فلا تُتبِعْهُ نَفْسَكَ » قال سالمٌ : فكَانَ عَبدُ اللَّه لا يسأَلُ أحداً شَيْئاً ، وَلا يَرُدُّ شَيئاً أَعْطِيه **. متفقٌ عليه .**

»مشرفٌ » بالشين المعجمة : أيْ : متَطَلِّعٌ إلَيْه .

538. Salim, son of Abdullah bin `Umar, from his father Abdullah; from `Umar (May Allah be pleased with them) reported: Messenger of Allah (PBUH) would give me some gift, but I would say: "Give it to someone who needs it more than I." Thereupon he (PBUH) would say, "Take it when it comes to you without begging and without greed, and add it to your property. Then use it yourself or give it away in charity. As for the rest, do not covet it." Salim said: `Abdullah bin `Umar would never ask anything from anyone, nor would he refuse accepting it when it was given to him.
[Al-Bukhari and Muslim].
Commentary: In this Hadith, three points merit our attention. First, there is an account of the exemplary character of the Companions who became unmindful of their own needs when they saw that somebody else was more needy and deserved assistance. Second, there is an allowance for accepting a gift provided one's heart is free from desire for it. Third, a man is allowed to accumulate wealth but on the condition that he would fulfill his personal and family needs. Besides, he should resolve that he would also spend money on the needy as well as on the lines approved by Allah so as to win His pleasure.

Chapter 59

باب الحثّ على الأكل من عمل يده والتعفف به من السؤال والتعرُّض للإعطاء

Encouraging Livelihood by (working with) Hands and Abstaining from Begging

Allah, the Exalted, says:
"Then when the (Jumu`ah) Salat (prayer) is ended, you may disperse through the land, and seek the Bounty of Allah (by working)." (62:10)

539 وعنْ أبي عبدِ اللَّه الزُّبَيْر بن العوَّام رضي اللَّه عنه قالَ : قالَ رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « لأنْ يَأْخُذَ أَحَدُكُم أحبُلَهُ ثُمَّ يَأْتِيَ الجَبَلَ ، فيَأْتِيَ بحُزْمَةٍ مِن حطبٍ عَلى ظهرِهِ فيَبيعَهَا ، فيَكُفَّ اللَّه بها وَجْهَهُ ، خَيْرٌ لَهُ مِنْ أن يَسأَلَ النَّاسَ ، أعطوْهُ أوْ مَنَعُوهُ » رواه البخاري .

539. Zubair bin `Awwam (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "It is far better for you to take your rope, go to the mountain, (cut some firewood) carry it on your back, and sell it and thereby save your face than begging from people whether they give you or refuse."
[Al-Bukhari].
Commentary: As compared to beggary, this Hadith puts emphasis on hard work. However, people may look down upon manual labour or hard work, yet it is certainly far better than seeking charity servilely, because doing a job like this will certainly save a man's self-respect, whereas begging puts him in an awkward position. To put it in this way, Islam stands for a man's deliverance from indignity and teaches him to keep his sense of dignity.

540 وعن أبي هُريرة رضي اللَّه عنه قال : قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « لأنْ يحتَطِبَ أحَدُكُم حُزمَةَ على ظهرِه ، خَيْرٌ من أنْ يَسأَل أحَداً ، فيُعْطيَه أو يمنعَهُ » متفقٌ عليه .

540. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "It is better for anyone of you to carry a bundle of wood on his back and sell it than to beg of someone whether he gives him or refuses."
[Al-Bukhari and Muslim].

541 وعنه عنِ النَّبيِّ صلّى اللهُ عَلَيْهِ وسلَّم قال : « كان دَاوُدُ عليهِ السَّلامُ لا يَأْكُل إلاَّ مِن عَملِ يَدِهِ » رواه البخاري .

541. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "(Prophet) Dawud (PBUH) ate only out of that which he earned through his manual work."
[Al-Bukhari].

542 وعنه أن رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال : « كَانَ زَكَرِيَّا عليه السَّلامُ نجَّاراً » رواه مسلم .

542. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "(Prophet) Zakariyya (PBUH) was a carpenter."
[Al-Bukhari].

543 وعن المِقدَامِ بن مَعْدِ يكَربَ رضي اللَّه عنه ، عن النبي صلّى اللهُ عَلَيْهِ وسلَّم قال : « مَا أكَلَ أحَدٌ طعَاماً خَيْراً مِن أنْ يَأْكُلَ مِن عمل يَدِهِ ، وَإنَّ نَبيَّ اللَّه دَاوُدَ صلّى اللهُ عَلَيْهِ وسلَّم كان يَأكلُ مِن عَمَلِ يَدِهِ » رواه البخاري .

543. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "No food is better to man than that which he earns through his manual work. Dawud (PBUH), the Prophet of Allah, ate only out of his earnings from his manual work."
[Al-Bukhari].
Commentary: Labour and manual work make the living of a man good, laudable and excellent. The Prophets also earned their living with their own work. Upon such earnings we get the Blessing of Allah. Some people wrongly think that earning a living is at variance with trust in Allah. Rather the right form of trust requires us to adopt ways and means according to our capacity and then to leave the matter to Allah. Also the Prophetic argument tells us that any manual skill or occupation, and the one who depends on it for his living should not be considered inferior. Instead, such people deserve respectable and worthy place in society because they emulate the example of the Prophets. In our society, a highbrow attitude towards them is unfortunate and deserves our deprecation. We have chosen to put some trades in a very low estimate and so is our view of those who are attached with them. In fact, no trade is inferior, nor is the person who adopts it.

Chapter 60

باب الكرم والجود والإنفاق في وجوه الخير ثقة بالله تعالى

Excellence of Generosity and Spending in a Good cause with Reliance on Allah

Allah, the Exalted, says:
"And whatsoever you spend of anything (in Allah's Cause), He will replace it." (34:39)
"And whatever you spend in good, it is for yourselves, when you spend not except seeking Allah's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged." (2:272)
"And whatever you spend in good, surely Allah knows it well." (2:273)

544 وعَنَ ابنِ مسعودٍ رضي اللَّه عنه ، عن النبي صلّى اللهُ عَلَيْهِ وسلَّم قال : « لا حَسَدَ إلاَّ في اثنتين: رَجُلٌ آتَاهُ اللَّه مَالاً ، فسلَّطه عَلَى هَلَكَتِهِ في الحقِّ ، ورَجُلٌ آتَاه اللَّه حِكْمَةً ، فهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا » متفقٌ عليه .

معناه : يَنْبغِي أن لا يُغبَط أحَدٌ إلاَّ على إحدَى هَاتَيْن الخَصْلَتَيْن .

544. Ibn Mas`ud (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it."
[Al-Bukhari and Muslim].
Commentary: Envy in the Hadith means "Ghibtah" the equivalent of which does not exist in English language. What it means is that you wish to enjoy things which others have, such as wealth and knowledge, without wishing that they should be deprived of them to your exclusive benefit. Envy is a corrosive disease of moral nature which snatches away man's peace of mind. It means resentment at the condition of a man enjoying some Divine favour, and to wish it to be finished. It is forbidden because it wipes out one's good deeds. But there is no harm in being enviable of somebody. It has some positive connotation in the sense that you admire Allah's Blessing over a person and wish to be favoured with it too. This Hadith interprets envy as a "Ghibtah" but not in the absolute sense because it is condemnable.
This Hadith, however, points out in unambiguous terms the excellence of a rich man who not only spends the Gifts of Allah (SWT) on his own person but also allocates a portion of it to the poor and the needy as well as to the propagation of religion. It further throws light on the excellence of a man who is well-grounded in theological doctrine and suggests solutions to people's problems in the light of the Qur'an and the Hadith and also imparts the religious knowledge to others. Everybody should aspire, apart from affluence, for an excessive fervour of spending in the way of Allah. Moreover, the quest of Islamic disciplines and their underlying rationale should remain at the centre of his heart, so that he may inherit the legacy of the Prophets, doing full justice to it as well. None can do it but with the Blessing of Allah.

545 وعنه قالَ : قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « أيُّكُمْ مَالُ وَارِثِهِ أحَبُّ إليه مِن مَالهِ ؟ » قالُوا : يا رَسولَ اللَّه . ما مِنَّا أحَدٌ إلاَّ مَالُهُ أحَبُّ إليه . قال : « فإنَّ مَالَه ما قدَّمَ وَمَالَ وَارِثهِ ما أخَّرَ » رواه البخاري .

545. Ibn Mas`ud (May Allah be pleased with him) reported: Messenger of Allah (PBUH) asked, "Who of you loves the wealth of his heir more than his own wealth?" The Companions said: "O Messenger of Allah! There is none of us but loves his own wealth more." He (PBUH) said, "His wealth is that which he has sent forward, but that which he retains belongs to his heir."
[Al-Bukhari].
Commentary: This Hadith spotlights in a wise fashion the significance and perception of spending in the way of Allah. The real wealth of man is that which he spends in His way and the channels He approves. Only this wealth will stand him in good stead on the Day of Resurrection. Otherwise, what apart from it, will be personally used up by him in the worldly life, and what he leaves behind will fall to the lot of his heirs. It implies that if Allah has bestowed worldly riches upon a man, he should spend them to the maximum in the way to Allah.

546 وعَنْ عَدِيِّ بن حاتم رضي اللَّه عنه أن رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال : « اتَّقُوا النَّارَ ولَوْ بشِقِّ تَمْرَةٍ » متفقٌ عليه .

546. `Adi bin Hatim (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Protect yourself from Hell-fire even by giving a piece of date as charity."
[Al-Bukhari and Muslim].
Commentary: This Hadith has already been mentioned previously. It tells us that, according to one's resource capacity, one can win the pleasure of Allah even by spending a small quantity of wealth in His way.

547 وعن جابرٍ رضي اللَّه عنه قال : ما سُئِل رسول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم شَيئاً قطُّ فقالَ : لا . متفقٌ عليه .

547. Jabir (May Allah be pleased with him) reported: Messenger of Allah (PBUH) never said `no' to anyone who asked him for anything.
[Al-Bukhari and Muslim].
Commentary: This Hadith illustrates the refined morals, sublimity of soul and the generosity of the Prophet (PBUH). Had somebody asked him of something, provided it was in his possession, he would never say `no' to him. He would also on occasions resort to borrowing to meet the want of a needy person. If the borrowing were not possible, he would promise to fulfill his need.

548 وعن أبي هُريرة رضي اللَّه عنه قال : قال رسول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم : « مَا مِنْ يَوْمٍ يُصبحُ العِبادُ فِيهِ إلاَّ مَلَكَانِ يَنْزِلانِ ، فَيَقُولُ أحَدَهُمَا : اللَّهُمَّ أعطِ مُنْفِقاً خَلَفاً، وَيَقُولُ الآخَرُ : اللَّهُمَّ أعطِ مُمسكاً تَلَفاً » متفقٌ عليه .

548. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Everyday two angels descend and one of them says, `O Allah! Compensate (more) to the person who gives (in charity)'; while the other one says, `O Allah! Destroy the one who withholds (charity, etc)".
[Al-Bukhari].
Commentary: The spending for which there is good news of Divine blessing may be said as expenses on household and guests, etc., as well as voluntary and obligatory charity. And the miserliness which incurs imprecation is restraining from paying Zakat, giving alms and not spending on what is commendable. Destruction may imply the destruction of wealth or that of the miser himself. Only Allah knows better!

549 وعنه أن رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم قـال : « قال اللَّه تعالى : أنفِق يا ابْنَ آدمَ يُنْفَقْ عَلَيْكَ » متفقٌ عليه .

549. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Allah, the Exalted, says, `Spend, O son of Adam, you will also be spent upon."
[Al-Bukhari and Muslim].
Commentary: According to the Hadith, one who spends in the way of Allah, will be duly paid. It means that Allah will enhance the provision of such a man and grant him the best recompense.

550 وعنْ عبد اللَّهِ بن عَمْرِو بن العَاصِ رضي اللَّه عنهما أنَّ رَجُلاً سَأَلَ رسول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم : أيُّ الإِسلامِ خَيْرٌ ؟ قال : « تُطْعِمُ الطَّعَامَ ، وَتَقْرأُ السَّلامَ عَلى مَنْ عَرَفْتَ وَمَنْ لم تَعْرفْ » متفقٌ عليه .

550. `Abdullah bin `Amr bin Al-`as (May Allah be pleased with them) reported: A man asked Messenger of Allah (PBUH), "Which act in Islam is the best?" He (PBUH) replied, "To feed (the poor and the needy) and to greet those whom you know and those you do not know."
[Al-Bukhari and Muslim].
Commentary: The provision of food to somebody may signify almsgiving or offering or an act of hospitality. It may also be interpreted as meeting the want of a needy person: If he is hungry, he should be fed; if he lacks clothes, the same should be given to him; if he is sick, medicine should be provided to him; and if he is under debt, he should be helped to pay off his debt, and so on. As for greeting (saying `As-Salamu `alaikum'), it is meant to be popularized because it brings hearts closer to each other and is an antidote to hatred and hostility.

551 وعنه قال : قالَ رَسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم : « أرْبَعون خَصلَةً أعلاهَا مَنِيحَةُ العَنْزِ ما مِن عَامِلٍ يعْمَلُ بِخَصلَةٍ منها رَجَاءَ ثَوَابِهَا وَتَصْدِيقَ مَوْعُودِهَا إلاَّ أدْخَلَهُ اللَّه تعالى بِهَا الجَنَّةَ » رواه البخاري . وقد سبقَ بيان هذا الحديث في باب بَيَان كَثْرَةِ طُرق الخَيْرِ .

551. `Abdullah bin `Amr bin Al-`as (May Allah be pleased with him) reported: the Messenger of Allah (PBUH) said, "There are forty kinds of virtue, the highest of which is to gift a (milch) she goat. He who practises any of these virtues, expecting its reward (from Allah) and believing on the verity of the promise made for it, will enter Jannah." [Al-Bukhari].

Commentary: The Hadith speaks of the returnable gift of a mammal like a goat or she-camel which should be gifted to somebody for the provision of milk or wool. It is also a benevolent act and good trait of character. The forty qualities of character, as mentioned in this Hadith, have been enumerated by some `Ulama' in their own respective ways. But Al-Hafiz Ibn Hajar Al-Asqalani says that the Prophet (PBUH) did not name these qualities, and that perhaps the reason behind this is that no one should disparage or underestimate a good act, no matter how small it may be, because this could lead to doing without this good act altogether.

552 عن أبي أُمَامَةَ صُدَيِّ بنِ عَجْلانَ رضي اللَّهُ عنه قال : قال رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : «يا ابْنَ آدَمَ إنَّكَ إن تَبْذُلَ الفَضْلَ خَيرٌ لَكَ ، وإن تُمْسِكَهُ شَرٌّ لَكَ ، ولا تُلامُ عَلى كَفافٍ، وَابْدأ بمَنْ تَعُولُ ، واليَدُ العُلْيَا خَيْرٌ مِنَ اليَدِ السُّفْلَى » رواه مسلم .

552. Abu Umamah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "O son of Adam, if you spend the surplus, it will be better for you; and if you retain it, it will be bad for you. You will not be reprimanded for keeping what is enough for your need. Begin with those who are your dependents, and the upper hand (i.e., the one that spends in the way of Allah) is better than the lower hand (i.e., the one that receives charity.)" [Muslim].

Commentary: A similar Hadith reported by At-Tirmidhi has already been mentioned. Read the commentary on (Hadith No. 510).

553 وعن أنسٍ رضي اللَّه عنه قال : ما سُئِلَ رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم عَلَى الإسْلامِ شَيئاً إلا أعْطاه ، ولَقَدْ جَاءَه رَجُلٌ فأعطاه غَنَماً بينَ جبَلَين ، فَرَجَعَ إلى قومِهِ فقالَ : يَا قوْمِ أسلِمُوا فَإنَّ مُحمداً يُعطِي عَطاءَ مَنْ لا يَخْشَى الفقْرَ ، وَإنْ كَانَ الرَّجُلُ لَيُسلِمُ مَا يُرِيدُ إلاَّ الدُّنْيَا ، فَمَا يَلبَثُ إلاَّ يَسِيراً حَتَّى يَكُونَ الإسْلامُ أحَبَّ إليه منَ الدُّنْيَا وَمَا عَلَيْهَا . رواه مسلم .

553. Anas (May Allah be pleased with him) reported: Whenever the Messenger of Allah (PBUH) was asked a thing by one who is about to accept Islam but he would give it. A man came to the Prophet (PBUH) and he gave him a herd of sheep scattered between two mountains. When he returned to his people, he said to them: "O my people! Embrace Islam because Muhammad gives like one who has no fear of poverty." Some people would embrace Islam only for worldly gains, but soon Islam becomes dearer to them than the world with all what it contains. [Muslim].

Commentary: In this Hadith, there is a provision of giving economic aid to converts to win over their hearts so that their loyalty to Islam is firmly established. The result of this sensible policy was that if somebody had embraced Islam for the sake of gaining material gains, this sentiment, in due course of time, would be stripped off from his heart, and finally he would turn into a sincere Muslim. In view of its rationale, Allah has termed the policy of reconciling hearts, to Islam as a Zakat expenditure. In other words, an allocated sum of the Zakat fund can be expended on this head as well. Some scholars argue that it is now no more permissible to spend on this head. But to be accurate, expending out of the Zakat fund on this head is valid for all times. If a measure is adequately taken on an institutional basis to make the hearts of converts incline to Islam, we can witness its benefits even today.

554 وعن عُمَرَ رضيَ اللَّه عنه قال : قسَمَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قسْماً ، فقُلْتُ : يا رسولَ اللَّه لَغَيْرُ هَؤُلاَءِ كَانُوا أحَقَّ بهِ مِنْهُم ؟ قال : « إنَّهُمْ خَيَّرُوني أن يَسألُوني بالْفُحش فأُعْطِيَهم أوْ يُبَخِّلُوني ، ولَستُ بباخِلٍ » رواه مسلم .

554. `Umar (May Allah be pleased with him) reported: Messenger of Allah (PBUH) distributed some wealth and I said to him, "O Messenger of Allah! Do you not think that there are other people who are more deserving than these whom you gave." He (PBUH) said, "They had, in fact, left no alternative for me except either they should beg of me importunately or they would regard me as a miser; but I am not a miser." [Muslim].

Commentary: Here also, we hear about the same converts who were still ignorant of Islam and the status of Prophethood. Owing to this ignorance and weak faith, they could adopt such attitude as would have been inappropriate or would have caused lack of courtesy towards the Prophet (PBUH). This brought him to giving preference to them with regard to the distribution of offerings so as to guard them against the sway of the weakness referred to. This reflects the Prophet's generosity and his accommodating sense as well as the care which he took to

win over the hearts as mentioned earlier. The purpose behind it was to help increase Faith in their hearts and make them rise above mundane interests as sincere Muslims.

555 وعن جُبَيْرِ بن مُطعِمٍ رضيَ اللَّه عنه أنه قال : بَيْنَمَا هُوَ يسيرُ مَعَ النَّبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم مَقْفلَهُ مِن حُنَيْنٍ ، فَعَلِقَهُ الأعْرَابُ يسألُونَهُ ، حَتَّى اضْطَرُّوهُ إلى سَمُرَةٍ فَخَطَفَتْ رِدَاءَهُ ، فوَقَفَ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم فقال : أعْطُوني رِدَائِي ، فَلَوْ كَانَ لي عَدَدُ هذهِ العِضَاهِ نَعَماً ، لَقَسَمْتُهُ بيْنَكُمْ ، ثم لا تَجِدُوني بَخِيلاً وَلا كَذَّاباً وَلا جَبَاناً » رواه البخاري .

555. Jubair bin Mut`im (May Allah be pleased with him) reported: While I was walking with the Prophet (PBUH) on his return from the battle of Hunain, a few bedouins caught hold of him and began to demand their shares. They forced him to a tree and someone snatched away his cloak (which got entangled in that thorny tree). The Prophet (PBUH) said, "Give my cloak back to me. Were I to have camels equal to the number of these trees, I would have distributed them all among you, and you would not have found me a miser, or a liar, or a coward."
[Al-Bukhari].
Commentary: This Hadith also throws light on the issue of distribution of charities for winning over hearts; besides, it depicts the sublime morals of the Prophet (PBUH) as to how he tolerated the harshness and discourtesy of bedouins with patience and humbleness. It also reveals that negative attributes like stinginess, falsehood and cowardice should not be attributed to Imam (religious leader).

556 وعن أبي هُريرة رضيَ اللَّهُ عنه أنَّ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم قال : « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ ، وَمَا زَادَ اللَّهُ عَبْداً بِعَفْوٍ إلاَّ عِزّاً ، وَمَا تَوَاضَعَ أحَدٌ للَّهِ إلاَّ رَفَعَهُ اللَّهُ عَزَّ وجلَّ » رواه مسلم .

556. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Wealth is not diminished by giving (in charity). Allah augments the honour of one who forgives; and one who displays humbleness towards another seeking the pleasure of Allah, Allah exalts him in ranks."
[Muslim].
Commentary: This Hadith has described three facts. First, Sadaqah does not diminish wealth because Allah blesses the rest of it and thus recompenses it. Besides, the loss of wealth of the almsgiver will certainly be rewarded on the Day of Resurrection. Second, man thinks that a conciliatory or forgiving attitude will weaken his position in the eyes of others. He erroneously takes it as his disparagement and insult. However, this Hadith reveals the reality that by this way, Allah (SWT) raises his image and he is not belittled at all, because a forgiving gesture will enhance his esteem in the hearts of people, and in the Hereafter, Divine reward for it will definitely lead to his elevation. Third, if somebody displays affability and humbleness in his behaviour, Allah (SWT) will project his prestige and dignity into the hearts of others or bless him in the Hereafter.

**557 وعن أبي كَبشَةَ عُمرو بنَ سَعدٍ الأنماريِّ رضي اللَّه عنه أنه سمعَ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم يقُولُ : « ثلاثَةٌ أقسِمُ عَلَيهِنَّ وَأحَدِّثُكُم حَدِيثاً فَاحْفَظُوهُ : مَا نَقَصَ مَالُ عَبدٍ مِن صَدَقَةٍ ، وَلا ظُلِمَ عَبْدٌ مَظْلَمَةً صَبَرَ عَلَيهَا إلاَّ زَادَهُ اللَّهُ عِزّاً ، وَلا فَتَحَ عَبْدٌ باب مَسألَةٍ إلاَّ فتَحَ اللَّه عَلَيْهِ باب فقْرٍ ، أوْ كَلِمَةً نَحْوَهَا .
وَأحَدِّثُكُم حَدِيثاً فَاحْفَظُوهُ . قال إنَّمَا الدُّنْيَا لأرْبَعَةِ نَفَرٍ:
عَبدٍ رَزَقَه اللَّه مَالاً وَعِلماً ، فَهُوَ يَتَّقي فِيهِ رَبَّهُ ، وَيَصِلُ فِيهِ رَحِمَهُ ، وَيَعْلَمُ للَّهِ فِيهِ حقا فَهذَا بأفضَلِ المَنازِلِ .
وَعَبْدٍ رَزَقَهُ اللَّه عِلماً ، وَلَمْ يَرْزُقْهُ مَالاً فَهُوَ صَادِقُ النِّيَّةِ يَقُولُ : لَو أنَّ لي مَالاً لعمِلْتُ بعمَلِ فُلانٍ ، فَهُوَ نِيَّتُهُ ، فَأجْرُهُمَا سَوَاءٌ .
وَعَبْدٍ رَزَقَهُ اللَّهُ مَالاً ، وَلَمْ يرزُقْهُ عِلْماً ، فَهُوَ يَخْبِطُ في مالِهِ بغير عِلمٍ ، لا يَتَّقي فِيهِ رَبَّهُ وَلا يَصِلُ رَحِمَهُ ، وَلا يَعلَمُ للَّهِ فِيهِ حقا ، فَهَذَا بأخْبَثِ المَنَازِلِ .
وَعَبْدٍ لَمْ يرزُقْهُ اللَّه مَالاً وَلا عِلماً ، فَهُوَ يَقُولُ : لَوْ أنَّ لي مَالاً لَعَمِلْتُ فِيهِ بِعَمَلِ فُلانٍ، فَهُوَ نِيَّتُهُ ، فوِزْرُهُمَا سَوَاءٌ » رواه الترمذي وقال : حديث حسن صحيح .**

557. Abu Kabshah `Amr bin Sa`d (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "I swear by Allah for three (qualities) which I am going to tell you about. Remember them well:
(1) The wealth of a man will not diminish by Sadaqah (charity).
(2) Allah augments the honour of a man who endures an oppression patiently.
(3) He who opens a gate of begging, Allah opens a gate of poverty (or he said a word similar to it)."
He (PBUH) also said, "Remember well what I am going to tell you: The world is for four kinds of people. (1) One upon whom Allah has bestowed wealth and knowledge and so he fears his Rubb in respect to them, joins the ties of blood relationship and acknowledges the Rights of Allah on him (and fulfills them); this type will have the best

position (in Jannah). (2) One upon whom Allah has conferred knowledge but no wealth, and he is sincere in his intention and says: `Had I possessed wealth, I would have acted like so-and-so.' If that is his intention, his reward is the same as that of the other. (3) One whom Allah has given wealth but no knowledge and he squanders his wealth ignorantly, does not fear Allah in respect to it, does not discharge the obligations of kinship and does not acknowledge the Rights of Allah. Such a person will be in the worst position (in the Hereafter). (4) One upon whom Allah has bestowed neither wealth nor knowledge and he says: `Had I possessed wealth, I would have acted like so-and-so (i.e., he would squander his wealth).' If this is his intention, both will have equal sin."
[At-Tirmidhi].
Commentary: This Hadith highlights the following points:
1. Those who forgive people and pardon them will be granted honour and elevation both in this life and in the Hereafter.
2. Those who have sufficient means to live on and still beg of people out of greed, will be afflicted with poverty.
3. The Hadith also urges us to acquire religious knowledge, and also the practise of this knowledge along with the intention to please Allah Alone.
4. The Hadith also criticizes ignorance of religious teachings and ignorant people, for ignorance can easily lead one to commit forbidden acts.

558 وعن عائشة رضي اللَّه عنها أنَّهُمْ ذبحُوا شَاةً ، فقالَ النَّبيُّ صلّى اللهُ عَلَيْهِ وسلَّم : « مَا بَقِيَ مِنها؟» قالَتْ : ما بقي مِنها إلاَّ كَتِفُهَا ، قال : « بَقِي كُلُّهَا غيرَ كَتِفِهَا» رواه الترمذي وقال حديث صحيح .
ومعناه : تَصَدَّقُوا بها إلاَّ كَتِفَهَا فقال : بَقِيَتْ لنا في الآخِرةِ إلاَّ كَتفَهَا .

558. `Aishah (May Allah be pleased with her) reported: Messenger of Allah (PBUH) had slaughtered a sheep and distributed major portions of its meat. Then he (PBUH) asked, "Is there anything left?" She replied, "Nothing, except the shoulder." Thereupon he said, "All of it is left except its shoulder."
[At-Tirmidhi].
Commentary: This Hadith reveals a truth to man that he should not eat up anything and everything all alone, rather in this regard he is supposed to take the maximum care for the distribution of alms and charity so that it may stand him in good stead in the Hereafter. What one has given in charity will by no means be wasted, for he will doubtlessly find its reward with Allah on the Day of Resurrection.

559 وعن أسماءَ بنتِ أبي بكرٍ الصديق رضي اللَّه عنهما قالت : قال لي رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « لا تُوكِي فيوكِيَ اللَّهُ عَلَيْكِ » .
وفي روايةٍ « أنفِقِي أو انْفَحِي أو انْضِحِي ، ولا تُحصي فيُحْصِيَ اللَّه عَلَيكِ، ولا تُوعِي فيوعِيَ اللَّهُ عَلَيْكِ » متفقٌ عليه .
وَ « انْفَحِي » بالحاءِ المهملة : هو بمعنى « أنفِقِي » وكذلك : « انْضِحِي » .

559. Asma' bint Abu Bakr (May Allah be pleased with her) reported: Messenger of Allah (PBUH) said to me, "Do not hoard; otherwise, Allah will withhold from you."
[Al-Bukhari and Muslim].
Commentary: Herein is enshrined a Divine principle; His Retribution is determined by the kind of things done by man. A proverb may be quoted to this effect, "As you sow, so shall you reap". If we spend a lot in the way of Allah, He will also recompense us a lot. And if we stint spending in His way, He will dispense sustenance to us with restrain, too. If we accumulate wealth in a miserly fashion and avoid spending it in the way of Allah, He will also restrain the flow of His bounty to us. To sum up, the Hadith inspires us to generously spend money in the way of Allah and also sternly warns us of the consequences of stinginess and parsimony.

560 وعن أبي هريرة رضي اللَّه عنه أنه سَمِع رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يَقُولُ : « مَثَلُ البَخيل والمُنْفِق ، كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ من حَديد مِنْ ثُدِيِّهِما إلى تَرَاقِيهِمَا، فَأَمَّا المُنْفِقُ ، فلا يُنْفِقُ إلاَّ سَبَغَتْ ، أَوْ وَفَرتْ على جِلدِهِ حتى تُخْفِي بَنَانَهُ ، وَتَعْفُوَ أَثَرَهُ ، وَأَمَّا البَخِيلُ ، فلا يُرِيدُ أَنْ يُنْفِقَ شَيئاً إلاَّ لَزِقَتْ كُلُّ حَلْقَةٍ مَكَانَهَا ، فَهُو يُوسِّعُهَا فلا تَتَّسعُ » متفقٌ عليه .
وَ « الجُبَّةُ » الدِّرعُ ، وَمَعناهُ : أن المُنْفِقَ كُلَّمَا أَنْفَقَ سَبَغَتْ ، وَطَالَتْ حتى تجُرَّ وَرَاءَهُ ، وَتُخْفِيَ رِجلَيهِ وأَثَرَ مَشيهِ وخُطُواتِهِ .

560. Abu Hurairah (May Allah be pleased with him) reported: I heard Messenger of Allah (PBUH) saying: "The case of a miserly man and a generous man who gives in charity is similar to that of two persons who are clad in armour from their breasts up to their collar bones. When the generous man gives in charity, his armour expands so

much as to cover his fingertips and toes. When the miser intends to spend something the armour contracts and every ring of it sticks to the place where it is (sinks into his flesh). He tries to loosen it but it does not expand."
[Al-Bukhari and Muslim].
Commentary: The Hadith metaphorically highlights the significance of giving in charity, saying it covers up a man's sins in such way as a full coat of mail, reaching his feet, conceals his whole body. Aside from it, there is a good news for the almsgiver that his wealth will receive Divine blessing and he will be safe from trials and tribulations. Whereas a miser faces a warning that his sins and defects will be made known to people and not concealed from them, and he will remain the target of miseries. We are further told that when a generous man intends to give charity, his chest expands for it and he happily gives vent to his generosity. On the other hand, when a niggardly man intends to spend money in charity, his chest contracts and he withholds his giving hand. To conclude, this Hadith brings good news to generous people, and a warning to misers.

561 وعنه قال : قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « مَنْ تَصدَّقَ بعِدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ ، ولا يَقْبَلُ اللَّهُ إلاَّ الطَّيِّبَ فإِنَّ اللَّه يقْبَلُهَا بيَمِينِهِ ، ثُمَّ يُرَبِّيها لِصَاحِبِهَا ، كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ حتى تَكُونَ مِثْلَ الجَبلِ » .
متفقٌ عليه .
»الفَلُوُّ « بفتحِ الفاءِ وضم اللامِ وتشديد الواو ، ويقال أيضاً : بكسر الفاءِ وإِسكان اللامِ وتخفيف الواو : وهو المُهْرُ .

561. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "He who gives in charity the value of a date which he legally earned, and Allah accepts only that which is pure, Allah accepts it with His Right Hand and fosters it for him, as one of you fosters his mare, until it becomes like a mountain."
[Al-Bukhari and Muslim].
Commentary: Here is an Attribute of Allah, His Hand, has been mentioned. We are supposed to believe in it without interpretation or comparison; that is to say that Allah has Hands as befit His Glory. We cannot compare his essential attributes to anything, nor can we describe them.
It is evident from this Hadith that Allah increases the reward of charity which is given from lawfully-earned money until it becomes like a mountain in greatness.

562 وعنه عن النبي صلّى اللهُ عَلَيْهِ وسلَّم قال : بيْنَما رَجُلٌ يَمشِي بفَلاةٍ مِن الأَرض ، فَسَمِعَ صَوتاً في سَحابَةٍ : اسق حَدِيقَةَ فُلانٍ ، فتَنَحَّى ذلكَ السَّحاب فَأَفْرَغ مَاءَهُ في حَرَّةٍ ، فإِذا شرجة من تِلْكَ الشِّرَاجِ قَدِ اسْتَوعَبَتْ ذلِكَ الماءَ كُلَّهُ فتَتَبَّعَ الماءَ ، فإِذا رَجُلٌ قائِمٌ في حَدِيقتِهِ يُحَوِّلُ المَاءَ بِمِسحَاتِهِ ، فقال له : يا عَبْدَ اللَّهِ ما اسْمُكَ قال : فُلانٌ، للاسْمِ الَّذِي سَمِعَ في السَّحَابَةِ ، فقال له : يَا عَبْدَ اللَّهِ لِمَ تَسْأَلُنِي عَنِ اسْمِي ؟ فقال : إِني سَمِعْتُ صَوتاً في السَّحابِ الذي هذَا مَاؤُهُ يقُولُ : اسق حَدِيقَةَ فُلانٍ لإِسمِكَ ، فما تَصْنَعُ فِيها ؟ فقال : أَما إِذْ قُلْتَ هَذَا ، فَإِني أَنْظُرُ إِلى ما يَخْرُجُ مِنها ، فَأَتَّصَدَّقُ بثُلُثِه ، وآكُلُ أَنا وعِيالي ثُلُثاً ، وأَرُدُّ فِيها ثُلُثَهُ .
رواه مسلم .
»الحَرَّةُ « الأَرضُ المُلْبَسَةُ حِجَارَةً سَودَاءَ : « والشَّرْجَةُ » بفتح الشين المعجمة وإِسكان الراءِ وبالجيم : هِيَ مسِيلُ الماءِ .

562. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "While a man was walking through a barren land, he heard a voice coming out of a cloud saying: `Irrigate the garden of so-and-so.' Thereupon the cloud drifted in a certain direction and discharged its water over a rocky plain. The streamlets flowed into a channel. This man followed the channel until it reached a garden and he saw the owner of the garden standing in its center, working with his spade spreading the water (changing the course of the water). He asked him: "O slave of Allah, what is your name?" He told his name, which was the same that he heard from the cloud. The owner of the garden then asked him: "O slave of Allah, why did you ask my name?" He replied: "I heard a voice from a cloud which poured down this water saying: `Irrigate the garden of so-and-so.' I would like to know what do you do with it." He said: "Now that you asked me, I will tell you. I estimate the produce of the garden and distribute one-third of it in charity, I spend one-third on myself and my family and invest one-third back into the garden."
[Muslim].
Commentary: This Hadith, besides the virtue of alms and charity, touches upon the theme of clairvoyance and miracles. It is something supernormal that a man should hear a voice from the cloud. Yet such supernatural phenomenon signify only the Omnipotence of Allah. Nobody is presumed to claim that he can demonstrate at will something unusual by virtue of his clairvoyant and miraculous power. There are indeed some people who lay such a claim and thereby swindle away the money of gullible souls and lead them astray.

Chapter 61

باب النهي عن البخل والشُّحِّ

Prohibition of Miserliness

Allah, the Exalted, says:
"But he who is greedy miser and thinks himself self-sufficient. And belies Al-Husna. We will make smooth for him the path for evil. And what will his wealth avail him when he goes down (in destruction)?" (92:8-11)
"And whosoever is saved from his own covetousness, then they are the successful ones." (64:16)

563 وعن جابر رضي اللَّه عنه أنَّ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قالَ : اتَّقُوا الظُّلْمَ ، فإِنَّ الظُّلْمَ ظُلُمَاتٌ يوْمَ القِيامَة ، واتَّقُوا الشُّحَّ ، فإِنَّ الشُّحَّ أَهْلَكَ منْ كانَ قبْلَكُمْ ، حمَلَهُم على أن سَفَكُوا دِماءَهم واستحَلُّوا محَارِمَهُم » رواه مسلم .

563. Jabir bin `Abdullah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Beware of oppression, for oppression will be darkness on the Day of Resurrection; and beware of stinginess because it destroyed those who were before you. It incited them to shed their blood and deem unlawful as lawful."
[Muslim].
Commentary: This Hadith has been mentioned before. Refer to Hadith No. 205.

Chapter 62

باب الإيثار المواساة

Selflessness and Sympathy

Allah, the Exalted, says:

"And give them (Emigrants) preference over themselves, even though they were in need of that." (59:9)
"And they give food, in spite of their love for it (or for the love of Him), to the poor, the orphan, and the captive." (76:8)

564 وعن أبي هُريرة رضي اللَّه عنه قال : جَاءَ رَجُلٌ إلى النَّبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم فقال : إني مَجْهُودٌ ، فأرسَلَ إلى بَعضِ نِسائِهِ ، فقالت : والَّذِي بَعثَكَ بالحَقِّ ما عِندِي إلاَّ مَاءٌ ، ثُمَّ أرسَلَ إلى أخْرَى . فقَالَتْ مِثْلَ ذَلِكَ ، حتَّى قُلْنَ كُلُّهنَّ مِثل ذلِكَ : لا والذِي بعثكَ بالحَقِّ ما عِندِي إلاَّ مَاءٌ . فقال النبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم : « من يُضِيفُ هَذا اللَّيْلَةَ ؟ » فقال رَجُلٌ مِنَ الأنْصار : أنَا يَا رَسُولَ اللَّهِ ، فَانْطَلَقَ بِهِ إلى رحلِهِ ، فقال لامْرَأتِهِ : أكرمي : ضَيْفَ رسول اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم.
وفي رواية قال لامرأتِهِ : هل عِنْدَكِ شَيءٌ ؟ فقالَتْ : لا ، إلاَّ قُوتَ صِبيانِي قال : عَلِّليهمْ بشَيءٍ وإذا أرَادُوا العَشَاءَ ، فَنوِّميهم ، وإذَا دَخَلَ ضَيْفُنَا ، فَأطفِئي السِّرَاجَ ، وأرِيهِ أنَّا نَأكُلُ ، فقعَدُوا وأكَلَ الضَّيفُ وبَاتا طاويَيْن ، فلَمَّا أصبح ، غدَا على النَّبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم : فقال: « لَقد عَجِبَ اللَّه مِن صَنِيعِكُمَا بِضَيفِكُمَا اللَّيْلَة » متفقٌ عليه .

564. Abu Hurairah (May Allah be pleased with him) reported: A man came to the Prophet (PBUH) and said; "I am hard pressed by hunger." He (PBUH) sent a word to one of his wives who replied: "By Him Who has sent you with the Truth, I have nothing except water." Then he sent the same message to another (wife) and received the same reply. He sent this message to all of them (i.e., his wives) and received the same reply. Then he (PBUH) said, "Who will entertain this (man) as guest?" One of the Ansar said: "O Messenger of Allah, I will." So he took him home and said to his wife: "Serve the guest of Messenger of Allah (PBUH)."
Another narration is: The Ansari asked his wife: "Have you got anything?" She answered: "Nothing, except a little food for the children." He said: "Keep them busy with something, and when they ask for food put them to sleep. When the guest enters, extinguish the light and give him the impression that we are also eating." So they sat down and the guest ate and they passed the night hungry. When he came to the Prophet (PBUH) in the morning, he said to him, "Allah admired what you did with your guest last night."
[Al-Bukhari and Muslim].
Commentary: This Hadith describes a unique example of hospitality and kindness liked by Allah. It imparts to man the sense of self-sacrifice and a feeling of fellowship.

565 وعنه قالَ : قالَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : « طعَامُ الاثْنَين كافي الثَّلاثةِ ، وطعامُ الثَّلاثةِ كافي الأرْبَعَةِ » متفقٌ عليه .
وفي رواية لمسلمٍ رضي اللَّه عنه ، عن النبي صَلّى اللهُ عَلَيْهِ وسلَّم قال : « طعَامُ الوَاحِدِ يَكفي الاثْنَيْنِ ، وطعَامُ الاثنَيْنِ يَكْفِي الأربَعَةَ وطعَامُ الأرْبعةِ يَكفي الثَّمَانِيَةَ » .

565. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "The food for two suffices for three; and the food for three suffices for four persons."
[Al-Bukhari and Muslim].
In Muslim, Jabir (May Allah be pleased with him) reported: The Prophet (PBUH) said, "The food for one person suffices for two; the food for two suffices for four, and the food fof four suffices for eight persons."
Commentary: We are told that if on some occasion a host feels that the prepared food is too little to feed his guests, all of them should willingly share it with each other. This will be both blessing and rewarding from Allah.

566 وعن أبي سعيدٍ الخُدريِّ رضي اللَّهُ عنه قال : بينَمَا نَحْنُ في سَفَرٍ مَعَ النَّبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم إذ جَاءَ رَجُلٌ على رَاحِلَةٍ لَهُ ، فجَعَلَ يَصْرِفُ بَصَرَهُ يَمِيناً وَشِمَالاً ، فقَال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : « مَنْ كَانَ مَعَهُ فَضْلُ ظَهرٍ فلْيَعُدْ بِهِ عَلى مَنْ لا ظَهْرَ لَهُ ، وَمَن كانَ لَهُ فَضْلٌ مِن زَادٍ ، فلْيَعُدْ بِهِ على مَن لا زَادَ لَهُ » فذَكَرَ مِن أصنَافِ المَالِ مَا ذكَرَ حتَّى رَأيْنَا أنَّهُ لا حَقَّ لأحدٍ مِنَّا في فضْلٍ » رواه مسلم .

566. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: Once we were on a journey with Messenger of Allah (PBUH) when a rider came and began looking right and left. Messenger of Allah (PBUH) said, "Whoever has an extra mount should offer it to him who is without it, and whoever has surplus food should give it to him who has nothing;" and he continued mentioning other properties until we thought that none of us had any right to surplus of his own property.
[Muslim].
Commentary: The mention of this Hadith in this chapter reveals that in their social life, particularly in a period of crisis, the Muslims should adopt a co-operative, consolatory and sympathetic attitude towards one another, being willing to give over their superfluous things to the needy Muslims. This commandment, however, is not of essential and binding nature. If it were so, no Muslim could be in a position to amass wealth. This is simply desirable and based on free will. If the common Muslims were possessed of generosity, this moral instruction would have been practised by all and sundry with Muslim society being exemplary in terms of brotherhood and solidarity. Yet, the lack of sublime morals has denuded this precept of its entire import and significance. Small wonder, in Muslim communities there is a general deplorable trend of showing indifference to fellow-Muslims, instead of establishing a worth-emulating example of co-operation and fellow-feeling.

567 وعن سَهلِ بنِ سعدٍ رضي اللَّه عنه أنَّ امرَأةً جَاءَت إلى رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ببُردةٍ مَنسُوجَةٍ ، فقالت : نَسَجتُها بيَديَّ لأكْسُوكَهَا ، فَأَخَذَهَا النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم مُحتَاجاً إلَيهَا ، فَخرَجَ إلَينا وَإِنَّهَا لإزَارُهُ ، فقال فُلانٌ اكسُنِيهَا مَا أحسنَهَا ، فقالَ: « نَعَمْ » فجلَس النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم في المجلِسِ، ثُمَّ رَجعَ فطَواهَا ، ثُمَّ أرسَلَ بهَا إلَيْهِ : فَقالَ لَهُ القَوْمُ : ما أحسَنْتَ، لَبسَهَا النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم مُحْتَاجاً إليها ، ثُمَّ سَألْتَهُ ، وَعَلِمت أنَّهُ لا يَرُدُّ سَائِلاً ، فقالَ : إني وَاللَّهِ ما سَألْتُهُ لأَلْبَسَهَا ، إنَّمَا سَألْتُهُ لِتَكُونَ كَفَنِي . قال سَهْلٌ : فكانت كَفَنَهُ . رواه البخاري .

567. Sahl bin Sa`d (May Allah be pleased with him) reported: A woman brought a woven piece of cloth to Messenger of Allah (PBUH) and said to him: "I have woven this sheet with my own hands for you to wear." He accepted it as he was in need of it. He later came out wearing it as a lower garment. Someone said: "How nice it is! Kindly give it to me." Messenger of Allah (PBUH) said, "Very well." He remained in our company for some time, then he went back, folded it and sent it to the man. The people said (to that man): "You did not do well. Messenger of Allah (PBUH) wore it and he was in need of it, and you asked him for it when you are well aware that he (PBUH) never refuses a request." He said: "I swear by Allah that I did not ask it for wearing. I asked him for it so that it might be my shroud after my death." Sahl (the narrator of this Hadith) said: And in fact it was used as his shroud.
[Al-Bukhari].
Commentary: First, the Hadith is suggestive of accepting a present because the exchange of presents increases mutual love. Messenger of Allah (PBUH) said, "Offer presents to each other as these generate mutual love." Second, the Prophet (PBUH) would never turn down anyone asking for something. Third, it is permissible to get a thing prepared to meet a future need. Fourth, we are allowed to receive a benediction from the pious ones as the Companions did in case of those things which had touched the blessed body of Messenger of Allah (PBUH). Yet, today the benedictory sanction is being misapplied by people. For example, the washing of graves is erroneously taken to be a sacred act. Whereas, going by the Islamic Law, there is no room for the concretion of a grave, still less of washing it. Rather this act is unclean and sacrilegious. Similarly, we see some half-mad and insane people bereft of the sense of purity and cleanliness. Yet, the masses consider them to be ecstatics and even try to seek benediction from them. As a matter of fact, such lunatics are totally unconscious of the obligations of Islam, rather everything else. But the sanity of a man becomes questionable if he considers them saints. Also there are places where some relics, attributed to the Prophet (PBUH), are at display but without historical authenticity. We are supposed to shun them.

568 وعن أبي موسى رضي اللَّه عنه قال : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « إنَّ الأشعَريين إذَا أرملُوا في الغَزْوِ ، أو قَلَّ طعَامُ عِيَالِهم بالمَدِينَةِ ، جَمَعُوا ما كَانَ عِندَهُم في ثوبٍ وَاحدٍ ، ثُمَّ اقتَسَمُوهُ بَيْنَهُم في إنَاءٍ وَاحِدٍ بالسَّويَّةِ فَهُم مِنِّي وَأنَا مِنهُم » متفقٌ عليه .
»أرملُوا « : فَرَغَ زَادُهُم ، أو قَارَبَ الفَرَاغ .

568. Abu Musa (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "When the Ash`ariyun run short of food in the Jihad or when they are at home in Al-Madinah, they collect all the provisions they have in a sheet and then divide it equally among themselves. They are of me and I am of them."
[Al-Bukhari and Muslim].
Commentary: "They are of me and I am of them". These Prophetic words of the Prophet (PBUH) imply nearness to and psychic identity (with some souls) in matter of moral sense, character and good actions. Apart from the

superiority of Ash`ari clan, the Hadith suggests the significance of brotherhood and the sense of togetherness. Particularly there is an emphasis on this point that if in times of crisis and tribulation, people extend co-operation to one another, the have-nots will escape hardship and embarrassment. Herein lies the essence of all the Ahadith of this chapter. The Ash`ariyun are the people of Abu Musa Al-Ash`ari, the Companion (May Allah be pleased with him).

Chapter 63

باب التنافس في أمور الآخرة والاستكثار مما يُتَبَرَّكُ فيه

Competition in matters of the Hereafter

Allah, the Exalted, says:
"Let (all) those strive who want to strive (i.e., hasten earnestly to the obedience of Allah)." (83:26)

569 وعن سهل بن سعدٍ رضي اللَّه عنه أن رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم أُتِيَ بشَرَابٍ ، فشَرِبَ مِنهُ وَعَن يَمِينِهِ غُلامٌ ، وَعَن يسارِهِ الأشْيَاخُ ، فقال لِلْغُلام : « أ تَأذَنُ لي أن أعْطِيَ هؤلاءِ؟ فقالَ الغُلامُ : لا وَاللَّهِ يا رسُولَ اللَّه لا أُوثِرُ بنَصيبي مِنكَ أحداً ، فتَلَّهُ رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم في يَدِهِ . متفقٌ عليه .
»تَلَّهُ « بالتاءِ المثناةِ فوق ، أيْ : وَضَعَهُ ، وَهَذا الغُلامُ هُوَ ابنُ عَبَّاسٍ رضي اللَّه عنهما.

569. Sahl bin Sa`d (May Allah be pleased with him) reported: A drink was brought to the Messenger of Allah (PBUH) and he drank some of it. On his right was a boy and on his left were elderly people. He said to the boy, "Would you permit me to give the rest of this drink to these on my left?" The boy said, "O Messenger of Allah, I would certainly not give preference to anyone in anything that might come to me from you." So he handed over the rest of the drink to him.
[Al-Bukhari and Muslim].
Commentary: The Shari`ah rule says that in order to distribute something in an assembly of people, a beginning should be made from the right side. In the said incident, Ibn `Abbas (May Allah be pleased with them) then a young boy, was sitting on the right side, while the aged people were sitting on the left side. Regard for the age difference demanded that the beginning should have been made from the side of the latter. But the correct way was that the beginning should be made from Ibn `Abbas (May Allah be pleased with them) because he was sitting on the right side. For this reason, the Prophet (PBUH) did not ignore his right of priority due to his young age, rather by seeking his permission he made it clear that priority should be given to a rightful person, irrespective of the fact that he happened to be a child. On the other hand, it was also essential for Ibn `Abbas (May Allah be pleased with them) that in view of respect for elders, he should surrender his right. But he faced a more delicate problem. The cup containing the left-over drink of the Prophet (PBUH) had touched his blessed mouth and this fact prompted Ibn `Abbas i(May Allah be pleased with them) to take lead in benefiting from the benediction. He, therefore, preferred the Prophetic benediction to showing respect to the aged. The Hadith throws light on the requisite respect for the aged as well as highlights the significance of receiving blessing from the pious persons. Besides, it proves the right of priority of the rightful person.

570وعن أبي هريرة رضي اللَّه عنه عَنِ النَّبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم قال : « بيْنَا أيُّوبُ عليه السلام يَغتَسِلُ عُرِيَاناً ، فخَرَّ عَلَيْهِ جَرَادٌ مِن ذَهَبٍ ، فجَعَلَ أيُّوبُ يَحثِي في ثوبِهِ، فنَادَاهُ رَبُّهُ عَزَّ وَجلَّ : يَا أيُّوبُ ، ألَمْ أكُنْ أغْنَيْتُكَ عمَّا ترَى ؟، قال : بَلَى وَعِزَّتِكَ، وَلكِن لا غِنَى بي عَن بَرَكَتِكَ » رواه البخاري .

570. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "While Ayyub (PBUH) the Prophet was taking a bath, naked, a large number of gold locusts fell on him. He tried to collect them in a piece of cloth, when he heard his Rubb (Allah) calling him: `O Ayyub ! Have I not sufficed you to care for what you see (the worldly possessions)?' Ayyub (PBUH) said: `Indeed by Your Power, but I can never do away with Your Blessings.'"
[Al-Bukhari].
Commentary: Prophet Ayyub (PBUH), as the Hadith tells us, started collecting the gold pieces that looked like locusts. As the Hadith involves an aspect of blessedness, it has been included in this chapter. It has two other sides as well: first, one can amass wealth (of course by fair means and by fulfilling the other relevant conditions); second, the Shari`ah allows man to take a bath in the naked state, provided he is all alone and away from all eyes. However, it is commendable if one takes a bath with his private parts being covered, even if there is no one around.

Chapter 64

باب فضل الغني الشاكر وهو من آخذ المال من وجه وصرفه في وجوهه المأمور بها

Excellence of a Grateful Rich Man

Allah, the Exalted, says:
"As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Husna. We will make smooth for him the path of ease (goodness)." (92:5-7)
"And Al-Muttaqun (the pious and righteous) will be far removed from it (Hell). He who spends his wealth for increase in self-purification. And who has (in mind) no favour from anyone to be paid back. Except to seek the Countenance of his Rubb, the Most High. He surely, will be pleased (when he will enter Jannah)." (92:17-21)
"If you disclose your Sadaqat (alms-giving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allah) will expiate you some of your sins. And Allah is Well-Acquainted with what you do." (2:271)
"By no means shall you attain Al-Birr (piety, righteousness - here it means Allah's reward, i.e., Jannah), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well." (3:92)

571 وعن عبدِ اللَّهِ بن مسعودٍ رضي اللَّه عنه قال : قالَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « لا حَسَدَ إلاَّ في اثْنَتَيْن : رَجُلٌ آتَاهُ اللَّهُ مَالاً ، فَسلَّطَهُ على هَلَكَتِهِ في الحَقِّ . ورَجُلٌ آتَاه اللَّهُ حِكْمَةً فُهو يَقضِي بها ويُعَلِّمُهَا » متفقٌ عليه وتقدم شرحه قريباً .

571. Ibn Mas`ud (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Envy is permitted only in two cases: A man whom Alah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it."
[Al-Bukhari and Muslim].
Commentary: This Hadith has already been mentioned. Yet, its relevance with this chapter has prompted us to repeat it here. It lays emphasis on two points. First, if Allah gives wealth to a man, his sense of gratitude should be expressed in his spending it in good ways according to the Divine command. Second, if Allah has endowed somebody with knowledge and wisdom, he should be thankful to his Rubb by way of putting it into practice and by imparting it to others. It means one can aspire for knowledge and richness, provided one's motive is to benefit others. Envy is a bad quality which Muslims must shun. In this Hadith, however, envy (or Ghibtah) refers to the feeling of wishing to have what somebody else has or to be like somebody else without these blessings be taken away from the envied person.

572 وعن ابْن عمر رضي اللَّه عنهما عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « لا حَسَدَ إلاَّ في اثْنَتَين : رَجُلٌ آتَاهُ اللَّه القُرآنَ ، فهو يَقُومُ بِهِ آنَاءَ اللَّيل وآنَاءَ النَّهار . ورَجُلٌ آتَاهُ اللَّه مَالاً . فهوَ يُنْفِقهُ آنَاءَ اللَّيْل وآنَاءَ النَّهار » متفقٌ عليه . « الآنَاءُ » السَّاعَاتُ .

572. Ibn `Umar (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said: "Envy is justified in regard to two types of persons only: a man whom Allah has given knowledge of the Qur'an, and so he recites it during the night and during the day; and a man whom Allah has given wealth and so he spends from it during the night and during the day."
[Al-Bukhari and Muslim].
Commentary: Ahadith permit us to envy (in the positive sense of the word: see commentary on the previous Hadith) only two traits of character of somebody. Grammatically, the texts of these Ahadith imply both feminine and masculine genders. In the preceding Hadith, the word 'knowledge' has been used. It stands for the Word of Allah. To apply and teach knowledge means to put into practise the teachings of the Qur'an. And that includes the recitation of the Qur'an (both in Salat and otherwise), imparting its teaching and passing judgements in its light. From this point of view both the Ahadith convey the similar sense, and similarly we may also read into them two persons or two traits of character.

573 وعَن أبي هُريرة رضي اللَّه عنه أنَّ فُقرَاءَ المُهَاجِرينَ أتَوْا رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم . فقالوا : ذَهَبَ أهْلُ الدُّثُور بِالدَّرَجاتِ العُلَى . والنَّعِيمِ المُقِيم . فقَال : « ومَا ذَاكَ ؟ » فقَالُوا : يُصَلُّونَ كما نُصَلِّي ،

ويَصُومُونَ كمَا نَصُومُ . وَيَتَصَدَّقُونَ ولا نَتَصَدَّقُ ، ويَعتِقُونَ ولا نَعتقُ فقال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « أفلا أعَلِّمُكُمْ شَيئاً تُدركُونَ بِهِ مَنْ سبَقكُمْ ، وتَسْبِقُونَ بِهِ مَنْ بَعْدَكُمْ ولاَ يَكُونُ أحَدٌ أفْضَلَ مِنْكُم إلاَّ مَنْ صَنَعَ مِثْلَ ما صَنَعْتُم ؟ » قالوا : بَلَى يا رسولَ اللَّه ، قالَ : « تُسبحُونَ ، وتحمَدُونَ وتُكَبِّرُونَ ، دُبُر كُلِّ صَلاة ثلاثاً وثلاثِين مَرَّةً » فَرَجَعَ فُقَرَاءُ المُهَاجِرينَ إلى رسولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، فقالُوا : سمِعَ إخْوَانُنَا أهْلُ الأموَالِ بِمَا فعلْنَا ، فَفَعَلوا مِثْلَهُ ؟ فقَالَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « ذلك فضْلُ اللَّهِ يُؤْتِيهِ مَن يشَاءُ »

متفقٌ عليه ، وهذا لفظ روايةِ مسلم .

«الدُّثُورُ » : الأموالُ الكَثِيرَةُ ، واللَّه أعلم .

573. Abu Hurairah (May Allah be pleased with him) reported: Some of the poor Emigrants came to Messenger of Allah (PBUH) and said to him, "The wealthy have obtained all high ranks and everlasting bliss." He asked, "How is that?" They replied: "They offer Salat as we do, and observe Saum (fasting) as we do, but they give in Sadaqah (charity) and we do not, and they emancipate slaves and we cannot." He (PBUH) said, "Shall I not teach you something whereby you will catch up with those who have preceded you and will get ahead of those who follow you, and no one will surpass you unless he does the same as you do?" They said, "Surely, O Messenger of Allah." He said, "Say: Subhan Allah, and Allahu Akbar, and praise Him (by saying Al-hamdu lillah) thirty-three times at the end of every Salat." They returned to him and said: "Our brothers, the possessors of wealth, having heard what we are doing, have started doing the same." Messenger of Allah (PBUH) said, "This is Grace of Allah which He gives to whom He wishes."

[Al-Bukhari and Muslim].

Commentary: The wording of the Hadith apparently reveals that Subhan Allah "Glory be to Allah", Al-hamdu lillah "Praise be to Allah", and Aallhu Akbar "Allah is the Greatest" should be recited thirty-three times. If each group of words is said eleven times, the total number will become thirty-three. But Al-Hafiz Ibn Hajar believes that each formula should be uttered thirty-three times, that is to say, after each prayer "Subhan Allah", "Al-hamdu lillah" and "Allahu Akbar" should be uttered thirty-three times each. But according to some Ahadith, Imam An-Nawawi is of the view that "Allahu Akbar" should be said thirty-four times and in the end "La ilaha illallahu Wahdahu la sharika Lahu, Lahul-mulku wa Lahul-hamdu, wa Huwa `ala kulli shai'in Qadir" (none has the right to be worshipped but Allah, He is One; He has no partners; to Him belongs the dominion and all the praise; and He has power over all things) should be recited. Should we recite them together or separately? Al-Qadi `Iyad is of the opinion that it is better to recite them separately, but Imam An-Nawawi is of the view that both ways are correct. In fact, in both ways the number remains the same. Besides, an addition must not be made to the Sunnah of Messenger of Allah (PBUH). Practically we knew that it is necessary to use the prescription of a physician without making any alteration in its elements; otherwise, it will not work properly. Similarly, there are spiritual benefits, blessings and efficacy in the number told by the Prophet (PBUH). Any alteration in it will nullify its blessing and efficacy. (Fath Al-Bari).

This Hadith reveals how fervently the Companions were inclined towards good and how concerned about surpassing those who were better than them in some forms of good deeds. Indeed, all Muslims are equal with regard to the practice of religious principles. But what gives an edge to the rich over their poor coreligionists are the financial forms of worship, that is, charity and almsgiving, which the latter are unable to do.

Chapter 65

باب ذكر الموت وقصر الأمل

Remembrance of Death and Restraint of Wishes

Allah, the Exalted, says:
"Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Jannah, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing)." (3:185)
"No person knows what he will earn tomorrow, and no person knows in what land he will die..." (31:34)
"...when their term comes, neither can they delay nor can they advance it an hour (or a moment)." (16:61)
"O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers. And spend (in charity) of that with which We have provided you, before death comes to one of you, and he says: `My Rubb! If only You would give me respite for a little while (i.e., return to the worldly life), then I should give Sadaqah (i.e., Zakat) of my wealth, and be among the righteous [i.e., perform Hajj (pilgrimage to Makkah) and other good deeds].' And Allah grants respite to none when his appointed time (death) comes. And Allah is All-Aware of what you do." (63:9-11)
"Until, when death comes to one of them (those who join partners with Allah), he says: `My Rubb! Send me back. So that I may do good in that which I have left behind!' No! It is but a word that he speaks; and behind them is Barzakh (a barrier) until the Day when they will be resurrected. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. Then, those whose Scales (of good deeds) are heavy, they are the successful. And those whose Scales (of good deeds) are light, they are those who lose their ownselves, in Hell will they abide. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured). `Were not My Verses (this Qur'an) recited to you, and then you used to deny them?' They will say: `Our Rubb! Our wretchedness overcame us, and we were (an) erring people. `Our Rubb! Bring us out of this; if ever we return (to evil), then indeed we shall be Zalimun (polytheists, oppressors, unjust, wrong-doers, etc? He (Allah) will say: `Remain you in it with ignominy! And speak you not to Me!' Verily! There was a party of My slaves, who used to say: `Our Rubb! We believe, so forgive us, and have mercy on us, for you are the Best of all who show mercy!' `But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them! Verily! I have rewarded them this Day for their patience, they are indeed the ones that are successful. He (Allah) will say: `What number of years did you stay on earth?' They will say: `We stayed a day or part of a day. Ask of those who keep account.' He (Allah) will say: `You stayed not but a little, if you had only known! Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?'" (23:99-115)
"Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurat (Torah) and the Injeel (Gospel)] before (i.e., Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fasiqun (the rebellious, the disobedient to Allah)." (57:16)

574 وعن ابن عمر رضي اللَّه عنهما قال : أَخَذَ رَسولُ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم بمنكِبي فقال : «كُنْ في الدُّنْيَا كَأَنَّك غريبٌ أَو عابرُ سَبيلِ » وَكَانَ ابْنُ عُمَرَ رضي اللَّه عنهما يقول : إِذا أَمسَيتَ، فَلا تَنْتَظِرِ الصَّبَاح ، وَإِذَا أَصْبَحْتَ ، فَلا تَنْتَظِرِ المَسَاءَ ، وخذ مِن صِحتِكَ لَمَرَضِك وَمِن حَيَاتِكَ لموتِك » رواه البخاري .

574. `Abdullah bin `Umar (May Allah be pleased with them) reported: Messenger of Allah (PBUH) took hold of my shoulders and said, "Be in the world like a stranger or a wayfarer." Ibn `Umar (May Allah be pleased with them) used to say: When you survive till the evening do not expect to live until the morning; and when you survive till the morning do not expect to live until the evening. While in good health (do good deeds) before you fall sick; and while you are alive (do good deeds) before death strikes.
[Al-Bukhari].
Commentary: This Hadith has already been mentioned. Refer to the commentary on Hadith No. 479.

575 وعنه أَنَّ رسول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم قال : « ما حَقُّ امْرِيءٍ مُسلِمٍ لَهُ شَيءٌ يُوصِي فِيهِ . يبيتُ لَيْلَتَيْنِ إلاَّ وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ » متفقٌ عليه . هذا لفظ البخاري .

وفي روايةٍ لمسلمٍ : « يَبِيتُ ثلاثَ لَيَالٍ » قال ابن عمر : مَا مَرَّتْ عَلَيَّ لَيْلَةٌ مُنْذُ سَمِعتُ رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال ذلِكَ إلاَّ وَعِنْدِي وَصِيَّتِي .

575. `Abdullah bin `Umar (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "It is the duty of a Muslim who has something which is to be given as a bequest not to have it for two nights without executing a written will."
[Al-Bukhari and Muslim].
In the narration of Muslim it is narrated as `three nights'. Ibn `Umar (May Allah be pleased with them) said: Since I heard the Messenger of Allah say this, I have never spent a night without having my will with me.
Commentary: The emphasis of Messenger of Allah (PBUH) on the necessity of making a last will shows that man has no knowledge of the time of his death. It is necessary for the rich that they should keep with them a testament so as to leave their affairs settled after their death and to ward off any untoward situation with regard to the distribution of their property among their inheritors.

576 وعن أنس رضي اللَّه عنه قال : خَطَّ النَّبيُّ صلّى اللهُ عَلَيْهِ وسلَّم خُطُوطاً فقال : « هَذا الإنسَانُ وَهَذا أجَلُهُ . فَبَيْنَما هو كَذلِكَ إذ جَاءَ الخطُّ الأقرَبُ » رواه البخاري .

576. Anas (May Allah be pleased with him) reported: The Prophet (PBUH) drew a few lines and said, "One of them represents man and another indicates death; and a man continues like this until the nearest line (i.e., death) overtakes him."
[Al-Bukhari].

577 وعن ابن مسعُودٍ رضيَ اللَّه عنه قال : خَطَّ النَّبيُّ صلّى اللهُ عَلَيْهِ وسلَّم خَطًّا مُربَّعاً ، وخطَّ خَطًّا في الْوَسَطِ خَارِجاً مِنْهُ ، وَخَطَّ خُططاً صِغاراً إلى هَذا الَّذِي في الوَسَطِ مِنْ جَانِبِهِ الَّذِي في الوَسَطِ ، فقَالَ : « هَذَا الإنسَانُ ، وَهَذَا أجَلُهُ مُحِيطاً بِهِ أو قد أحاط بِهِ وَهَذَا الَّذِي هُوَ خَارِجٌ أمَلُهُ وَهَذِهِ الْخطَطُ الصِّغَارُ الأعْرَاضُ ، فَإنْ أخْطَأهُ هَذَا ، نَهَشَهُ هَذا ، وَإنْ أخْطَأهُ هَذا نَهَشَهُ هَذا » رواه البخاري . وَهَذِهِ صُورَتُهُ : الأجل -الأعراض -الأمل

577. Ibn Mas`ud (May Allah be pleased with him) reported: The Prophet (PBUH) drew up a square and in the middle of it he drew a line, the end of which jutted out beyond the square. Further across the middle line, he drew a number of smaller lines. Then he (PBUH) said, "The figure represents man and the encircling square is the death which is encompassing him. The middle line represents his desires and the smaller lines are vicissitudes of life. If one of those misses him, another distresses him, and if that one misses him, he falls victim to another."
[Al-Bukhari].

Commentary: This means that human life is perpetually exposed to mishaps. If man escapes one mishap, he comes across the other one. His life is spent in a continuous struggle against tackling the hostile situations. Besides, his life remains entangled in unending hopes and wishes which are never fulfilled and finally he slips into the iron-grip of death. To sum up, man is ever closer to the border line of death and not supposed to remain unprepared for it. There is no end to wishful thinking and, therefore, he should not adopt a careless attitude towards the inescapable death in the pursuit of illusory hopes. The best course for him is to remain ever-ready for his exit from the worldly stage.

578 وعن أبي هريرة رضيَ اللَّه عنه أنَّ رَسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال : « بَادِرُوا بِالأعْمَالِ سَبْعاً، هَل تَنْتَظِرُونَ إلاَّ فَقراً مُنْسِياً ، أو غِنًى مُطْغِياً ، أوْ مَرَضاً مُفسِداً ، أو هَرَماً مُفَنِّداً، أو مَوتاً مُجْهِزاً ، أو الدَّجَّالَ ، فشَرُّ غَائِبٍ يُنْتَظَرُ ، أو السَّاعَةَ وَالسَّاعَةُ أدْهَى وأمَرُّ ؟» رواهُ الترمذي وقال : حديثٌ حسنٌ .
(ضعيف جداً) . [فيه : محرر بن هاورن ، وهو متروك الحديث .]

578. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Hasten to do good deeds before you are overtaken by one of the seven afflictions." Then (giving a warning) he said, "Are you waiting for poverty which will make you unmindful of devotion, or prosperity which will make you corrupt, or a disease which will disable you, or senility which will make you mentally unstable, or sudden death which will take you all of a sudden, or Ad-Dajjal who is the worst expected, or the Hour; and the Hour will be most grievous and most bitter."
[At-Tirmidhi].
Commentary: The Hadith focuses on seven things which hold back man from the virtuous path. Taking in consideration the turning health and the brief span of life to his account, he is, therefore, apt to gather up good deeds

for the Hereafter because an untoward situation may confront him any moment and render him unable to do good things to his benefit in the otherworldly life.

579 وعنه قالَ : قالَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « أَكْثِرُوا ذِكْرَ هَاذِمِ اللَّذَّاتِ » يَعني المَوْتَ ، رواه الترمذي وقال : حديثٌ حسنٌ .

579. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Remember more often the destroyer of pleasures - death."
[At-Tirmidhi].
Commentary: Being heedful and talking about death checks man from being lost in the worldly pleasures and seductions. We are, therefore, supposed to remember death frequently and to avoid remaining indifferent to post-death affairs and occurrences.

580وعن أبي بن كعب رضي اللَّهُ عنه : كانَ رَسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم إذا ذَهَبَ ثُلثُ اللَّيْلِ، قامَ فقالَ : « يا أيها النَّاسُ اذْكُرُوا اللَّه جَاءَتِ الرَاجِفةُ تَتْبَعُهَا الرَّادِفةُ، جاءَ المَوْتُ بما فِيهِ ، جاءَ المَوْتُ بما فِيهِ » قلتُ : يا رَسُولَ اللَّهِ إني أكْثِرُ الصَّلاةَ عَلَيْكَ ، فكَمْ أجْعَلُ لكَ مِن صَلاتي ؟ قال: « ما شِئْتَ » قُلْتُ الرُّبُعَ ؟ قال : « ما شئْتَ ، فإنْ زِدتَ فَهُوَ خَيْرٌ لكَ » قُلْتُ : فالنِّصْفَ ؟ قالَ « ما شِئْتَ ، فإنْ زِدْتَ فهو خيرٌ لكَ » قُلْتُ : فالثلثين ؟ قالَ : « ما شِئْتَ ، فإنْ زِدْتَ فهو خيرٌ لكَ » قُلْتُ : أجْعَلُ لكَ صَلاتي كُلَّها ؟ قال : إذاً تُكْفي هَمَّكَ، ويُغْفَرُ لكَ ذَنْبُكَ » رواه الترمذي وقال : حديث حسن .

580. Ubayy bin Ka`b (May Allah be pleased with him) reported: When one-third of the night would pass, Messenger of Allah (PBUH) would get up and call out, "O people, remember Allah. The Rajifah (i.e., the first Blowing of the Trumpet which will shake the whole universe and thus cause all life to cease) has come, followed by Ar-Radifah (i.e., the second Blowing of the Trumpet which will restore life and thus mark the Resurrection Day). Death has approached with all that it comprises. Death has approached with all that it comprises." I said: "O Messenger of Allah (PBUH), I frequently invoke Allah to elevate your rank. How much of my supplications should I devote to you?" He said, "You may devote as much as you wish." When I suggested a quarter, he said, "Do whatever you wish, but it will be better for you if you increase it." I suggested half, and he said, "Do whatever you wish, but it will be better for you if you increase." I suggested two-thirds, and he said, "Do whatever you wish but it will be better for you if you increase it." I said, "Shall I devote all my supplications invoking Allah to elevate your rank?" He said, "Then you will be freed from your worries and your sins will be forgiven."
[At-Tirmidhi].
Commentary: The Qur'an exactly corroborates what has been stated in this Hadith. There will be two soundings of the Trumpet. The first will throw the earth and mountains into tremendous convulsions, annihilating all life and disrupting the entire physical structure of the universe. The second - after an indefinite period of time known to Allah Alone - will mark the Resurrection Day and bring forth the whole scenario of the Last Judgement. Messenger of Allah (PBUH) has invited the attention of mankind to the horrendous ordeal awaiting it in the Last Hour. Besides, this Hadith urges the believers to send the maximum greetings to Messenger of Allah (PBUH). It also highlights the excellence of such an invocation. The Qur'an itself makes this demand to the believers:

> "Allah sends His Salat (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad (PBUH)), and also His angels (ask Allah to bless and forgive him). O you who believe! Send your Salat on (ask Allah to bless) him (Muhammad (PBUH)), and (you should) greet (salute) him with the Islamic way of greeting (salutation, i.e., As-salamu `alaikum)." (33:56).

Chapter 66

باب استحباب زيارة القبور للرجال وما يقوله الزائر

Desirability of visiting the Graves for men, and that they should say

581 عن بُرَيْدَةَ ، رضي اللَّهُ عنه ، قال : قال رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « كُنْتُ نَهَيْتُكُمْ عَنْ زِيارَةِ القُبُور فَزُورُوها » رواهُ مسلم .
وفي رواية « فمن أراد أن يزور القبور فليزر فإنها تذكرنا بالآخرة » .

581. Buraidah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "(In the past) I forbade you from visiting graves, but visit them now."
In another narration Messenger of Allah (PBUH) said, "Whoever wants to visit a graveyard, let him do so, because it reminds us of the Hereafter."
[Muslim].
Commentary: The visit to the graves is not only recommendable from a theological point of view but, in the light of the Prophetic saying, it is also compulsory and binding. However, at the dawn of Islam it was forbidden due to the apprehension that the Muslims might relapse into some wrongdoing by harking back to the pre-Islamic memory. But when the Monotheistic Belief took root in their minds and the apprehension of pagan echoings evaporated, the ban on visiting the graves was lifted. Rather an emphasis was laid on such a visit, so that an overpowering thought of death might penetrate a believer's mind as a deterrent force against the promptings of his animal self. The believers must remember death and remember that they will be dead sooner or later. It has been reported that `Umar bin Al-Khattab(May Allah be pleased with him) used to address himself thus: "Death suffices to serve as an admonitor, O `Umar!"

582 وعن عائشَةَ رضي اللَّهُ عنها قالت : كان رسُولُ اللَّهِ ، صَلّى اللهُ عَلَيْهِ وسَلَّم ، كُلَّما كان لَيْلَتها منْ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يَخْرُجُ مِنْ آخِرِ اللَّيْلِ إلى البَقِيع ، فَيقُولُ : « السَّلامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤمِنِينَ ، وأَتَاكُمْ ما تُوعَدُونَ ، غَداً مُؤَجَّلُونَ ، وإنَّا إنْ شَاءَ اللَّهُ بِكُمْ لاحِقُونَ ، اللَّهُمَّ اغْفِرْ لأَهْلِ بَقِيعِ الغَرْقَدِ » رواهُ مسلم .

582. `Aishah (May Allah be pleased with her): reported Whenever it was her turn to spend with Messenger of Allah (PBUH), he used to go to the Baqi` (graveyard in Al-Madinah) at the last part of night and say, "May you be safe, O abode of the believing people. What you have been promised has come to you. You are tarried till tomorrow and certainly we shall follow you if Allah wills. O Allah, forgive the inmates of the Baqi`-al-Gharqad."
[Muslim].
Commentary: The example of Messenger of Allah (PBUH) shows that it is right to visit the graves even at night. But the visitor is required to pray the Prophetic prayer there as it invokes Divine blessing on and pardon to the dead. It may be emphasized here that to greet the dead is a prayer for them. It is not necessary that they should hear it and also respond to it. Allah has the power to make them hear it, too. But ours should not be the belief that the dead do hear and reply. The exact position is known to Allah Alone. We are only supposed to follow the example of Messenger of Allah (PBUH) and say the greeting and prayer as mentioned above.

583 وعن بُرَيْدَةَ رضي اللَّهُ عنهُ ، قال : كَانَ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم يُعَلِّمُهُمْ إذا خَرَجُوا إلى المَقَابِرِ أنْ يقُولَ قَائِلُهُم : « السَّلامُ عَلَيكُمْ أَهْلَ الدِّيارِ مِنَ المُؤْمِنِينَ والمُسْلِمِينَ وَإنَّا إنْ شَاءَ اللَّهُ بِكُمْ لاَحِقُونَ ، أَسْأَلُ اللَّه لَنَا وَلَكُمُ العافِيَةَ » رواه مسلم .

583. Buraidah (May Allah be pleased with him) reported: The Prophet (PBUH) used to teach them (i.e., the Companions) whenever they came out to visit the graveyard to say: "As-salamu `alaikum ahlad-diyyari minal-Mu'minina wal-Muslimina, wa inna in sha' Allahu bikum lahiqun. As'alul-laha lana wa-lakumul- `afiyyah (May you be safe, O inmates of the abodes of the believers and the Muslims, and if Allah pleases, we shall follow you, we pray to Allah for well-being for ourselves and for you)."
[Muslim].
Commentary: This Hadith has a provision for a believer to visit the graveyard and to pray for his dead relatives, because the prayer of the living benefits the departed souls.

584وعن ابن عَبَّاسٍ ، رَضِيَ اللَّه عنهما ، قال : مَرَّ رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم بقُبورٍ بالمَدِينَةِ فَأَقبَلَ عَلَيْهِمْ بوَجْهِهِ فقالَ : « السَّلامُ عَلَيْكُمْ يا أَهْلَ القُبُورِ ، يَغْفِرُ اللَّهُ لَنا ولَكُمْ ، أَنْتُم سَلَفُنا ونحْنُ بالأَثَرِ » رواهُ الترمذي وقال : حديثٌ حسن .

584. Ibn `Abbas (May Allah be pleased with them) reported: Messenger of Allah (PBUH) passed by the graves at Al-Madinah. He turned his face towards them and said, "May you be granted safety, O inmates of the graves. May Allah forgive us and you. You have preceded us, and we are to follow."
[At-Tirmidhi].
Commentary: Imam At-Tirmidhi considers it as a credible Hadith and Imam An-Nawawi has also reduced it to writing without `ifs' and `buts'. However, Shaikh Al-Albani calls it undependable from the viewpoint of the chain of reporters. For a detailed study, one may refer to Ahkam Al-Jana'iz by Al-Albani, page 197.

Chapter 67

باب كراهية تمني الموت بسبب ضرر نزل به ولا بأس به لخوف الفتنة في الدين

Abomination of longing for Death

585 عنْ أبِي هُريرة رضيَ اللَّهُ عنه أنَّ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « لا يَتَمَنَّ أحَدُكُمُ المَوْتَ إمّا مُحسِناً ، فَلَعلَّهُ يَزْدادُ ، وَإمَّا مُسِيئاً فَلَعَلَّهُ يَسْتَعْتِبُ » متفقٌ عليه، وهذا لفظ البخاري .
وفي روايةٍ لمسلم عن أبي هُريْرة رضي اللَّهُ عنه عَنْ رسُول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قال : « لا يَتَمَنَّ أَحَدُكُمُ المَوْتَ ، وَلا يَدْعُ بِهِ مِنْ قبْلِ أنْ يَأْتِيَهُ ، إنَّهُ إذا ماتَ انْقطعَ عَمَلُهُ ، وَإنَّهُ لا يَزِيدُ المُؤْمِنَ عُمْرُهُ إلاَّ خَيراً » .

585. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "None of you should wish for death. If he is righteous, perhaps he may add to (his) good works, and if he is a sinner, possibly he may repent (in case he is given a longer life)."
[Al-Bukhari].
In Muslim, Abu Hurairah (May Allah be pleased with him) reported : Messenger of Allah (PBUH) said, "Let none of you wish for death, nor he ask for it before it comes to him, because when he dies, his actions will be terminated; certainly the age of a (true) believer does not add but good."
Commentary: This Hadith forbids a believer to wish for his death as the longevity of his age suits him by all means. The longer he lives, the greater degree of progress will he make in virtues pursuits. And in case he infringes upon the Shari`ah rules, he may perhaps incline towards penitence. A believer should, therefore, consider his life as a boon and try his utmost to do good things.

586 وعن أنسٍ رضي اللَّه عنه قال : قالَ رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : لا يَتَمَنَّيَنَّ أحَدُكُمُ المَوْتَ لِضُرٍّ أصَابَهُ فَإنْ كانَ لابُدَّ فاعِلاً ، فلْيَقُل : اللَّهُمَّ أحْيِني ما كانَتِ الحَياةُ خَيْراً لي ، وتَوَفَّني إذا كانَتِ الوفاةُ خيراً لي » متفقٌ عليه .

586. Anas bin Malik (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Let none of you wish for death on account of an affliction that befalls him. If he has no alternative, let him pray: `Allahumma ahyine ma kanatil-hayatu khairan li, wa tawaffani idha kanatil-wafatu khairan li (O Allah! Give my life so long as the life is good for me, and take away my life if death is good for me)'."
[Al-Bukhari and Muslim].
Commentary: Here, too, a believer has been prevented from wishing for death. Because it betrays that he is far from agreeing to what Allah wills or has ordained. If at all his wishing becomes intense and indispensable under the pressure of circumstances, he should pray in the Prophetic words mentioned in the Hadith above.

587وعَنْ قيس بن أبي حازِمٍ قال : دَخَلْنَا عَلَى خَبَاب بنِ الأرَتِّ رضيَ اللَّهُ عنهُ نَعُودُهُ وَقدِ اكْتَوى سَبْعَ كَيَّاتٍ فقال : إنَّ أصْحابنا الَّذِينَ سَلَفُوا مَضَوْا ، ولَم تَنْقُصْهُمُ الدُّنْيا ، وإنَّا أصَبْنَا ما لا نجِدُ لَهُ مَوْضِعاً إلاَّ التراب ولَوْلاَ أنَّ النَّبيَّ صلّى اللهُ عَلَيْهِ وسلَّم نهانا أنْ نَدْعُوَ بالموْتِ لَدَعَوْتُ بِهِ ثُمَّ أتَيْنَاهُ مَرَّةً أُخْرَى وهُوَ يَبْني حائطاً لَهُ ، فقال : إنَّ المُسْلِمَ لَيُؤْجَرُ في كُلِّ شَيءٍ يُنْفِقُهُ إلاَّ في شَيءٍ يَجْعَلُهُ في هذا التُرابِ . متفقٌ عليه ، وهذا لفظ رواية البخاري .

587. Qais bin Abu Hazim (May Allah be pleased with him) reported: I went to visit Khabbab bin Aratt (May Allah be pleased with him) during his illness. He had been cauterized in seven places. He said: "Our companions who have died have left (this world) without having enjoyed the pleasures of the world (in order to get a great full reward in the Hereafter) while we have amassed wealth exceeding our needs for which there is no place to keep except in the earth. Had Messenger of Allah (PBUH) not prohibited us from longing for death, I would have prayed for it." Then we visited him again and he was building a wall. He said: "There is a reward in store for a Muslim in respect of everything on which he spends except for something he places in the earth (i.e., something exceeding our needs or essentials)."
[Al-Bukhari and Muslim].

Commentary: This Hadith forbids a believer to wish for his death as the longevity of his age suits him by all means. The longer he lives, the greater degree of progress he will make in the pursuit of virtues. And in case he infringes upon the Shari`ah rules, he may perhaps incline towards penitence. A believer should, therefore, consider his life as a boon and try his utmost to do good things .

Chapter 68

باب الورع وترك الشبهات

Leading an Abstemious Life and refraining from the Doubtful

Allah, the Exalted, says:
"...you counted it a little thing, while with Allah it was very great." (24:15)
"Verily, your Rubb is Ever Watchful (over them)." (89:14)

588 وعن النُّعمان بن بَشيرٍ رضيَ اللَّه عنهما قال : سمِعْتُ رسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم يَقُولُ : «إنَّ الحَلاَلَ بَيِّنٌ ، وإنَّ الحَرامَ بَيِّنٌ ، وَبيْنَهما مُشْتَبِهاتٌ لاَ يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاس ، فَمَن اتَّقى الشُّبُهاتِ ، اسْتَبْرَأَ لِدِينِهِ وعِرْضِهِ ، ومَنْ وقَعَ في الشبُهاتِ ، وقعَ في الحَرامِ ، كالرَّاعي يرْعى حَوْلَ الحِمى يُوشِكُ أَنْ يَرْتَع فِيهِ ، أَلاَ وإنَّ لِكُلِّ مَلِكٍ حِمىً ، أَلاَ وَإنَّ حِمَى اللَّهِ مَحَارِمهُ ، أَلاَ وإنَّ في الجسدِ مُضغَةً إذا صلَحَت صَلَحَ الجسدُ كُلُّهُ ، وَإذا فَسدَتْ فَسدَ الجَسَدُ كُلُّهُ : أَلاَ وَهِيَ القَلْبُ » متفقٌ عليه . ورَوَياه مِنْ طُرُقٍ بأَلْفاظٍ مُتَقارِبَةٍ .

588. An-Nu`man bin Bashir (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not know. So he who guards against doubtful things keeps his religion and his honour blameless. But he who falls into doubtful things falls into that which is unlawful, just as a shepherd who grazes his cattle in the vicinity of a pasture declared prohibited (by the king); he is likely to stray into the pasture. Mind you, every king has a protected pasture and Allah's involved limits is that which He has declared unlawful. Verily, there is a piece of flesh in the body, if it is healthy, the whole body is healthy, and if it is corrupt, the whole body is corrupt. Verily, it is the heart."
[Al-Bukhari and Muslim].
Commentary: There are such meeting-points between what is permissible and what is not permissible in the matter of religion of which the majority of people are ignorant. If man abstains from them, it means that he is keeping his duty to Allah. Yet, if he is involved in them without caring for what is allowable or unallowable, he may be supposed to have outstepped the Divine limits. Businessmen and traders are particularly warned here to avoid things of dubious nature and are urged to adopt only that pattern which is lawful. Another important point underlying this Hadith concerns the heart. Its purity or impurity directly affects the human conduct in a good or bad way. It is, therefore, absolutely necessary to cleanse the heart of all wiles and impurities, and this is not possible without sound Faith and consciousness of Allah.

589 وعن أنسٍ رضيَ اللَّهُ عنه أنَّ النَبيَّ صلّى اللهُ عَلَيْهِ وسلَّم وَجَدَ تَمْرَةً في الطَّريق ، فقالَ: « لَوْلاَ أنِّي أخافُ أنْ تَكُونَ مِنَ الصَّدَقةِ لأكَلْتُها » . متفقٌ عليه .

589. Anas bin Malik (May Allah be pleased with him) reported: The Prophet (PBUH) found a dry date-fruit lying in the way and said, "Had it not been for fear of being from charity I would have eaten it."
[Al-Bukhari and Muslim].
Commentary: As Sadaqah and Zakat were forbidden to Messenger of Allah (PBUH) and the members of his family, he avoided to eat the date-fruit he had found in the way because he was not sure about the allowability of its nature. It is a lesson for a Muslim that he should stay away from a thing when he doubts its lawful aspect. The previous Hadith also confirms this view. Moreover, we come to know that the use of an insignificant thing found in the way is not forbidden. Similarly, one is permitted to pick up an eatable thing - provided it is not dubious - and eat it because it involves both humility and regard for a blessing.

590 وعن النَّوَّاس بن سَمعانَ رضي اللَّه عنه عن النبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم قال : « البرُّ حُسنُ الخُلُق وَالإثمُ ما حاكَ في نفْسِك ، وكَرِهتَ أنْ يَطَّلِعَ عَلَيْهِ النَّاسُ » رواه مسلم .
»حاكَ « بالحاءِ المهملة والكاف ، أيْ تَرَدَّدَ فيه .

590. An-Nawwas bin Sam`an (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Piety is good manner, and sin is that which creates doubt and you do not like people to know of it."
[Muslim].
Commentary: Islam lays much importance on courteous behaviour and also explains and stresses its different aspects. To meet people cheerfully, to avoid causing trouble to them, rather to try to make things convenient and comfortable to them, to do social service, to extend co-operation to others in good things and to be generous, and to

like for others also that you like for yourself, are all forms of moral behaviour that are counted as virtues in Islam. All that is bad and vicious is considered by Islam as sinful. This Hadith describes two signs of a sin. First, man should feel scruples in committing it. Second, one does not like others being informed about it. The Hadith further tells us that human nature leads man to correct conclusions and keeps him away from evils, provided it has not been deformed by the environment and bad company.

591 وعن وابصة بن مَعْبدٍ رضيَ اللَّه عنه قال : أَتَيْتُ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم فقال: « جِئْتَ تسألُ عن البرِّ ؟ » قلت : نعم ، فقال : « استْفَتِ قلْبَكَ ، البرُّ : ما اطْمَأَنَّتْ إِلَيْهِ النَّفْسُ ، واطْمَأَنَّ إِلَيْهِ القلْبُ ، والإِثمُ ما حاكَ في النَّفْسِ وتَردَّدَ في الصَّدْرِ ، وإنْ أَفْتَاكَ النَّاسُ وَأَفْتوكَ » حديثٌ حسن ، رواهُ أحمدُ ، والدَّارمِيُّ في « مُسْنَدَيْهِما » .

591. Wabisah bin Ma`bad (May Allah be pleased with him) reported: I went to Messenger of Allah (PBUH) and he asked me, "Have you come to inquire about piety?" I replied in the affirmative. Then he said, "Ask your heart regarding it. Piety is that which contents the soul and comforts the heart, and sin is that which causes doubts and perturbs the heart, even if people pronounce it lawful and give you verdicts on such matters again and again."
[Ahmad and Ad-Darmi].
Commentary: There are two points about this Hadith. First, it is one of the miracles of Messenger of Allah (PBUH) who discovered the nature of the question before it was put to him. Second, man's heart is the biggest guide to him and he, therefore, should keep his heart illuminated with the light of Faith so as to continue receiving guidance from it.

592 وعن أبي سِرْوَعَةَ بكسر السين المهملة وفتحها عُقْبَةَ بن الحارثِ رضي اللَّهُ عنهُ أَنَّهُ تَزَوَّجَ ابْنَةً لأبي إِهاب بن عَزيزٍ ، فَأَتَتْهُ امْرَأَةٌ فقالت : إِنِّي قد أَرْضَعْتُ عُقْبَةَ وَالتي قدْ تَزَوَّجَ بها ، فقال لها عُقبةُ : ما أَعْلَمُ أَنَّكِ أَرضَعْتِني ولاَ أَخْبَرتِني ، فركِبَ إِلى رسُولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم بالمَدِينَةِ ، فسأَلَهُ ، فقال رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « كَيْفَ ، وَقدْ قِيلَ ؟» ففارقهَا عُقْبَةُ ونكَحَتْ زَوْجاً غيرَهُ . رواهُ البخاري .
»إِهَابٌ » بكسر الهمزة ، وَ « عزيزٌ » بفتح العين وبزاي مكرّرة .

592. `Uqbah bin Al-Harith (May Allah be pleased with him) reported that he had married a daughter of Abu Ihab bin `Aziz and a woman came to him and said she had suckled both `Uqbah and the woman whom he had married, to which he replied: "I am not aware that you suckled me, and you did not inform me." So he (`Uqbah) rode to Messenger of Allah (PBUH) in Al-Madinah and put the matter before him. The Messenger of Allah (PBUH) said, "How can you continue (to be her husband) after what you have been told?" `Uqbah (May Allah be pleased with him) therefore divorced her and she married another man.
[Al-Bukhari].
Commentary: Opinions differ about the evidence of a woman. But it is so about financial matters and Hudud (punishments) and Qisas (retaliation in punishment). For example, regarding the first, the Qur'an says that the evidence of two women is equal to that of one man. Similarly, the `Ulama' have not trusted the evidence of a woman about matters concerning Hudud and Qisas, rather they have considered in this connection, the evidence of man indispensable. However, they are all unanimous in accepting the evidence of even a single woman in matters of which men are uninformed. These, for instance, include the problems of a child's birth and its legitimacy and the weak points of women. And the argument is supported by this Hadith. When the woman gave evidence that she had suckled both the husband and the wife and was the foster-mother of the two, they separated from each other. Also, Messenger of Allah (PBUH) declared their wedlock untenable. The Hadith urges us to dispense with what is doubtful in order to be on the safe side in matters of religion.

593 وعن الحَسَنِ بن عَليٍّ رضيَ اللَّهُ عنهما ، قال : حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : «دَعْ ما يَريبُكَ إِلى مَا لا يريبُكَ » رواهُ الترمذي وقال حديث حسن صحيح.
ومعناهُ : اتْرُكْ ما تَشُكُّ فِيهِ ، وخُذْ ما لا تَشُكُّ فِيهِ .

593. Hasan bin `Ali (May Allah be pleased with them) reported: I have retained these words of Messenger of Allah (PBUH), "Leave what causes you doubt and turn to what does not cause you doubt."
[At-Tirmidhi].
Commentary: This Hadith, as also mentioned previously, urges a believer to give up what appears to him doubtful.

594 وعن عائشة رضيَ اللَّهُ عنها ، قالت : كانَ لأبي بَكْرٍ الصِّدِّيق ، رضيَ اللَّهُ عنهُ غُلامٌ يُخْرِجُ لَهُ الخَرَاجَ وكانَ أَبو بَكْرٍ يَأْكُلُ مِنْ خَرَاجِهِ ، فَجَاءَ يَوماً بِشَيءٍ ، فأَكَلَ مِنْهُ أَبو بَكْرٍ ، فَقَالَ لَهُ الغُلامُ : تَدْري مَا هَذا ؟ فَقَالَ

أبُو بَكْرٍ: ومَا هُوَ ؟ قالَ : كُنْتُ تَكَهَّنْتُ لإِنْسَانٍ في الجاهِلِيَّةِ ومَا أُحْسِنُ الكَهَانَةَ إلاَّ أنِّي خَدَعْتُهُ ، فَلَقِيَنِي ، فَأعْطَانِي بِذلكَ هَذَا الذي أكَلْتَ مِنْهُ ، فَأدْخَلَ أبُو بَكْرٍ يَدَه فقاءَ كُلَّ شَيءٍ في بَطْنِهِ ، رواه البخاري .
»الخَرَاجُ « : شَيءٌ يَجْعَلُهُ السَّيِّدُ عَلى عَبْدِهِ يُؤَدِّيهِ إلى السيِّد كُلّ يومٍ ، وبَاقِي كَسبِهِ يَكُونُ للعَبْدِ .

594. `Aishah (May Allah be pleased with her) reported: Abu Bakr (May Allah be pleased with him) had a slave who brought him his earnings and Abu Bakr (May Allah be pleased with him) would eat from it. One day he brought him something and when Abu Bakr (May Allah be pleased with him) had eaten some of it, the slave asked him whether he knew where he had got that (food) from, Abu Bakr (May Allah be pleased with him) asked what it was, and he replied: I acted as a soothsayer for a man in the pre-Islamic period, and not being good at it, I deceived him; today he met me and he rewarded me for that soothsaying what you have eaten. Abu Bakr (May Allah be pleased with him) put his hand in his mouth and vomited up all that he had eaten.
[Al-Bukhari].
Commentary: Soothsaying was prevalent in the pre-Islamic Arab society. Islam brought an end to it and declared its income unlawful. That was the reason when Abu Bakr (May Allah be pleased with him) came to know that what he had eaten had been accrued to the slave from soothsaying, he vomited it up. The incident reflected his extreme continence and aversion to pagan customs and propensities.

595 وعن نافِعٍ أنَّ عُمرَ بنَ الخَطَّابِ رَضيَ اللَّهُ عَنْهُ ، كَانَ فَرَضَ للْمُهاجِرينَ الأوَّلِين أربَعَةَ آلافٍ ، وفَرَضَ لابْنِهِ ثلاثة آلافٍ وخَمْسَمائةٍ ، فقِيلَ لَهُ : هُوَ مِنَ المُهاجِرينَ فَلِم نَقَصْتَهُ؟ فقال : إنَّما هَاجَر بهِ أبُوه يَقُولُ : لَيْسَ هُوَ كَمَنْ هَاجَرَ بِنَفْسِهِ . رواهُ البخاري .

595. Nafi` (May Allah be pleased with him) reported: `Umar bin Al-Khattab (May Allah be pleased with him) fixed the payment amounting to four thousand dirhams for each of the early Emigrants, but for his son, he fixed only three thousand five hundred. He was asked: "He is also an (early) Emigrant, why have you fixed a lesser sum for him?" He said: "It was his father who took him along with him. He is not like one who emigrated by himself."
[Al-Bukhari].
Commentary: This Hadith throws light on `Umar's fairness, fear of Allah, uprightness and sense of custodianship. The annual allowance which he got fixed from the treasury for his son was five hundred dirhams less than that given to other Muhajirun. His plea was that since the recipient had migrated to Al-Madinah accompanied by his parents, his grade should have been less as compared to those Muhajirun who had emigrated voluntarily.

596 وعن عطِيَّة بنِ عُرْوة السَّعْدِيِّ الصَّحَابيِّ رضيَ اللَّه عنهُ قالَ . قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم « لايبلغ العبدُ أنْ يكون من المتقين حتى يَدَعَ مالا بَأس بهِ حَذراً مما بهِ بَأسٌ)).
رواهُ الترمذي وقال : حديثٌ حسن .
(ضعيف) [فيه : عبد الله بن يزيد الدمشقي وهو ضعيف].

596. `Atiyyah bin `Urwah As-Sa`di (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "No one will attain complete righteousness until he abandons (certain) unobjectionable (but doubtful) things so as to remain on his guard against something objectionable."
[At-Tirmidhi].

Chapter 69

باب استحباب العزلة عند فساد الزمان أو الخوف من فتنة في الدين أو وقوع في حرام وشبهات ونحوها

Desirability of Seclusion at times of corruption committed by the people of the World

Allah, the Exalted, says:
"So flee to Allah (from His Torment to His Mercy - Islamic Monotheism), verily, I (Muhammad (PBUH)) am a plain warner to you from Him." (51:50)

597 وعن سعد بن أبي وقَّاص رضي اللَّه عنه ، قال : سَمِعْتُ رَسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم يَقُول: « إنَّ اللَّه يحِبُّ العَبدَ التَّقِيَّ الغَنِيَّ » رواه مسلم .
والمُرَاد بـــ « الغنِيِّ » : غَنِيُّ النَّفْس . كما سَبَقَ في الحديث الصحيح .

597. Sa`d bin Abu Waqqas (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Allah loves a slave who is pious, free of all wants and the unnoticed."
[Muslim].
Commentary: Isolation, according to this Hadith, is recommendable for the obedience and worship of Allah. It is particularly approved when the prevalent corruption and social intercourse endanger religion, or its implementation looks no more feasible.

598 وعن أبي سعيد الخُدريِّ رضي اللَّه عنه قال : قال رَجُلٌ أيُّ النَّاس أفضَلُ يارسول اللَّه ؟ قال : « مُؤْمِنٌ مجَاهِدٌ بِنَفسِهِ وَمَالِهِ في سبيل اللَّه » قال : ثم من ؟ قال : «ثم رَجُلٌ مُعتَزِلٌ في شِعْبٍ مِن الشِّعَاب يَعبُدُ رَبَّه » .
وفي روايةٍ « يتَّقِي اللَّه . ويَدَعُ النَّاس مِن شَرِّهِ » متفقٌ عليه .

598. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: Someone asked Messenger of Allah (PBUH): "Who is the best man?" He (PBUH) answered, "A believer who strives in the Cause of Allah with his life and his wealth." The man asked: "Who is the next?" He said, "One who retires into a narrow valley and worships his Rubb." Another narration is: Messenger of Allah (PBUH) said, "One who fears Allah and safeguards people against his own mischief."
[Al-Bukhari and Muslim].
Commentary: Here Jihad is counted as the supreme virtue and next to it comes the superiority of a man who takes to seclusion with this intention that he will worship Allah and keep away the evil of his animal self from the people.

599 وعنه قالَ : قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم : « يُوشِكُ أنْ يَكُونَ خَيْرَ مَال المُسْلِم غَنَمٌ يَتَّبَعُ بهَا شَعَفَ الجِبَال . ومواقِعَ الْقَطْر يفِرُّ بدِينِهِ من الفِتَن » رواه البخاري .
و « شَعَفَ الجِبَال » : أعْلاَهَا .

599. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "The best possession of a Muslim will be a herd of sheep with which he retires to the top of a mountain or places where rain is expected to fall (pastures) so as to safeguard with his faith from tribulation."
[Al-Bukhari].
Commentary: At a certain period of history, says the Hadith, the virus of moral corruption will spread among people so perilously and so widely that, while living amongst them, one will hardly be able to save his religion. In such circumstances, there will be no other alternative than to escape from cities to save religion. Today, moral crisis faces the Islamic countries. The result is that the grip of religion over people is loosening day by day, rather they are constantly suffering the loss of religious values and principles. No wonder the work of the establishment and practice of religion is becoming more and more trying for the religious-minded people.

600 وعنْ أبي هُريرة رضيَ اللَّه عنْه . عن النَّبيِّ صلّى اللهُ عَلَيْهِ وسَلَّم قال : « ما بَعَثَ اللَّه نَبيًّا إلاَّ رَعَى الْغَنَمَ » فقال أصْحابُه : وَأنْتَ ؟ قالَ : « نَعَمْ ، كُنْتَ أرْعَاهَا عَلى قراريط لأهْلِ مَكَّةَ » رواه البخاري .

600. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Every Prophet has tended sheep". He was asked: "And did you?" He replied, "Yes, I tended them for a few carats for the Makkans." [Al-Bukhari].

Commentary: The Prophet (PBUH) used to graze the sheep of Makkans for a few carats (a carat is one-twentieth, or a bit more, of a dinar). This practice was indeed a Divine training for the Prophets so that it might be easier for them to deal with humans and forbear afflictions which came to them from men. A shepherd indeed needs greater patience and forbearance to look after his herd. This practice proved useful to the Prophets. Moreover, this Hadith is suggestive of the adoption of a lawful occupation, no matter how people may look askance at it. That was the reason why the Prophets took such occupations.

601 وعنه عَنْ رسولِ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم أنه قال : « مِنْ خَيرِ مَعَاشِ النَّاسِ رَجُلٌ مُمْسِكٌ عِنَانَ فرسِهِ في سَبيلِ اللَّه ، يَطيرُ عَلى مَتنِهِ ، كُلَّمَا سَمِعَ هَيْعَةً أوْ فَزْعَةً ، طارَ عَلَيْهِ يَبْتَغِي الْقتلَ ، أو المَوْتَ مظانَّه ، أوْ رَجُلٌ في غُنَيمَةٍ في رَأسِ شَعَفَةٍ مِن هَذِهِ الشَّعَفِ ، أوْ بَطنِ وادٍ مِن هَذِهِ الأَودِيَةِ ، يُقِيمِ الصَّلاةَ ويُؤتي الزَّكاةَ ، ويَعْبُد رَبَّهُ حتَّى يَأْتِيَهُ اليَقِينُ ليَسَ مِنَ النَّاسِ إلاَّ في خَيْرٍ » رواه مسلم .

«يَطِيرُ » أي يُسرع . « ومَتْنُهُ » : ظَهْرُهُ . « وَالهَيْعَةُ » : الصوتُ للحربِ . «وَالفزَعَةُ»: نحوهُ . وَ « مَظَانُّ الشَّيءِ » : المواضع التي يُظَنُّ وجودُه فيها . « والغُنَيمَةُ » بضم الغين تصغير الغنم . « الشَّعْفَةُ » بفتح الشِّين والعين : هي أعْلَى الجبَل .

601. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "The best of people is a man who is holding his horse's rein in the way of Allah (in Jihad) and is galloping towards the place wherever he hears a call for war or detects a note of danger; he goes on proceeding, seeking martyrdom or death wherever it is expected. And a man who retires with some sheep in a mountainside or a valley. He performs Salat regularly and pays the Zakat, continues worshipping his Rubb, till death overtakes him. He does not interfere in the affairs of the people except for betterment."
[Muslim].

Commentary: Herein two types of men have been counted as the best of all. First, such man who remains engaged in the preparation for Jihad, being ever-ready for it. Second is the man who flees townships and takes shelters in a mountain or jungle, living on a few sheep; the motive behind his shift is the preservation and practice of his Faith and religion.

Chapter 70

Excellence of mixing with People and attending their social activities

Imam An-Nawawi says: Remember! Mixing with people in the way I have mentioned earlier is most desirable. This was the way of Messenger of Allah (PBUH) and other Prophets of Allah, the Righteous Caliphs (May Allah be pleased with them), the followers of the Companions, scholars and pious people. The majority of the followers of the Companions and their followers adopted it. Imam Ash-Sha-fi`i, Imam Ahmad and the majority of other jurists followed it.

Allah, the Exalted, says:

"Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety)." (5:2)

The Quranic Verses on the subject are many and well-known.

Chapter 71

باب التواضع وخفض الجناح للمؤمنين

Modesty and Courtesy towards the Believers

Allah, the Exalted, says:
"And be kind and humble to the believers who follow you." (26:215)
"O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers." (5:54)
"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [he is one of the Muttaqun (the pious)]." (49:13)
"So ascribe not purity to yourselves. He knows best him who fears Allah and keeps his duty to Him [i.e., those who are Al-Muttaqun (the pious)]." (53:32)
"And the men on Al-a`raf (the wall) will call unto the men whom they would recognise by their marks, saying: `Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?' Are they those, of whom you swore that Allah would never show them mercy. (Behold! It has been said to them): `Enter Jannah, no fear shall be on you, nor shall you grieve.''' (7:48,49)

602 وعن عِيَاض بن حِمَارٍ رضي اللَّه عنه قال : قال رسول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم : « إن اللَّه أوحَى إليَّ أنْ تَواضَعُوا حتى لا يَفْخَرَ أحَدٌ علَى أحدٍ ، ولا يبغِيَ أحَدٌ على أحَدٍ » رواه مسلم .

602. `Iyad bin Himar (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Allah has revealed to me that you should humble yourselves to one another. One should neither hold himself above another nor transgress against another."
[Muslim].
Commentary: To treat each other humbly, leniently and lovingly is understood as humility. One, under this principle, is also required not to despise anybody on the basis of wealth, social distinction and lineage. Moreover, one should also not adopt an unkind attitude towards others. Besides, if Allah has bestowed honour on somebody, he is supposed to be grateful to Him, instead of behaving disrespectfully towards people and subjecting them to unkindness and tyranny.

603 وعَنْ أبي هريرة رضي اللَّه عنه أن رسول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم قال : « ما نَقصَتْ صَدَقة من مالٍ ، وما زاد اللَّه عَبداً بعفوٍ إلاَّ عِزّاً ، ومَا تَوَاضَعَ أحَدٌ للَّهِ إلاَّ رَفَعَهُ اللَّهُ » رواه مسلم.

603. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Wealth does not diminish by giving Sadaqah (charity). Allah augments the honour of one who forgives; and one who serves another seeking the pleasure of Allah, Allah will exalt him in ranks."
[Muslim].
Commentary: Apparently giving in Sadaqah (charity) decreases wealth, but Allah fairly compensates an almsgiver by increasing his wealth. Otherwise, he is sure to receive the best recompense in the Hereafter which will make good his loss. Or, Allah blesses the rest of his wealth in such a way that the sense of loss is removed from his mind. As for a lenient and humble attitude, it is sometimes mistaken by man for his humiliation. But Messenger of Allah (PBUH) calls such an impression as erroneous. Indeed, humility increases his honour and dignity. And as regards the Hereafter, the best reward is bound to accrue to him when he will be blessed with spiritual heights.

604 وعن أنس رضي اللَّه عنه أنَّهُ مَرَّ عَلَى صِبيانٍ فسَلَّم عَلَيْهِم وقال : كان النَّبيُّ صلّى اللهُ عَلَيْهِ وسَلَّم يَفْعَلُهُ . متفقٌ عليه .

604. Anas (May Allah be pleased with him) passed by some children and greeted them (by saying As-salamu `alaikum to them). Then he said: The Prophet (PBUH) used to do the same.
[Al-Bukhari and Muslim].
Commentary: To greet (saying As-salamu `alaikum) small children is an excellent expression of humbleness. Similarly, a believer is under obligation to greet his wife and children while entering his home, and this will be a sign of his humbleness as well. Besides, he is also supposed to greet his subordinates, servants and other lowly

people. Escape from it is an indication of pride and arrogance and shows a deviation from the practice of the Prophet (PBUH) which is enough to incur the displeasure of Allah.

605 وعنه قال : إنْ كَانَتِ الأمَةُ مِن إمَاءِ المَدِينَةِ لَتَأخُذُ بيَدِ النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم ، فَتَنْطَلِقُ بهِ حَيثُ شَاءَتْ . رواه البخاري .

605. Anas bin Malik (May Allah be pleased with him) reported: A slave-girl of Al-Madinah would take hold of the hand of the Prophet (PBUH) and take him wherever she desired.
[Al-Bukhari].
Commentary: This Hadith throws light on the sublime courtesy and unique humbleness of Messenger of Allah (PBUH) as well as his passion to meet the wants of the needy. It provides all the Muslims with a worth-emulating example. The Hadith does not mean that the slave-girl would actually touch the Prophet's hands, but that he would show humbleness to all kinds of people, be they young or old, rich or poor, men or women.

606 وعن الأسوَد بن يَزيدَ قال : سُئلَتْ عَائِشَةُ رضيَ اللَّه عنها : ما كانَ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم يَصنعُ في بَيْتِهِ ؟ قالت : كان يَكُون في مِهْنَةِ أَهْلِهِ يَعني : خِدمَةِ أهلِه فإذا حضرَتِ الصَّلاة ، خَرَجَ إلى الصَّلاةِ ، رواه البخاري .

606. Al-Aswad bin Yazid (May Allah be pleased with him) reported: `Aishah (May Allah be pleased with her) was asked: "What did Messenger of Allah (PBUH) used to do inside his house?" She answered: "He used to keep himself busy helping members of his family, and when it was the time for Salat (the prayer), he would get up for prayer."
[Al-Bukhari].
Commentary: Here too, we are informed about the extreme humbleness of Messenger of Allah (PBUH). Many a man deems his insult and indignity to extend his co-operation to woman in household affairs. This is against the practice of Messenger of Allah (PBUH). To co-operate with woman in doing domestic things is a Sunnah and man should not feel complex in it. However, an excessive interest in domestic engagements which makes one indifferent to Salat is not desirable. Rather, one is supposed to give up all domestic engagements when it is time to offer Salat and be ready for it.

607 وعن أبي رفاعَة تَميم بن أسَيدٍ رضي اللَّه عنه قال : انْتَهَيْتُ إلى رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم وهو يَخْطُبُ . فقلتُ : يا رسولَ اللَّه ، رجُلٌ غريبٌ جَاءَ يَسْأَلُ عن دِينِهِ لا يَدري مَا دِينُهُ ؟ فَأَقْبَلَ عَلَيَّ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم وتَركَ خُطبَتهُ حتى انتَهَى إليَّ، فَأُتى بِكُرسِيٍّ ، فَقعَدَ عَليهِ ، وجَعَلَ يُعَلِّمُني مِمَّا عَلَّمَه اللَّه ، ثم أتَى خُطْبَتَهُ ، فأتَمَّ آخِرَهَا . رواه مسلم .

607. Tamim bin Usaid (May Allah be pleased with him) reported: I came to Messenger of Allah (PBUH) while he was delivering a Khutbah and said: "O Messenger of Allah, a stranger (meaning himself) has come to inquire about his Deen. He is quite ignorant about his Deen." Messenger of Allah (PBUH) interrupted his Khutbah and turned to me. Then a chair was brought for him and he sat on it. He started instructing me what Allah had taught him. Then he resumed his Khutbah and completed it.
[Muslim].
Commentary: This Hadith also mirrors, apart from the extreme humbleness of the Prophet (PBUH), his affability and consolation for a traveller as well as the priority which he gave to faith and Islamic teachings. Moreover, it reveals that, during the delivery of sermon, if it is needed, the preacher can converse with somebody and also leave the pulpit temporarily.

608 وعن أنسٍ رضي اللَّه عنه أنَّ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم كان إذَا أكَلَ طَعَاماً لَعِقَ أصابعه الثلاثَ قال : وقال : « إذَا سَقطتْ لُقْمَةُ أحَدِكُمْ ، فَلْيُمِطْ عَنْها الأذى ، ولْيأكُلْها ، ولا يَدَعْها للشَّيْطَانِ » وَأمَرَ أنْ تُسْلَتَ القَصْعَةَ قالَ : « فإنَّكُمْ لا تدْرُونَ في أيِّ طعامِكُمُ البَرَكَةَ» رواه مسلم .

608. Anas (May Allah be pleased with him) reported: When the Messenger of Allah (PBUH) finished eating his food, he would lick his three fingers (i.e., the forefinger, the middle finger and the thumb). He (PBUH) said, "If anyone of you drops a morsel, he should remove anything harmful from it and then eat it. He should not leave it for Shaitan." He commanded us to clean out the dish saying, "You do not know in what portion of your food the blessing lies."
[Muslim].

Commentary: This Hadith also stresses humbleness, simplicity and regard for the Blessings of Allah. To be unwilling to pick up a fallen morsel and eat it and to keep from cleaning up the dish is the style of arrogant and wealthy people. It displays disregard for Allah's Blessing. To eat the fallen morsel after cleaning it and to lick up the dish shows, apart from humbleness, regard for the Divine gift. Such an act pleases Allah. In it there is another advantageous aspect. Man never knows which is the blessed portion of food. When one licks up the dish, or even his fingers, picks up the fallen morsel and eats it after cleaning it, nothing will be wasted from the meal. In this way, the blessed portion of meal will automatically come to him and he will not remain deprived of it. Moreover, the Hadith tells us that Allah's Blessing, in whatever small quantity it may be, must not be wasted. Yet unfortunately, as we see today, food is wasted like anything in the feasts and marriage ceremonies. Whereas there are countless people in the world who do not get enough to eat, and there are many areas where people simply starve. May Allah guide us!

609 وعن أبي هُريرة رضي اللَّه عنه ، عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « ما بعثَ اللَّهُ نَبِيّاً إلاَّ رعى الغنَمَ » قالَ أصحابه : وأَنْتَ ؟ فقال : « نَعَمْ كُنْتُ أَرْعَاهَا على قراريط لأهْلِ مكَّة » رواهُ البخاري .

609. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Every Prophet has tended sheep." He was asked: "And did you?" He replied: "Yes, I tended them for a few carats for the Makkans."
[Al-Bukhari].
Commentary: This Hadith has already been mentioned earlier, approving of secluded life in a peculiar situation. As the same has relevance with humbleness, it is repeated in this chapter as well. Indeed, it is the quality of humble people that they earn their living by manual labour.

610 وعنهُ عن النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : لَوْ دُعِيتُ إلى كُراع أَوْ ذِرَاعٍ لقبلتُ . ولَوْ أُهْدِى إليَّ ذِراعٌ أو كُراعٌ لَقبِلْتُ » رواهُ البخاري .

610. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said: "If I am invited to a meal consisting of a sheep's foot or shoulder, I would respond and I would accept as a gift a shoulder or a foot of a sheep."
[Al-Bukhari].
Commentary: This Hadith brings to our knowledge the humbleness and simplicity of Messenger of Allah (PBUH). It serves as an exemplar to us that we should accept the simple invitation of a poor man and even an ordinary gift. We must not reject the gift owing to its ordinariness and inadequacy.

611وعن أنسٍ رضي اللَّهُ عنه قال : كَانَتْ نَاقَةُ رَسُولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم العَضْبَاءُ لاَ تُسبَقُ، أو لا تكَادُ تُسْبَقُ ، فجَاءَ أعْرابيٌّ علَى قعُودٍ لهُ ، فسبقها ، فشَقَّ ذلك علَى المُسْلمِينَ حَتَّى عَرفَهُ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم فقالَ: «حقٌّ علَى اللَّهِ أنْ لاَ يَرْتَفِعَ شَيء مِنَ الدُّنْيَا إلاَّ وَضَعَهُ» رواهُ البخاري.

611. Anas bin Malik (May Allah be pleased with him) reported: Messenger of Allah (PBUH) had a she-camel called Al-`Adba' which would not allow any other camel to surpass her. A bedouin came riding his camel which outstripped it. The Muslims were much grieved at this. Messenger of Allah (PBUH) perceived it and said, "It is Allah's Way that he lowers whatever raises itself in the world."
[Al-Bukhari].
Commentary: This Hadith underlines a Principle of Allah that He never keeps anything in the world on the rise eternally. Every rising star has its eventual decline. Individuals and nations apart, this law of nature also applies to animal life. In it is embedded Divine wisdom. First, annihilation and fall is the fate of everything. Second, lest power and growth should go to man's head, he is warned by being reduced to smallness that there exists a Supreme One Who holds sway over all creatures and can render the powerful weak and helpless. The bedouin camel-rider resented the Companions by overtaking Messenger of Allah (PBUH), yet he himself did not express his resentment. Rather the occasion caused him to explain the Divine wisdom behind it. The Hadith also shows the Prophet's humility.

Chapter 72

باب تحريم الكِبْر والإعجاب

Condemnation of Pride and Self-Conceit

Allah, the Exalted, says:
"That home of the Hereafter (i.e., Jannah), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqun (the pious and righteous persons)." (28:83)
"And walk not on earth with conceit and arrogance." (17:37)
"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster." (31:18)
"Verily, Qarun (Korah) was of Musa's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: `Do not exult (with riches, being ungrateful to Allah). Verily, Allah likes not those who exult (with riches, being ungrateful to Allah...(up to)... So We caused the earth to swallow him and his dwelling place." (28:76-81)

612 وعن عبدِ اللَّهِ بن مسعُودٍ رضيَ اللَّهُ عنه ، عن النبيِّ صلّى اللهُ عَلَيْهِ وسلَّم قال : « لا يَدْخُل الجَنَّةَ مَنْ كَانَ في قلْبِهِ مثقالُ ذَرَّةٍ مَنْ كِبرٍ » فقال رَجُلٌ : إنَّ الرَّجُلَ يُحِبُّ أنْ يَكُونَ ثَوْبُه حسناً ، ونعلهُ حسنا قال : « إنَّ اللَّه جَمِيلٌ يُحِبُّ الجَمالَ الكِبْرُ بَطَرُ الحَقِّ وغَمْطُ النَّاس » رواه مسلم .
بَطَرُ الحقِّ : دفعُهُ وردُّهُ على قائِلِهِ . وغمْطُ النَّاس : احْتِقارُهُمْ .

612. `Abdullah bin Mas`ud (May Allah be pleased with him) reported: The Prophet (PBUH) said, "He who has, in his heart, an ant's weight of arrogance will not enter Jannah." Someone said: "A man likes to wear beautiful clothes and shoes?" Messenger of Allah (PBUH) said, "Allah is Beautiful, He loves beauty. Arrogance means ridiculing and rejecting the Truth and despising people."
[Muslim].
Commentary: The Hadith says that a man who has even an iota of pride in his heart will be barred from entering Jannah. The Hadith word used for the smallest amount means in Arabic either the smallest ant or the particle which is radiated by sun-rays and seen through a wall-chink. Obviously, such a particle has almost a non-existent amount, but even this much is disapproved by Allah. If pride incites a man to deny the existence of Allah and His Revelation, he is sure to be thrown into Hell. He also faces Divine displeasure and the danger of infernal fire if mere consideration of riches, physical beauty, social and intellectual prominence and family status makes him proud and self-conceited and he looks down upon others, or persists in the denial of Truth. First he will receive punishment and only then will be admitted into Jannah. A good dress, however, is not counted the sign of pride.

613 وعنْ سلمة بن الأكْوعِ رضي اللَّه عنه أن رجُلاً أكل عِنْدَ رسولِ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم بشِمالِهِ فقال : « كُلْ بيمِينِكَ » قالَ : لا أَستَطِيعُ ، قال : « لا استَطَعْتَ » مَا مَنَعَهُ إلاَّ الكِبْرُ . قال: فما رَفَعها إلى فِيهِ . رواه مسلم .

613. Salamah bin Al-Akwa` (May Allah be pleased with him) reported: A man ate in the presence of Messenger of Allah (PBUH) with his left hand. He (PBUH) said, "Eat with your right hand." He said: "I cannot." Thereupon he (the Prophet (PBUH)) said, "May you never be able to do that." It was arrogance that prevented him from doing it, and he could not raise it (the right hand) up to his mouth afterwards.
[Muslim].
Commentary: This Hadith occurred in chapter 16 concerning the observance of Sunnah but is repeated here to identify pride and its detriment and to describe the bad end of the arrogant people as we see in it. See the commentary on Hadith No. 160.

614 وعن حَارِثَة بن وهْبٍ رضي اللَّه عنه قال : سَمِعْتُ رسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يقولُ : «ألا أُخْبِرُكُمْ بِأَهْلِ النَّار ؟ : كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ » متفقٌ عليه . وتقدَّم شرحُه في باب ضَعَفةِ المسلمين .

614. Harithah bin Wahab (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Shall I not inform you about the inmates of Hell? It is every violent, impertinent and proud person."
[Al-Bukhari and Muslim].
Commentary: Flouting at Divine rules, niggardliness (to keep from spending in the way of Allah) and haughtiness are condemnable habits, and those who indulge in them will be pushed into Hell. May Allah keep us in His Shelter from it!

615 وعن أبي سعيدٍ الخُدريِّ رضيَ اللَّهُ عنه ، عن النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « احْتَجَّتِ الجَنَّةُ والنَّارُ ، فقالت النَّارُ : فيَّ الجَبَّارُونَ والمُتَكَبِّرُونَ ، وقالَت الجَنَّةُ : فيَّ ضُعَفاءُ النَّاسِ ومَسَاكِينُهُمْ . فقضَى اللَّه بيْنَهُمَا : إنَّكِ الجَنَّةُ رَحْمَتي ، أرْحَمُ بِكِ مَنْ أشَاءُ وإنَّكِ النَّارُ عذابي ، أُعَذِّبُ بِكِ مَنْ أشَاءُ ، ولِكِلَيْكُما عليَّ مِلْؤُها » رواهُ مسلم .

615. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: The Prophet (PBUH) said, "There was a dispute between Hell and Jannah, and Hell said: `The haughty and proud are in me.' The Jannah said: `In me are the weak and the humble.' Thereupon Allah, the Exalted, judged between them saying: `You the Jannah are My Mercy, and through you I shall show mercy to those whom I wish.' (And addressing the Hell) He said: `You are My punishment to punish whom I wish amongst My slaves, and each one of you will have its fill.'"
[Muslim].
Commentary: This Hadith warns us against haughtiness and pride and urges us to observe modesty and humility. Jannah and Hell - two otherworldly phenomena - have been called as the manifestations of Allah's Mercy and punishment. True, only the Will of Allah prevails everywhere but the decision to send a man either to Jannah or to Hell will not be taken capriciously. Rather set Divine rules will be working behind it. Allah, will place some people in Jannah due to their good deeds; similarly he will place some people in Hell due to their bad deeds. Allah does not wrong anyone.

616 وعن أبي هُريرة رضي اللَّه عنه أن رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « لا يَنْظُرُ اللَّه يَوْمَ القِيامةِ إلى مَنْ جَرَّ إزارَه بَطَراً » متفقٌ عليه .

616. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "On the Day of Resurrection, Allah will not look at him who trails his lower garment out of pride."
[Al-Bukhari and Muslim].
Commentary: Here Allah's refusal to see an arrogant man means the restraint of the flow of His Grace towards him. Instead of Allah's Mercy, His Wrath will smite the arrogant. The garment which man wears to cover the lower half of his body is called Izar in Arabic. Hence pyjamas, trousers, Shalwar and Tahband will be taken as Izar. Messenger of Allah (PBUH) has emphatically said that Izar should remain above the ankle of men as its dragging down signifies arrogance. Indeed it displays the attitude of the haughty whose grim fate can be seen in this Hadith.

617 وعنه قال : قالَ رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « ثلاثَةٌ لا يُكَلِّمُهُمُ اللَّه يَوْمَ القِيامَةِ ، ولا يُزَكِّيهِمْ ، ولاَ يَنْظُرُ إلَيْهِم ، ولَهُمْ عَذَابٌ أَلِيمٌ : شَيْخٌ زانٍ ، ومَلِكٌ كَذَّابٌ ، وعائلٌ مُسْتَكْبِرٌ» رواهُ مسلم « العائِلُ » : الفقِير .

617. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "There are three (types of) people to whom Allah will not speak on the Day of Resurrection, nor will He purify them, nor look at them, and they will have a painful punishment. These are: An aged man who commits Zina (illicit sexual act), a ruler who lies, and a proud poor person."
[Muslim].
Commentary: Here "will not speak" means He will not say something which will please them, not to talk happily and willingly. Adultery is forbidden to everybody, whether young or old. But it is more condemnable if an old man commits it, because to be guilty of such a detestable act in old age shows that the adulterer has become hardened in sin and his heart is free from the fear of Allah. Lying is forbidden to everybody. But it is particularly vicious in case of a king or head of state. Since he possesses all powers and resources, he has little reason to tell a lie. Hence, if in spite of all this he invents a lie, it will betray his vicious mind and lack of God-consciousness. Similarly, all humans are prohibited from giving vent to pride and arrogance. But if a beggar or destitute, who has no reason to claim dignity and superiority, displays arrogance, it will be a convincing proof of his indifference to the fear of Allah and Shari`ah rules. From this point of view, his arrogance is more abominable and disgusting than that of a wealthy man.

618 وعنه قال : قال رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « قال اللَّه عزَّ وجلَّ : العِزُّ إزاري ، والكِبْرياءُ رِدَائِي ، فمَنْ يُنَازعُني في واحدٍ منهُما فقدْ عذَّبتُه » رواه مسلم .

618. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Allah, the Exalted, says: `Honour is My Izar and Pride is My Cloak. Whoever vies with Me regarding one of them, shall be tormented.'"
[Muslim].
Commentary: According to this Hadith, power and superiority (honour), greatness and grandeur are Divine attributes alone. If anybody tries to invest himself with these attributes or claims them, it means that he is audacious enough to claim godhood. Allah says that it is the result of His sheer Grace to a man if he enjoys these qualities in a restricted measure, and he is supposed to be obedient and grateful to Him for that. In no manner does it behave him to trumpet his own grandeur and greatness. If someone out-steps his limits in this regard, he will get himself into Hell. The Hadith is a signal of warning to men that they must not boast of their power and behave arrogantly towards their fellow-humans.

619 وعنْه أنَّ رسولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قال : « بيْنَمَا رَجُلٌ يَمْشِي في حُلَّةٍ تُعْجِبُه نفْسُه ، مرَجِّلٌ رأسَه ، يَخْتَالُ في مَشْيَتِهِ ، إذْ خَسَفَ اللَّهُ بِهِ ، فهو يَتَجَلْجَلُ في الأَرْض إلى يوْمِ القِيامةِ » متفقٌ عليه .
«مُرجِّلٌ رَأْسَهُ » أي : مُمَشِّطُهُ . « يتَجلْجَلُ » بالجيمين : أيْ : يغُوص ويَنْزِلُ .

619. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "While a man was walking, dressed in clothes admiring himself, his hair combed, walking haughtily when Allah caused the earth to swallow him. Now he will continue to go down in it (as a punishment) until the Day of Resurrection."
[Muslim].
Commentary: This Hadith warns us against self-praise and arrogance which may pervade our hearts by fine clothes and physical beauty. Instead of adopting a proud attitude, we should be sensible enough to thank Allah for these favours and confess our servitude to Him.

620 وعن سَلَمَة بنِ الأَكْوع رضيَ اللَّه عنه قال : قال رسُولُ اللّه صلّى اللهُ عَلَيْهِ وسلَّم : « لا يزَالُ الرَّجُلُ يَذْهَبُ بنفْسِهِ حتَّى يُكْتَبَ في الجَبَّارِينَ ، فيُصِيبُهُ ما أصابَهمْ » رواهُ الترمذي وقال : حديث حسن .
«يَذْهَبُ بنَفْسِهِ » أي : يرْتَفِعُ ويَتَكَبَّرُ .

620. Salamah bin Al-Akwa` (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Man continues to display haughtiness and arrogance until he is recorded among the arrogant and will be therefore afflicted with what afflicts them."
[At-Tirmidhi].
Commentary: To adopt the habits and manners of good people is deemed to be desirable. But, on the contrary, to take to the bad ways of bad people is considered undesirable. A man will ultimately be counted among those people whom he will take as a model to emulate, because he is gradually fitted into their framework and assimilates all of their qualities. Quite naturally then retribution will be administered to him accordingly.

Chapter 73

باب حسن الخلق

Good Conduct

Allah, the Exalted, says:
"And verily, you (O Muhammad (PBUH)) are on an exalted (standard of) character." (68:4)
"The Jannah is prepared for those)... who repress anger, and who pardon men." (3:134)

621 وعن أنسٍ رضيَ اللَّه عنه قال : كانَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم أَحْسنَ النَّاس خُلقاً . متفقٌ عليه .

621. Anas (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) was the best of all the people in behaviour.
[Al-Bukhari and Muslim].

622 وعنه قال : مَا مَسِسْتُ دِيباجاً ولاَ حَريراً أَلْيَنَ مِنْ كَفِّ رسُولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم ، وَلاَ شَمَمْتُ رائحَةً قطُّ أَطْيَبَ مِن رَسُولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، وَلَقَدْ خَدَمْتُ رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم عشْرَ سِنِينَ ، فما قالَ لي قطُّ : أفٍّ ، وَلاَ قالَ لِشَيْءٍ فَعلْتُهُ : لِمَ فَعَلْتَهُ؟ ولا لشيءٍ لَمْ افعَلْهُ : أَلاَ فَعَلْتَ كَذا ؟ متفقٌ عليه .

622. Anas (May Allah be pleased with him) reported: I never felt any piece of velvet or silk softer than the palm of the Messenger of Allah (PBUH), nor did I smell any fragrance more pleasant than the smell of Messenger of Allah (PBUH). I served him for ten years, and he never said `Uff' (an expression of disgust) to me. He never said `why did you do that?' for something I had done, nor did he ever say `why did you not do such and such' for something I had not done.
[Al-Bukhari and Muslim].
Commentary: This Hadith reflects the sublime morality of Messenger of Allah that he never found faults with the doings of his valet nor did he ever scold him during his ten-year-long service. To be sure, this is something unique in human history. May the Ummah, too, adopt the refined way of the living of its Prophet (PBUH).

623 وعن الصَّعبِ بن جَثَّامَةَ رضيَ اللَّهُ عنه قال : أَهْدَيْتُ رسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم حِمَاراً وَحْشِياً ، فَرَدَّهُ عليَّ ، فلمّا رأى مَا في وَجْهِي قالَ : « إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلاَّ لأَنَّا حُرُمٌ » متفقٌ عليه .

623. Sa`b bin Jaththamah (May Allah be pleased with him) reported: I presented a wild ass to Messenger of Allah (PBUH) as a gift but he returned it to me. When he perceived signs of despair on my face, he said, "I have declined to accept it because I am in the state of Ihram."
[Al-Bukhari and Muslim].
Commentary: As, in the state of Ihram, hunting is not allowed to a pilgrim; similarly, the meat of the game, killed on his suggestion or instruction, is forbidden to him, too. For this reason, Messenger of Allah (PBUH) sent back the gift of the wild ass to his Companion. The Hadith further illustrates that if the recipient has any valid excuse for not accepting a gift, he should explain it so that the sender may not feel dejected. It may be mentioned here that some Ahadith allow us to eat the meat of a game killed by others, whereas this Hadith shows it is not permissible. The orthodox `Ulama', however, have attempted to reconcile the two seemingly incompatible sets of Ahadith with each other. According to the first category of Ahadith, a man, not in the state of Ihram who kills a chase and gives a portion of it as a gift to someone who is in Ihram, the gift will be permissible to the latter. As for the second category of Ahadith, the former kills a game for the latter, or on his suggestion, the man in the state of Ihram will be barred from eating it (as mentioned in Fath Al-Bari). Similarly, it will not be lawful if the game is sent alive to the man in the state of Ihram with this intention that he should himself sacrifice it. The Hadith under discussion depicts this very situation. Imam Bukhari, as we know, has consequently adduced from this Hadith that if an unkilled game, like the wild donkey, is sent as a gift to a man in the state of Ihram, he should not accept it.

624 وعن النَّوَّاس بن سمعانَ رضي اللَّه عنه قال : سألتُ رسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم عن البرِّ والإثم فقالَ : « البرُّ حُسنُ الخُلُق ، والإِثمُ : ما حاكَ في نَفْسِك ، وكَرِهْتَ أَنْ يَطَّلعَ عَلَيْهِ النَّاسُ » رواهُ مسلم .

624. Nawwas bin Sam`an (May Allah be pleased with him) reported: I asked Messenger of Allah (PBUH) about virtue and sin, and he said, "Virtue is noble behaviour, and sin is that which creates doubt and you do not like people to know about it."
[Muslim].
Commentary: An important principle enshrined in this Hadith says that courtesy is a virtue, because a refined mind cultivates good habits, performs good deeds, and shuns all that is bad and corrupt. Also, a simple and understandable principle is laid down about sin. Man feels the pricking of conscience over every bad deed and is also afraid of the reproach of fault-finders, provided he has not reached the lowest point of moral depravity. But a seared conscience is least disturbed even by a heinous and deadly sin or by public censure. We can understand it by the example of man's smelling sense. If it is not dead, man can feel a stink and repugnant odour. But a long association with a dung heap robs away one's smelling sense and feeling of refuse.

625 وعن عبد اللَّهِ بن عمرو بن العاص رضي اللَّه عنهما قال : لم يكن رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم فَاحِشاً ولا مُتَفَحِّشاً . وكانَ يقُولُ : « إنَّ مِن خِيارِكُم أَحْسَنَكُم أَخْلاقاً » متفقٌ عليه.

625. `Abdullah bin `Amr bin Al-`as (May Allah be pleased with them) reported: Messenger of Allah (PBUH) did not indulge in loose talk nor did he like to listen to it. He used to say, "The best of you is the best among you in conduct."
[Al-Bukhari and Muslim].
Commentary: This Hadith, apart from describing the refined behaviour and sublime morality of Messenger of Allah (PBUH), tells us that a person with the highest moral sense is in fact the best among people.

626 وعن أبي الدرداءِ رضي اللَّه عنه : أن النبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « ما من شَيءٍ أَثْقَلُ في ميزَانِ المُؤمِنِ يَومَ القِيامةِ من حُسْنِ الخُلُق . وإنَّ اللَّه يُبغِضُ الفَاحِشَ البَذِيِّ » رواه الترمذي وقال : حديث حسن صحيح .
»البذِيُّ « : هو الذي يَتَكلَّم بالفُحْشِ . ورديء الكلام .

626. Abud-Darda (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Nothing will be heavier on the Day of Resurrection in the Scale of the believer than good manners. Allah hates one who utters foul or coarse language."
[At-Tirmidhi].
Commentary: The most beneficial thing on the Day of Resurrection will be a courteous behaviour which will outweigh all good actions. But that will be witnessed in case of a believer as there is no question of weighing a non-believer's good actions. Allah Himself says in the Qur'an: "So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them." So will a morally depraved and nonsensical man stand unfavoured with Allah, and this will be a sign of his frustration and disillusionment in the Hereafter.

627 وعن أبي هُريرة رضيَ اللَّه عنه قال : سُئِلَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم عَنْ أكثرِ مَا يُدْخلُ النَّاس الجَنَّةَ ؟ قال : « تَقْوى اللَّهِ وَحُسنُ الخُلُقِ وَسُئِلَ عن أكثرِ مَا يُدْخِلُ النَّاسَ النَّارَ فقالَ: « الفَمُ وَالفَرْجُ » . رواه الترمذي وقال : حديث حسن صحيح .

627. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) was asked about the deed which will be foremost to lead a man to Jannah. He replied, "Fear of Allah and the good conduct." Then he was asked about indulgence which will admit a man to Hell (Fire) and he answered, "The tongue and the genitals."
[At-Tirmidhi].
Commentary: This is also a very comprehensive Hadith. Fear of Allah really links up a man to Him, and moral refinement prevents him from falling short of his duties to people. To be sure, adherence to this two-fold practice will cause the entry of a lot of people to Jannah. Many a man, on the other hand, has a long, sharp and dangerous tongue and this causes him to pour out heretic utterances and indulge in backbiting, slandering and abusive and nonsensical talk. All this activity leads to Hell. As for genitals, an unwary and unrestrained attitude incites one to indulge in immoral pursuits. In both these cases countless people will be led into Hell. For this reason it is imperative for everybody to develop Taqwa (consciousness of Allah / fear of Allah) and refined behaviour and shun the wickedness of tongue and genitals so that his life in the Hereafter may not be ruined.

628 وعنه قال : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « أكْمَلُ المُؤمِنِينَ إيمَاناً أحسَنُهُم خُلُقاً ، وخيارُكُم خِيَارُكُمْ لِنِسَائِهِمْ » .

رواه الترمذي وقال : حديث حسن صحيح .

628. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "The most perfect man in his faith among the believers is the one whose behaviour is most excellent; and the best of you are those who are the best to their wives."
[At-Tirmidhi].
Commentary: This Hadith brings into light the corollary of faith and complaisant manners. We may put it in this way that the degree of a man's excellent behaviour determines the degree of his faith. Or the sublimity of faith calls for the sublimity of morals. Similarly, a man who is polite and courteous to his wife will be considered as the best.

629 وعن عائشة رضيَ اللَّه عنها ، قالت سمعت رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقول : « إنَّ الْمؤْمِنَ لَيُدْرِكُ بِحُسنِ خُلُقِه درجة الصائِم القائِم » رواه أبو داود .

629. `Aishah (May Allah be pleased with her) reported: I heard Messenger of Allah (PBUH) saying: "A believer will attain by his good behaviour the rank of one who prays during the night and observes fasting during the day."
[Abu Dawud].
Commentary: The two practices are difficult. But those who manage to keep them will be richly rewarded by Allah. There is a third category of men who fail to observe the above mentioned voluntary practices. Yet they are polite, and courteous in their behaviour towards others and by virtue of this sociable quality, they will also be graded up in the two other categories. And this highlights the significance and excellence of a polite and pleasing behaviour.

630 وعن أبي أُمَامَة الباهِليِّ رضي اللَّه عنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « أنا زَعِيمٌ ببَيتٍ في ربَضِ الجنَّةِ لِمَنْ تَرَكَ المِراءَ . وَإنْ كَانَ مُحِقّاً ، وَببيتٍ في وَسَطِ الجنَّةِ لِمَنْ تَرَكَ الكَذِبَ ، وإن كَانَ مازِحاً ، وَببيتٍ في أعلى الجَنَّةِ لِمَن حَسُنَ خُلُقُهُ » حديث صحيح ، رواه أبو داود بإسناد صحيح .
«الزَّعِيمُ » : الضَّامِنُ .

630. Abu Umamah Al-Bahili (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "I guarantee a house in Jannah for one who gives up arguing, even if he is in the right; and I guarantee a home in the middle of Jannah for one who abandons lying even for the sake of fun; and I guarantee a house in the highest part of Jannah for one who has good manners."
[Abu Dawud].
Commentary: Withdrawal from one's right in order to end a dispute is a manly act of great merit. Likewise, this Hadith tells us that a man should avoid telling a lie even in a light vein. If he gives great importance to the rules of the Shari`ah (Islamic Law) and the Commandments of Allah and His Prophet (PBUH), he will definitely refrain from telling a lie even in a chat session or just for the sake of joke. Usually, people don't mind if one tells a lie in a jocular mood, rather some will perhaps approve it. Yet, Allah disapproves of even the harmless or trivial form of falsehood and commands His slaves to keep away from it. From all considerations, however, moral excellence carries immense weight. Because no wrong or evil thing can be shunned without it. In other words, moral excellence surpasses all forms of goodness.

631 وعن جابر رضي اللَّه عنه أن رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « إن مِنْ أحَبِّكُم إلـيَّ ، وَأقرَبكُمْ مِنِّـي مجلسـاً يَـومَ القِيَامَـةِ ، أحَاسِـنَكُم أخلاقـاً . وإنَّ أبَغَضَـكُم إلـيَّ وَأبْعَـدكُم مِنِّـي يـومَ القِيامـةِ ، الثَّرْثـارُونَ والمُتَشدِّقُونَ وَالمُتَفَيْهقُونَ » قالوا : يا رسول اللَّه قدْ عَلِمْنَا الثَّرْثارُونَ وَالمُتَشَدِّقُونَ ، فمَـا المُتَفَيْهقُونَ ؟ قال : « المُتَكَبِّرُونَ » رواه الترمذي وقال : حديث حسن .
«الثَّرثـارُ » : هُوَ كَثِيرُ الكَلامِ تَكلُّفاً . « وَالمُتَشَـدِّقُ » : المُتَطـاوِلُ عَلـى النَّـاس بكَلامِـهِ ، وَيـتَكَلَّمُ بمـلءِ فيـه تَفاصُحاً وَتَعْظِيماً لكلامِهِ ، « وَالمُتَفَيْهِقُ » : أصلُهُ مِنَ الفَهْقِ ، وهُو الامْتِلاءُ ، وَهُوَ الذي يَمْلأُ فَمَـهُ بـالكَلام ، وَيَتَوَسَّعُ فيه ، وَيُغْرِب بهِ تَكَبُّراً وَارتِفاعاً ، وإظْهَاراً للفَضِيلَةِ عَلى غيرِهِ .
وروى الترمذي عن عبد اللَّه بن المباركِ رحِمه اللَّه في تَفْسِير حُسْنِ الخُلُق قـال : هُوَ طَلاقةُ الوجـه . وبـذلُ المَعرُوف ، وكَفُّ الأذَى .

631. Jabir (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The dearest and nearest among you to me on the Day of Resurrection will be one who is the best of you in manners; and the most

abhorrent among you to me and the farthest of you from me will be the pompous, the garrulous, and Al-Mutafaihiqun." The Companions asked him: "O Messenger of Allah! We know about the pompous and the garrulous, but we do not know who Al-Mutafaihiqun are." He replied: "The arrogant people."
[At-Tirmidhi].

Commentary: This Hadith lays emphasis on polite and polished behaviour. Besides, it teaches us to refrain from unnecessary, incautious and insincere talk intended to influence others and assert superiority over them. But to talk less and in simple words is a good thing. On the other hand, to talk much, showing off cleverness with a tinge of affectation, is detestable.

Chapter 74

Clemency, Tolerance and Gentleness

Allah, the Exalted, says:
"...who repress anger, and who pardon men; verily, Allah loves Al-Muhsinun (the good-doers)." (3:134)
"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them)." (7:199)
"The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e., Allah orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient - and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e., Jannah and of a high moral character) in this world." (41:34,35)
"And verily, whosoever shows patience and forgives that would truly be from the things recommended by Allah." (42:43)

632- وعن ابن عباس رضي الله عنهما قال: قال رسول الله ﷺ لأشج عبد القيس: إن فيك خصلتين يحبهما الله: الحلم والأناة». رواه مسلم.

632. Ibn `Abbas (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said to Ashaj Abdul-Qais (May Allah be pleased with him), "You possess two qualities that Allah loves. These are clemency and tolerance."
[Muslim].
Commentary: This Hadith teaches us to adopt a patient, mild and discreet attitude towards others. Moreover, there is a provision for praising somebody in his presence, provided there is no likelihood of his being conceited. The Hadith also provides inspiration for the cultivation of good habits.

633 - وعن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: « إن الله رفيق يُحبّ الرِّفْق في الأمر كله » متفق عليه.

633. `Aishah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) said, "Allah is Forbearer and loves forbearance in all matters."
[Al-Bukhari and Muslim].
Commentary: Mildness also brings human beings closer to one another, and on this count, Allah likes it very much.
634. `Aishah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Allah is Forbearer and He loves forbearance, and rewards for forbearance while He does not reward severity, and does not give for any thing besides it (forbearance)."
[Muslim]
Commentary: Mildness is the opposite of harshness. Allah enjoins softness and dislikes stiffness in human relations. Allah assures of reward for gentle behaviour in society, not for unkindness or anything like that. However, inflexibility is preferred to flexibility when there arises a question of religious matters and the limits set by Allah.
635. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) said, "Whenever forbearance is added to something, it adorns it; and whenever it is withdrawn from something, it leaves it defective."
[Muslim].
Commentary: To be soft-spoken is such a quality that by virtue of which a man is not only endeared to people but also to Allah. And by being bereft of it, he not only becomes a contempt incarnate in the eyes of people but also with Allah.
636. Abu Hurairah (May Allah be pleased with him) reported: A bedouin urinated in the mosque and some people rushed to beat him up. The Prophet (PBUH) said: "Leave him alone and pour a bucket of water over it. You have been sent to make things easy and not to make them difficult."
[Al-Bukhari].
Commentary: This Hadith brings into light the fact that leniency is also vitally needed in the sphere of education and discipline. This is particularly true in the case of ignorant and ill-bred people. This is so because if they are treated unkindly, they will become more indocile on account of their wild temperament and foolishness. A kind handling is indispensable for putting them to discipline, even if they make desperate blunders. This Hadith is very beneficial with regard to the way of Da`wah, guidance and practical education. Another point this Hadith discloses is that the flow of water can wipe out dirt and impurity, and make the place free from its effect.
637. Anas (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Make things easy and do not make them difficult, cheer the people up by conveying glad tidings to them and do not repulse (them)."
[Al-Bukhari and Muslim].
Commentary: This Hadith informs us that preaching, sermons, religious discourses and moral advice all should concentrate on such things as may be helpful to people in being inclined towards gaining religious knowledge.

Likewise this aspect should also be kept in view in the exposition and interpretation of religion. Moreover, the tone and mode of expression of religious leaders should not be repulsive and based on sectarian hatred, rather it should pull hearts to religion. In brief, preachers and `Ulama' must be regardful of the central point of the cause to which they are dedicated.

638. Jarir bin `Abdullah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "He who is deprived of forbearance and gentleness is, in fact, deprived of all good."

[Muslim].

639. Abu Hurairah (May Allah be pleased with him) reported: A man asked the Prophet (PBUH) to give him advice, and he (PBUH) said, "Do not get angry." The man repeated that several times and he (PBUH) replied (every time), "Do not get angry."

[Al-Bukhari].

Commentary: This Hadith has already been quoted. Yet the compiler has repeated it on account of its relevance with this chapter. It is to be noticed that an advice should be made as circumstances demand. When Messenger of Allah (PBUH) perceived by his insight that the visitor was a person of sharp and fiery temper, he repeatedly advised him to resist anger.

640. Abu Ya`la Shaddad bin `Aus (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Verily Allah has prescribed Ihsan (kindness) for everything. So when you kill, you must make the killing in the best manner; when you slaughter, make your slaughter in the best manner. Let one of you sharpen his knife and give ease to his animal (in order to reduce his pain)."

[Muslim].

Commentary: By killing is meant the killing of a harmful animal, or the killing of a murderer as retribution and the killing of the enemy in the battlefield. All these situations warrant killing but with a stress on moderation, thanks to Islamic teachings. A believer is told not to let his passions of enmity go wild, and even an enemy or a criminal ought not to be put to a torturous death. In the Pre-Islamic Period of Ignorance it was a prevalent practice that the limbs of a victim were mutilated before he was finally killed. Islam has forcefully forbidden this inhuman custom, stating that the victim should be beheaded with the one swing of sword. Similarly, there are specific instructions regarding an animal's slaughter. First, the knife should be sharpened. Second, the animal must not be slaughtered from its nape, because in both ways it will suffer pain. This Shari`ah rule ensures quick death of the animal. In modern Europe, an animal is slaughtered with one stroke of a cutting-machine. Apparently this method seems to be easy and smooth, yet in this way the animal's blood doesn't flow out from its body completely. So the consumption of the meat of such a kill is injurious to human health. Due to this reason, Islam considers the discharge of blood as a prerequisite to Halal (lawful). Certainly, only the Islamic way of slaughtering an animal is more sound, scientific and wholesome.

641. `Aishah (May Allah be pleased with her) reported: Whenever the Prophet (PBUH) was given a choice between two matters, he would (always) choose the easier as long as it was not sinful to do so; but if it was sinful he was most strict in avoiding it. He never took revenge upon anybody for his own sake; but when Allah's Legal Bindings were outraged, he would take revenge for Allah's sake.

[Al-Bukhari and Muslim].

Commentary: The two things between which Messenger of Allah (PBUH) would make his choice could be religious or worldly. For instance, if he were asked to award one of the two punishments to somebody, he would choose the milder one. And if he had the liberty of choice between two obligations, he would opt for the easier one. Between war and peace he would always go for peace, provided it involved the interest of Islam and Muslims. Moreover, in all matters he used to take the line of least resistance, in case it went without the disobedience of Allah. In this Hadith, a principle has been defined for Muslims in general as well that they are free to take to an easy way but this must not entail a loophole in respect of the Shari`ah. Secondly, the most excellent character of Messenger of Allah (PBUH) also comes to our view that he never retaliated for personal reasons. His extraordinary concern for the sanctity of Islamic Law is also displayed by the fact that he could never brook the transgression of Allah's limits, and the transgressor was sure to be punished by him. The Prophet's attitude also explains and delimits the sphere of morality that to let the violator of Divine law go scot-free must not be counted as a sign of good manners. Rather it reflects the lack of religious sensibility. Not to take exception to lapses in mundane affairs surely speaks of moral excellence, but we are not allowed to dispense with the evasion of religious rules.

642 - وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: « ألا أخبركم بمن يحرم على النار ـ أو بمن تحرم عليه النار؟ ـ تحرم على كل قريب هيّن ليِّن سهل » رواه الترمذي وقال: حديث حسن.

642. Ibn Mas`ud (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Shall I not tell you whom the (Hell) Fire is forbidden to touch? It is forbidden to touch a man who is always accessible, having polite and tender nature."

[At-Tirmidhii].

Commentary: The Hadith throws light on a kind bearing which is rooted in Faith and saves man from Hell-fire. The second lesson is that prior to discussing something important with somebody we should make him attentive and receptive, so that he may take interest and put faith in what we tell him.

Chapter 75

باب العفو والإعراض عن الجاهلين

Forgiveness of the Ignorant

Allah, the Exalted, says:
"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them)." (7:199)
"So overlook (O Muhammad (PBUH)), their faults with gracious forgiveness." (15:85)
"Let them pardon and forgive. Do you not love that Allah should forgive you?" (24:22)
"And who pardon men; verily, Allah loves Al-Muhsinun (the good-doers)" (3:134)
"And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allah." (42:43)

643 وعن عائشة رضي اللَّه عنها أنها قالت للنبيِّ صلَّى اللهُ عَلَيْهِ وسَلَّم : هل أتى عَلَيْكَ يَوْمٌ كَانَ أشدَّ مِنْ يوم أحُدٍ ؟ قال : « لَقَدْ لَقِيتُ مِنْ قومِكِ ، وكَان أشدُّ ما لَقِيتُ مِنْهُمْ يوْمِ العقبَةِ ، إذْ عرَضتُ نَفسِي على ابْنِ عَبْدِ يَاليلَ ابنِ عبْدِ كُلالٍ ، فلَمْ يُجبنِي إلى ما أردْتُ ، فانْطَلَقْتُ وَأنَا مَهْمُومٌ على وَجْهي ، فلَمْ أسْتَفِقْ إلاَّ وَأنا بقرن الثَّعالِبِ ، فرفَعْتُ رأسِي ، فإذا أنَا بسحابَةٍ قد أظلَّتني ، فنَظرتُ فإذا فِيها جبريلُ عليه السلام ، فنَاداني فقال : إنَّ اللَّه تعالى قد سَمِعَ قولَ قومِكَ لَكَ، ومَا ردُّوا عَلَيكَ ، وقَد بعثَ إلَيك ملَكَ الجبالِ لِتأمُرهُ بما شِئْتَ فِيهِم فنَادَاني ملَكُ الجِبالِ ، فسلَّمَ عَليَّ ثُمَّ قال : يا مُحَمَّدُ إنَّ اللَّه قد سمعَ قولَ قومِكَ لَكَ ، وأنَا مَلَكُ الجِبالِ ، وقدْ بَعثَني ربِّي إلَيْكَ لِتأمُرَني بِأمْرِكَ ، فما شئتَ : إنْ شئْتَ : أطبَقْتُ عَلَيهِمُ الأخْشَبَيْنَ » فقال النبي صلَّى اللهُ عَلَيْهِ وسَلَّم : « بلْ أرْجُو أنْ يُخْرِجَ اللَّه مِنْ أصْلابِهِم منْ يعْبُدُ اللَّه وَحْدَهُ لا يُشْرِكُ بِهِ شَيْئاً » متفقٌ عليه .
«الأخْشَبان » : الجبلان المُحِيطان بمكَّةَ .. والأخْشَبُ : هو الجبل الغليظ .

643. `Aishah (May Allah be pleased with her) reported: I asked the Prophet (PBUH) "Have you ever experienced a day harder than the day of the battle of Uhud?" He replied, "Indeed, I experienced them (dangers) at the hands of your people (i.e., the disbelievers from amongst the Quraish tribe). The hardest treatment I met from them was on the Day of `Aqabah when I went to Ibn `Abd Yalil bin `Abd Kulal (who was one of the chiefs of Ta'if) with the purpose of inviting him to Islam, but he made no response (to my call). So I departed with deep distress. I did not recover until I arrived at Qarn ath-Tha`alib. There, I raised my head and saw a cloud which had cast its shadow on me. I saw in it Jibril (Gabriel) (PBUH) who called me and said: `Indeed, Allah, the Exalted, heard what your people said to you and the response they made to you. And He has sent you the angel in charge of the mountains to order him to do to them what you wish.' Then the angel of the mountains called me, greeted me and said: `O Muhammad, Allah listened to what your people had said to you. I am the angel of the mountains, and my Rubb has sent me to you so that you may give me your orders. (I will carry out your orders). If you wish I will bring together the two mountains that stand opposite to each other at the extremities of Makkah to crush them in between.'" But Messenger of Allah (PBUH) said, "I rather hope that Allah will raise from among their descendants people as will worship Allah the One, and will not ascribe partners to Him (in worship)."
[Al-Bukhari and Muslim].

Commentary: In the vicinity of Al-Madinah stands a mountain, called Uhud, where the `Battle of Uhud' took place. It was in this battle that the Prophet's face was wounded, one of his molars was broken and he fell into a pit dug by `Amr Ar-Rahib. Besides, his uncle, Hamzah (May Allah be pleased with him) was martyred and the disbelievers mutilated his body. `Aqabah was a place at Ta'if where Messenger of Allah (PBUH) rode up from Makkah and met the worst experience. Or, it could be that the incident occurred somewhere at Mina where, during the Hajj season, he urged the different clans to accept the message of Islam so as to seek their help to establish the true religion. Qarn Ath-Tha`alib is also the name of a place which is the Miqat (transit-point where pilgrims assume the state of Ihram) of the Najd people.

This Hadith also reflects the marvellous character of Messenger of Allah (PBUH) that he never rebuked the ignorant and those who caused him harm, nor did he ever avenge anybody on grounds of personal hostility. Secondly, he would endure all forms of hardships in the way of Allah with patience and endurance. He never became furious over his harassers, rather he prayed for their guidance. No doubt, the Prophetic life-pattern perennially provides inspiration to preachers and religious instructors. The responsibility of preaching is not a bed of roses but a thorny path to tread on. It is not the welcome and applause which is meted out to him, but people's taunts, reproaches and insults are heaped on the preacher. Consequently, patience, self-possession, self-control and tolerance are vital to braving trials and tribulations in the way of Allah.

644 وعنها قالت : ما ضربَ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلّم شَيْئاً قطُّ بيَدِهِ ، ولا امْرأةً ولا خادِماً، إلاَّ أنْ يُجَاهِدَ في سَبيل اللَّهِ ، وما نِيل منْهُ شيء قطُّ فَيَنتَقِم مِنْ صاحِبِهِ إلاَّ أنْ يُنتَهَكَ شَيء مِن مَحَارِمِ اللَّهِ تعالى : فَيَنْتَقِمَ للَّهِ تعالى . رواه مسلم .

644. `Aishah (May Allah be pleased with her) reported: Messenger of Allah (PBUH) never hit anything with his hand neither a servant nor a woman but of course, he did fight in the Cause of Allah. He never took revenge upon anyone for the wrong done to him, but of course, he exacted retribution for the sake of Allah in case the Injunctions of Allah about unlawful acts were violated.
[Muslim].
Commentary: For explanatory comments, the reader may refer to Hadith No. 641.

645 وعن أنس رضي اللَّه عنه قال : كُنتُ أمْشِي مَعَ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم وعليه بُردٌ نَجْرَانيٌّ غليظُ الحَاشِيةِ ، فأدركَهُ أعْرابيٌّ ، فجبذهُ بردائِهِ جَبْذَةً شَديدَةً ، فنظرتُ إلى صفحة عاتِقِ النَّبيِّ صلّى اللهُ عَلَيْهِ وسلَّم ، وقد أثَّرَت بها حَاشِيةُ الرِّداءِ مِنْ شِدَّةِ جَبذَتِهِ ، ثُمَّ قال : يَا مُحَمَّدُ مُرْ لي مِن مالِ اللَّهِ الذي عِندَكَ . فالتَفَتَ إليْه ، فضحِكَ ، ثُمَّ أمر لَهُ بعَطاءٍ . متفقٌ عليه .

645. Anas (May Allah be pleased with him) reported: I was walking with Messenger of Allah (PBUH) who was wearing a Najrani cloak with a very thick border when a bedouin happened to meet him. He took hold of the side of his cloak and drew it violently. I noticed that the violence of jerk had bruised the neck of Messenger of Allah (PBUH). The bedouin said: "O Muhammad! Give me out of Allah's wealth that you possess." Messenger of Allah (PBUH) turned to him and smiled and directed that he should be given something.
[Al-Bukhari and Muslim].
Commentary: This Hadith also highlights the Prophet's sublime morality, patience and self-control. He smiled away the discourtesy of the bedouin and bade the offering of a gift to him.

646 وعن ابن مسعود رضي اللَّه عنه قال : كأنِّي أنظُرُ إلى رسول اللَّه صلّى اللهُ عَلَيْهِ وسلّم يحكِي نَبيّاً مِن الأنبياءِ ، صلوَاتُ اللَّهِ وسلامُه عليهم ، ضَرَبَهُ قومُهُ فأدموهُ ، وَهُوَ يَمسَحُ الدَّمَ عَنْ وجهِهِ ، ويقول : « اللَّهُمَّ اغفِر لِقومي فإنَّهُم لا يَعْلَمُونَ » متفقٌ عليه .

646. Ibn Mas`ud (May Allah be pleased with him) reported: I can see the Messenger of Allah (PBUH) look like one of the Prophets of Allah whose people beat and made him bleed while he was wiping the blood from his face and supplicating: "O Allah, forgive my people because they know not."
[Al-Bukhari and Muslim].
Commentary: The `Ulama' say that by relating the painful incident of a Prophet, Messenger of Allah (PBUH) in fact implied his own experience at the hands of his people. Indeed, this expresses his extreme numbleness that he vaguely described his bitter self-experience without bringing into light the unthinking persecutors of his nation.

647 وعن أبي هريرة رضي اللَّه عنه أن رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال : « ليس الشَّديدُ بالصُّرعَةِ ، إنَّما الشديدُ الذي يَملِكُ نفسهُ عِند الغضبِ » متفقٌ عليه .

647. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "The strong man is not the one who wrestles, but the strong man is in fact the one who controls himself in a fit of rage."
[Al-Bukhari and Muslim].
Commentary: People are usually impressed by the physical power and strength of somebody. But the real strength of a man lies in the fact that he should be able to wrestle with his passions in a fit of anger and avoid committing an act for which he may subsequently regret. This is a common observation that wild anger leads to many a wrongdoing of which man repents later on or sheds tears over the ruin resulting from it.

Chapter 76
باب احتمال الأذى

Endurance of Afflictions

Allah, the Exalted, says:
"(Those) who repress anger, and who pardon men; verily, Allah loves Al-Muhsinûn (the good-doers (3:134) ".(
"And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allah." (42:43)

648 وعن أبي هريرة رضي اللَّه عنه أن رجلاً قال : يا رسول اللَّه إنَّ لي قرَابَة أصِلُهم وَيَقطعوني ، وَأحسِنُ إليهم ويُسِيئُونَ إليَّ ، وأحلُمُ عَنهم ويجهلُونَ عَلَيَّ ، فقال : « لئِن كُنتَ كَمَا قُلتَ فكَأنَّمَا تُسِفُّهم الملَّ ولا يزَالُ معكَ من اللَّه تعالى ظهيرٌ عَلَيهم ما دُمْتَ عَلى ذلك » رواه مسلم . وقد سَبَقَ شَرْحُه في « باب صلة الأرحام » .

648. Abu Hurairah (May Allah be pleased with him) reported: A man said to Messenger of Allah (PBUH): "I have relatives with whom I try to maintain good relationship but they sever relations with me; whom I treat kindly but they treat me badly, with whom I am gentle but they are rough to me." He (PBUH) replied, "If you are as you have said, then it is as though you are feeding them hot ashes and you will not be without a supporter against them from Allah, as long as you do so."
[Muslim].
Commentary: Also owing to its obvious relevance with this chapter this Hadith has been mentioned here. The above-mentioned Verses and this Hadith impress on a believer that in order to win the pleasure of Allah, he should be forgiving and tolerant with regard to the sufferings he experiences at the hands of people. Both, good behaviour and the example of the Prophet (PBUH), call for such an attitude.

Chapter 77

باب الغضب إذا انتهكت حرمات الشرع والانتصار لدين الله تعالى

Indignation against the Transgression of Divine Laws

Allah, the Exalted, says:
"And whoever honours the sacred things of Allah, then that is better for him with his Rubb..." (22:30)
"If you help (in the Cause of) Allah, He will help you, and make your foothold firm." (47:7)

649 وعن أبي مسعود عقبة بن عمرو البدريِّ رضي اللَّه عنه قال : جَاءَ رَجُلٌ إلى النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم ، فقال : إنِّي لأتَأَخَّر عَن صَلاةِ الصُّبْح مِن أجْل فلانٍ مما يُطيل بنَا ، فمَا رأيت النبي صَلّى اللهُ عَلَيْهِ وسَلَّم غضِبَ في موعِظَةٍ قطُّ أشدَّ ممَّا غضِبَ يومئذٍ ، فقال : يَا أيهَا النَّاس : إنَّ مِنكم مُنَفِّرين . فأيُّكُمْ أمَّ النَّاسَ فليُوجِز ، فإنَّ مِنْ ورائِهِ الكَبيرَ والصَّغيرَ وذا الحَاجَةِ » متفق عليه.

649. Abu Mas`ud `Uqbah bin `Amr Al-Badri (May Allah be pleased with him) reported: A man came to the Prophet (PBUH) and said: "I join the morning Salat late because of so-and-so who leads it and prolongs it." (Abu Mas`ud said): I have never seen the Prophet (PBUH) so angry while giving a speech as he was on that day. He (PBUH) said, "Some of you create hatred among the people against faith. Whoever leads Salat (the prayer), should make it brief because the congregation includes old men and youngsters and those who have some urgent work to do."
[Al-Bukhari and Muslim].
Commentary: First, there is allowance for a genuine complaint regarding some public inconvenience. Second, a believer is supposed to be passionately uncompromising on religious precepts. Third, the Imam should refrain from prolonging Salat (prayer) and be considerate of the congregation standing behind him. But a brief recitation of the Qur'an or prayer does not imply a disregard of the example of the Prophet and the adjustment of different postures in Salat. In no way should it be a hasty and heedless Salat as unfortunately offered by a majority of men. They are scarcely regardful of the example of the Prophet in offering Salat. What a pity! Fourth, one may be exempted from offering congregational Salat for a valid religious excuse. fifth, the Imam should eschew an attitude which may foment people's aversion to worship.

650 وعن عائشة رضي اللَّه عنها قالت : قَدِمَ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم مِنْ سفرٍ ، وقد سَتَرْتُ سَهْوَةً لي بقِرامٍ فيهِ تَمَاثِيلُ ، فلمَّا رآهُ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم هتكَهُ وتَلَوَّنَ وجهُهُ وقال : « يَا عائِشَةُ : أشَدُّ النَّاس عَذاباً عِند اللَّهِ يوم القيامةِ الَّذينَ يُضاهُونَ بخَلْقِ اللَّهِ » متفق عليه .
»السَّهْوَةُ « : كالصُّفَّةِ تكُونُ بين يدي البيت ... و « القِرام » بكسر القاف : ستر رقيق، و « هتكه » : أفسد الصورة التي فيه .

650. `Aishah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) returned once from a journey, and saw a curtain which I had hung along a platform with some pictures on it. The colour of his face changed. He tore it up and said, "O `Aishah, the most tormented people on the Day of Resurrection are those who contend with Allah in terms of creation."
[Al-Bukhari and Muslim].
Commentary: Here, too, we are told that lapses in religious matters may be resented vehemently. The Shari`ah condemns both the making of human portraits and their decoration in homes and, if displayed as sacred objects, they may be read as polytheistic manifestation. Besides, orthodox `Ulama' and researchers are of the opinion that making or keeping of any type of picture is forbidden and unlawful. The rule equally applies to a hand-made picture and a camera photograph, provided it is that of an animate object. Yet, making or keeping pictures of inanimate objects, both of mineral and vegetable kingdoms, is permissible. However, one is at liberty to get oneself photographed in an unavoidable situation. For instance, photographs are indispensable to passports, identity cards and similar other necessities of modern times in which man is helpless and we can not assert that he is inclined to satisfy his taste or to get himself photographed as a token of permissibility. Indeed, it is the requirement of international law. So, up to this extent he will not be called to account. Yet, he cannot be justified in overstepping this limit.

651 وعنها أنَّ قريشاً أهَمَّهُم شَأنُ المرأةِ المَخزُومِيةِ التي سَرقت فقالوا : من يُكلِّمُ فيها رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ؟ فقالوا : مَن يجتَريءُ عليهِ إلا أسامةُ بنُ زيدٍ حِبُّ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ؟ فكَلَّمهُ أسامةُ ، فقالَ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « أتَشفعُ في حدٍّ مِن حُدُودِ اللَّهِ تعالى ؟ ، » ثم قامَ فاخْتَطَبَ

ثم قال : « إنما أهْلَكَ من قبلكُم أنَّهُم كانُوا إذَا سرقَ فِيهِم الشَّرِيفُ تَرَكُوهُ ، وإذا سرق فِيهِم الضَّعِيفُ أقامُوا عليهِ الحدَّ، وايْمُ اللَّه ، لو أنَّ فاطمَةَ بنت محمدٍ سرقَتْ لقطَعْتُ يَدهَا » متفقٌ عليه .

651. `Aishah (May Allah be pleased with him) reported: The Quraish were much worried about the case of a Makhzumiyah woman who had committed theft and wondered who should intercede for her with Messenger of Allah (PBUH) (so that she would not get punished for her crime). Some said Usamah bin Zaid (May Allah be pleased with him) was his beloved and so he may dare do so. So Usamah(May Allah be pleased with him) spoke to him about that matter and the Prophet (PBUH) said to him, "Do you intercede when one of the legal punishments ordained by Allah has been voilated?" Then he got up and addressed the people saying, "The people before you were ruined because when a noble person amongst them committed theft, they would leave him, but if a weak person amongst them committed theft, they would execute the legal punishment on him. By Allah, were Fatimah, the daughter of Muhammad, to commit the theft, I would have cut off her hand."
[Al-Bukhari and Muslim].
Commentary: The example of Allah's Messenger (PBUH) clearly tells us that no intercession is allowed for a person who transgresses the limits set by Allah. And if anybody has the audacity to do so, the deciding authority is presumed to be impervious to his solicitation. Nor should the criminal's social status or family influence, if any, obstruct the administration of justice. The law and retribution rise above all discrimination and social hierarchy. Any contravention in this regard is enough to incur Divine wrath.

652 وعن أنس رضيِ اللَّه عنه أن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم رَأى نُخامَةً في القِبلةِ . فشقَّ ذلكَ عَلَيهِ حتَّى رُؤيَ في وجهِهِ ، فقامَ فحَكَّهُ بيَدِهِ فقال : « إن أحَدكم إذا قام في صَلاتِه فإنَّهُ يُنَاجِي ربَّه ، وإنَّ ربَّهُ بَيْنَهُ وبَين القِبْلَةِ ، فلا يَبْزُقَنَّ أحدُكُم قِبلَ القِبْلَةِ ، ولكِن عَنْ يَسَارِهِ أوْ تحْتَ قدَمِهِ » ثُمَّ أخَذَ طرفَ ردائِهِ فبصقَ فِيهِ ، ثُمَّ ردَّ بَعْضَهُ على بعْضٍ فقال : « أو يَفْعَلُ هكذا» متفقٌ عليه .
والأمرُ بالبُصاق عنْ يسَارِهِ أو تحتَ قدمِهِ هُوَ فيما إذا كانَ في غَيْرِ المَسجِدِ ، فَأمَّا في المسجِدِ فلا يَبصُقْ إلاَّ في ثوبِهِ .

652. Anas (May Allah be pleased with him) reported: The Prophet (PBUH) noticed spittle in the mosque in the direction of the Qiblah. The signs of disgust were perceived on his face. Then, he stood up and scraped it away with his own hand and said, "When you stand in Salat, you hold communion with your Rubb and He is between you and the Qiblah. Let no one therefore cast out his spittle in that direction, but only to his left or under his foot." Then he caught hold a corner of his sheet, spat into it and folded it up and said, "Or he should do like this."
[Al-Bukhari and Muslim].
Commentary: Worshippers are under obligation to observe certain manners in the mosque with the most important being abstinence from spitting towards Qiblah (Ka`bah). Instead the method pointed out in the Hadith may be put in effect right during Salat (prayer). Yet one, if not offering Salat, can turn to the mosque's washing-place where a channel exists for the outflow of unclean water, etc. Obviously, it is a better substitute for a pocket-handkerchief or sheet which should be used when necessary. Second, this Hadith tells us that every effort should be made to keep the place of worship neat and clean, and if anyone finds some dirt in the mosque, he should immediately remove it.

Chapter 78

باب أمر ولاة الأمور بالرفق برعاياهم ونصيحتهم

Obligation of Rulers to show Kindness to their Subjects

Allah, the Exalted, says:
"And be kind and humble to the believers who follow you." (26:215)
"Verily, Allah enjoins Al-`Adl (justice) and Al-Ihsan (performing duties in a perfect manner), and giving (help) to kith and kin, and forbids Al-Fahsha' evil deeds and Al-Munkar (all that is prohibited) and Al-Baghy (oppression). He admonishes you, that you may take heed." (16:90)

653 وعن ابن عمر رضي اللَّه عنهما قال : سمعتُ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقول : « كُلُّكُم راعٍ ، وكُلُّكُمْ مسؤولٌ عنْ رعيتِهِ : الإمامُ راعٍ ومَسْؤُولٌ عَنْ رعيَّتِهِ ، والرَّجُلُ رَاعٍ في أهلِهِ ومسؤولٌ عنْ رَعيَّتِهِ ، وَالمَرأةُ راعيةٌ في بيتِ زَوجِها وَمسؤولةٌ عَنْ رعِيَّتِها ، والخَادِمُ رَاعٍ في مالِ سَيِّدِهِ وَمَسؤُولٌ عَنْ رَعيتِهِ ، وكُلُّكُم راعٍ ومسؤُولٌ عَنْ رعِيَّتِهِ » متفقٌ عليه .

653. Ibn `Umar (May Allah be pleased with them) reported: I heard Messenger of Allah (PBUH) saying, "All of you are guardians and are responsible for your wards. The ruler is a guardian and responsible for his subjects; the man is a guardian and responsible for his family; the woman is a guardian and is responsible for her husbands house and his offspring; and so all of you are guardians and are responsible for your wards."
[Al-Bukhari and Muslim].
Commentary: This Hadith has already been mentioned in the chapter pertaining to the duties of a wife to her husband. Its repetition in this chapter is meant to remind rulers that if they are negligent of the duties devolved upon their shoulders, they will be wrongdoers to Allah and put to reckoning on the Day of Resurrection.

654 وعن أبي يَعْلى مَعْقِل بن يَسَارٍ رضي اللَّه عنه قال : سمعتُ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقول : « ما مِن عبدٍ يسترعِيهِ اللَّه رعيَّةً ، يمُوتُ يومَ يَموتُ وهُوَ غَاشٌ لِرَعِيَّتِهِ ، إلاَّ حَرَّمَ اللَّه علَيهِ الجَنَّةَ » متفقٌ عليه .
وفي روايةٍ : « فلَم يَحُطهَا بِنُصْحِه لم يجِد رَائحَةَ الجَنَّةِ » .
وفي روايةٍ لمسلم : « ما مِن أميرٍ يَلِي أمورَ المُسلِمينَ ، ثُمَّ لا يَجهَدُ لَهُم ، ويَنْصحُ لهُم، إلاَّ لَم يَدخُل مَعَهُمُ الجَنَّةَ » .

654. Abu Ya`la Ma`qil bin Yasar (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Any slave whom Allah makes him in charge of subjects and he dies while he is not sincere to them, Allah will make Jannah unlawful for him."
[Al-Bukhari and Muslim].
Another narration is: Allah's Messenger (PBUH) said, "He who does not look after his subjects with goodwill and sincerity, will be deprived of the fragrance of Jannah."
A narration in Muslim is: Messenger of Allah (PBUH) said, "A ruler who, having control over the affairs of the Muslims, does not strive diligently for their betterment and does not serve them sincerely, will not enter Jannah with them."
Commentary: Here the attention of rulers has been invited to their obligations. They are told that their designation is very important because they are responsible for tackling the problems and affairs of millions of people. If their single-minded devotion, determined efforts and heartfelt feelings of well-wishing will not go to solving these problems, they will be deemed guilty by Allah. Rulers are, therefore, warned, lest power should go to their head and make them unheedful of people's problems, rights and concerns. Instead being fully conscious of their accountability to Allah (SWT) they are apt to make full efforts to provide justice and peace to people. By "forbid from entering Jannah" means they will not enter it with the first successful people until they get punished for their wrongdoings. If however, they were treacherous to their subjects while regarding this injustice lawful, thus disobeying Allah and His Commands, they will stay in Hell forever because this way they have made permissible and lawful what Allah has forbidden.

655 وعن عائشة رضي الله عنها قالت : سمعت رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم يقول في بيتي هذا : « اللهم من وَلي من أمر أمتي شيئاً فشق عليهم فاشقق عليه ، ومن ولِيَ من أمر أمتي شيئاً فرفق بهم فارفق به » رواه مسلم .

655. \`Aishah (May Allah be pleased with her) reported: I heard the the Messenger of Allah (PBUH) supplicating in my house: "O Allah! Treat harshly those who rule over my Ummah with harshness, and treat gently those who rule over my Ummah with gentleness."
[Muslim].
Commentary: How fortunate is a ruler who establishes his claim to the special benediction of Messenger of Allah (PBUH) by providing justice to people! On the other hand, how unfortunate is that ruler who incurs the Prophetic imprecations by doing injustice to people! This Hadith is suggestive of a rulership based on justice and lays emphasis on refraining injustice and atrocity.

656 وعن أبي هريرة رضي اللَّه عنه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « كَانَت بَنُو إسرَائِيلَ تَسُوسُهُمُ الأَنْبِياءُ ، كُلَّما هَلَكَ نبي خَلَفَهُ نبي ، وَإنَّهُ لا نبي بَعدِي ، وسَيَكُونُ بَعدِي خُلَفَاءُ فَيَكثُرُونَ » قالوا : يَا رسول اللَّه فما تَأْمُرُنَا ؟ قال : « أوفوا بِبيعَةِ الأوّلِ فالأوَّل ، ثُمَّ أعطوهُم حَقَّهُم ، وَاسأَلوا اللَّه الذي لَكُم ، فَإنَّ اللَّه سائِلُهم عمَّا استَرعاهُم » متفق عليه .

656. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "The Banu Isra'il were ruled by the Prophets. When one Prophet died, another succeeded him. There will be no Prophet after me. Caliphs will come after me, and they will be many." The Companions said: "O Messenger of Allah, what do you command us to do?" He said, "Fulfill the pledge of allegiance to which is sworn first (then swear allegiance to the others). Concede to them their due rights and ask Allah that which is due to you. Allah will call them to account in respect of the subjects whom He had entrusted to them."
[Al-Bukhari and Muslim].
Commentary: The political conduct of the Prophets means that rulership and government affairs were also assigned to them, that is, both religious and worldly affairs lay in their custody. There was no dichotomy between the two, they formed a single unit. This also characterized the period of the Rightly-Guided Caliphs and the short spell that followed it in the history of Islam. This explains why after the death of one Prophet came another Prophet and became his successor. Second, the Hadith also settles the issue of the finality of Prophethood once for all. "No Prophet will succeed me except the caliphs", said the Prophet (PBUH). In the case of many claimants to caliphate, he also gave a ruling, that is, people should primarily fulfill their allegiance pledged to the first caliph and keep away from caring for another claimant to caliphate. Third, the Prophet (PBUH) focused, on the lapses of rulers but without being suggestive of a rebellion and public demonstrations against them. Instead he teaches us to obey them in the administrative sphere and also to turn to Allah (SWT) and seek His Mercy and Blessing as long as they rule by the Law of Allah.

657 وعن عائذِ بن عمرو رضي اللَّه عنه أنَّهُ دَخَلَ على عُبيدِ اللَّهِ ابن زيادٍ ، فقال له : أيْ بُنَيَّ ، إني سَمِعتُ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقول : « إنّ شَرَّ الرِّعاءِ الحُطَمةُ » فإيَّاكَ أن تَكُونَ مِنْهُم ، متفقٌ عليه .

657. \`Aidh bin \`Amr (May Allah be pleased with him) reported: I visited \`Ubaidullah bin Ziyad and said to him: "Dear son, I heard Messenger of Allah (PBUH) saying, \`The worst of rulers are those who treat their subjects harshly. Beware, lest you should be one of them.'"
[Al-Bukhari].
Commentary: There is a typical, brutish sheep-herder who severely drives his flock and flogs them mercilessly. As a result of which the timid animals get upon one another. In the Hadith, this word has been brought in for a tyrant ruler who subjects people to oppression and treats them unkindly. It implies a strong warning and intimidation to cruel rulers.

658 وعن أبي مريمَ الأزدِيِّ رضي اللَّه عنه ، أنه قالَ لمعَاوية رضي اللَّه عنه : سَمِعتُ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقول : « من ولاَّهُ اللَّه شَيئاً مِن أمور المُسلِمينَ فَاحتَجَبَ دُونَ حَاجتهم وخَلَّتِهم وفقرهم ، احتَجَبَ اللَّه دُونَ حَاجَتِه وخَلَّتِهِ وفقرِهِ يومَ القِيامةِ » فجعَلَ مُعَاويةُ رجُلا على حَوَائجِ الناس . رواه أبو داودَ ، والترمذي .

658. Abu Maryam Al-Azdi (May Allah be pleased with him) reported: I said to Mu\`awiyah (bin Abu Sufyan) (May Allah be pleased with them): I heard Messenger of Allah (PBUH) saying, "If Allah invests to someone the affairs of

the Muslims and he (i.e., the ruler) ignores their rights, denies their access to him and neglects their needs, Allah will not answer his prayer or realize his hopes and will act towards him with indifference on the Day of Resurrection." So Mu`awiyah appointed a person to keep a vigil on the necessities of the people and to fulfill them.
[Abu Dawud and At-Tirmidhi].
Commentary: The Hadith warns such a ruler who is heedless of the problems and affairs of the needy and who keeps them away from him. On the Last Day, Allah, too, will be indifferent to him. Indeed, a stern warning is given to such rulers who have no direct contact with the needy people and who keep their doors shut to them.

Chapter 79

باب الوالي العادل

The Just Ruler

Allah, the Exalted, says:
"Verily, Allah enjoins Al-`Adl (justice) and Al-Ihsan (performing duties in a perfect manner)." (16:90)
"And be equitable. Verily! Allah loves those who are the equitable." (49:9)

659 وعن أبي هريرة رضي اللَّه عنه ، عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « سَبْعَةٌ يُظِلُّهُمُ اللَّه في ظِلِّهِ يومَ لا ظِلَّ إلاَّ ظِلُّهُ : إمَامٌ عادِلٌ ، وشَابٌّ نَشأَ في عِبادَةِ اللَّهِ تعالى ، ورَجُلٌ مُعلَّقٌ قلبُهُ في المَسَاجِدِ ، ورجُلان تَحابَّا في اللَّه ، اجتَمعَا عليهِ ، وتَفرَّقا عليهِ ، ورجُلٌ دعتهُ امرأَةٌ ذَاتُ مَنصِب وجمَالٍ ، فقال : إنِّى أخافُ اللَّه ، ورَجُلٌ تَصدَّقَ بِصدقةٍ ، فأَخْفاها حتَّى لا تَعلَمَ شِمالُهُ ما تُنفِقُ يمينُهُ ، ورَجُلٌ ذَكَرَ اللَّه خَالِياً فَفاضَتْ عيناهُ » متفقٌ عليه .

659. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Seven are (the persons) whom Allah will give protection with His Shade* on the Day when there will be no shade except His Shade (i.e., on the Day of Resurrection), and they are: A just ruler; a youth who grew up with the worship of Allah; a person whose heart is attached to the mosque; two persons who love and meet each other and depart from each other for the sake of Allah; a man whom a beautiful and high ranking woman seduces (for illicit relation), but he (rejects this offer by saying): `I fear Allah'; a person who gives a charity and conceals it (to such an extent) that the left hand might not know what the right has given; and a person who remembers Allah in solitude and his eyes well up."
[Al-Bukhari and Muslim].
* The Shade of Allah to which this Hadith refers to is the shade of His Throne.
Commentary: This Hadith has already been described in the chapter about the excellence of the love of Allah. Here, it has been carried forward in view of its relevance with the just ruler's excellence. Refer to the commentary on Hadith No. 379.

660 وعن عبد اللَّهِ بنِ عمرو بن العاص رضي اللَّهُ عنهما قال : قال رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم: « إنَّ المُقسِطينَ عِنْدَ اللَّهِ عَلى مَنابرَ مِنْ نورٍ : الَّذِينَ يعْدِلُونَ في حُكْمِهمْ وأهليهمْ وما وُلُّوا » رواهُ مسلم .

660. `Abdullah bin `Amr bin Al-`as (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "The just will be seated upon pulpits of light." Those who are fair with regards to their judgement and their family and those who are under them."
[Muslim].
Commentary: How will be the likeness of the pulpits of light? Although we are not aware of their reality, yet we are supposed to have faith in them. We must also believe that these people (just rulers) will be under the shade of the Throne or the Divine mercy, while people will be drenched in their sweat depending on their deeds. The Hadith throws light on the excellence of justice and the high rank of those who do justice.

661 وعَن عوفِ بن مالكٍ رضي اللَّه عنه قال : سمِعْتُ رسولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقولُ : «خِيَارُ أئمَتِكُمْ الَّذِينَ تُحِبُّونهُم ويُحبُّونكُم ، وتُصَلُّونَ عليْهِم ويُصَلُّونَ عليْكُمْ ، وشِرَارُ أئمَّتِكُم الَّذينَ تُبْغِضُونهُم ويُبْغِضُونَكُمْ ، وتَلْعُنُونَهُمْ ويلعنونكم » قال : قُلْنا يا رسُول اللَّهِ ، أفَلا نُنابِذُهُمْ ؟ قالَ : « لا ، ما أقامُوا فِيكُمُ الصَّلاَة ، لا ، ما أقامُوا فِيكُمُ الصلاَة » مسلم.
قوله : « تُصلُّونَ عَلَيْهِم » : تَدْعونَ لهُمْ .

661. `Auf bin Malik (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "The best of your rulers are those whom you love and who love you, and those who supplicate Allah in your favour and you supplicate Allah in their favour. The worst of your rulers are those whom you hate and who hate you; and whom you curse and who curse you." It was asked (by those who were present): "Should not we oppose them?" He said, "No, as long as they establish Salat; as long as they establish Salat in your midst."
[Muslim].
Commentary: The Hadith identifies two categories of rulers. First, those rulers who are well-wishers of people and provide them with justice. These are the best rulers for whom people also pray. Second, the worst rulers who are

only concerned with their rule and interests and take no interest in providing justice to people and removing their difficulties. In fact, rulers are advised to adhere to justice, uprightness and equity as this can endear them to Allah as well as to people. Moreover, we are told that rebellion against rulers is disallowed till they commit a flagrant act of disbelief and stop abiding by the duties of Islam, particularly Salat (prayer).

662وعَنْ عِيَاضِ بن حِمارٍ رضي اللَّهُ عَنْهُ قالَ : سمِعْت رَسُول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم يقولُ : «أَهْلُ الجَنَّةِ ثلاثَة : ذُو سُلْطانٍ مُقْسِطٌ مُوَفَّقٌ ، ورَجُلٌ رَحِيمٌ رَقيقُ القَلْبِ لِكُلِّ ذِى قُرْبَى وَمُسْلِمٍ ، وعَفِيفٌ مُتَعَفِّفٌ ذُو عِيالٍ » رواهُ مسلم .

662. `Iyad bin Himar (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "The people of Jannah will be of three kinds: A just successful ruler, a man who shows mercy to his relatives, and a pious believer who has a large family and refrains from begging."
[Muslim].
Commentary: All the three qualities mentioned in the Hadith particularly characterize the men of Faith and will cause their entry to Jannah. Every believer is expected to strive for being invested with these good qualities.

Chapter 80

باب وجوب طاعة ولاة الأمور في غير معصية وتحريم طاعتهم في المعصية

Obligation of Obedience to the Ruler in what is Lawful and Prohibition of Obeying them in what is Unlawful

Allah, the Exalted, says:
"O you who believe! Obey Allah and obey the Messenger (Muhammad (PBUH)), and those of you (Muslims) who are in authority." (4:59)

663 وعن ابن عمر رضي اللَّهُ عنهما عَن النبي صَلّى اللهُ عَلَيْهِ وسلَّم قال : « عَلى المَرْءِ المُسْلِمِ السَّمْعُ والطَّاعَةُ فِيما أَحَبَّ وكِرَهَ ، إلاَّ أنْ يُؤْمَرَ بِمَعْصِيَةٍ فَإذا أُمِرَ بمعْصِيَةٍ فَلاَ سَمْعَ وَلا طاعَة » متفقٌ عليه .

663. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) said, "It is obligatory upon a Muslim to listen (to the ruler) and obey whether he likes it or not, except when he is ordered to do a sinful thing; in such case, there is no obligation to listen or to obey."
[Al-Bukhari and Muslim].
Commentary: This Hadith crystallizes the parameters of the Muslim subjects' obedience to their Muslim rulers. The honour of the latter is bound up with their surrender to the Command of Allah and His Messenger (PBUH). Otherwise, apart from the torment in the Hereafter, they will also be subjected to humiliation in this world.

664 وعنه قال : كُنَّا إذا بايَعْنَا رسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم عَلى السَّمْعِ والطَّاعةِ يقُولُ لَنَا : «فيما اسْتَطَعْتُمْ » متفقٌ عليه .

664. Ibn `Umar (May Allah be pleased with them) reported: Whenever we took a pledge of allegiance to Messenger of Allah (PBUH) to hear and obey, he (PBUH) would say to us, "As far as you are capable of."
[Al-Bukhari and Muslim].
Commentary: Obedience to a Muslim ruler calls for two conditions: First, his command must not infringe upon the canonical sanctity; second, it ought not to outweigh people's limitations. In case, he fails to meet these two prerequisites, his obedience will also become non-obligatory. This Hadith conveys a warning to rulers that they must not put people to a hardship unbearable to them.

665 وعنهُ قال : سَمِعْتُ رسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم يقول : « مَنْ خلَعَ يَداً مِنْ طاعَةٍ لَقِيَ اللَّه يوْمَ القيامَةِ ولا حُجَّةَ لَهُ ، وَمَنْ ماتَ وَلَيْس في عُنُقِهِ بيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً » رواه مسلم .
وفي روايةٍ له : « ومَنْ ماتَ وَهُوَ مُفارِقٌ لِلْجَماعةِ ، فإنَّهُ يمُوتُ مِيتَةً جَاهِلِيَّةً » . « المِيتَةُ » بكسر الميم .

665. Ibn `Umar (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "One who withdraws his hand from obedience (to the Amir) will find no argument (in his defense) when he stands before Allah on the Day of Resurrection; and one who dies without having sworn allegiance will die the death of one belonging to the Days of Ignorance."
[Muslim].
Another narration is: The Messenger of Allah (PBUH) said, "He who dies having defected from obedience (to the Amir) and discards his association with the main body of the (Muslim) community, dies the death of one belonging to the Days of Jahiliyyah."
Commentary: The Hadith makes it clear that it is binding upon Muslims to show obedience to the just Muslim ruler and to join forces with the Muslim Community to give allegiance to him as long as he does not call to a sin.

666 وعَن أنَسٍ رضي اللَّهُ عنه قال : قال رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم : « اسْمَعُوا وأَطيعوا ، وإنِ اسْتُعْمِلَ عليْكُمْ عبْدٌ حبشيٌّ ، كَأَنَّ رَأْسهُ زبيبةٌ » رواه البخاري .

666. Anas (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Hear and obey even if an Abyssinian slave whose head is like a raisin is placed in authority over you."
[Al-Bukhari].

Commentary: Nobody pays respect to a slave, with a black complexion and small head at that. But the Hadith brings such a man in focus to emphasize that obedience to a ruler is inescapable. The only condition is that his governance should be confined to the Shari`ah framework without reference to his geographical, tribal and ethnic background.

667 وعن أبي هريرة رضي اللَّه عنه قال : قالَ رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم : « عليْكَ السَّمْعُ وَالطَّاعةُ في عُسرْكِ ويُسْرِكَ وَمنْشَطِكَ ومكْرهِكَ وأثَرَةٍ عَلَيْك » رواهُ مسلم .

667. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "It is obligatory upon you to listen and obey the orders of the ruler in prosperity and adversity, whether you are willing or unwilling, or when someone is given undue preference to you."
[Muslim].
Commentary: Obedience to a ruler is indispensable in view of the collective interests of a community. A believer has, therefore, been enjoined to obey the ruler in all circumstances rising above his personal interests, preferences and psychological urges. The ruler, however, must not be obeyed if he breaks the Shari`ah rules.

668 وعن عبدِ اللَّهِ بن عَمرو رضي اللَّه عنهما قال : كُنَّا مَعِ رسول اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم في سَفَرٍ ، فَنَزَلْنا منْزِلاً ، فمِنَّا منْ يُصلحُ خِباءَهُ ، ومِنَّا منْ ينْتَضِلُ ، وَمِنَّا مَنْ هُوَ في جَشَرِهِ، إذْ نادَى مُنَادي رسول اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم : الصَّلاَةَ جامِعةٌ . فاجْتَمعْنَا إلى رَسُولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم فقال : « إنَّهُ لَمْ يَكُنْ نبي قبْلي إلاَّ كَانَ حقا علَيْهِ أنْ يَدُلَّ أُمَّتَهُ عَلى خَيرِ ما يعْلَمُهُ لهُمْ ، ويُنْذِرَهُم شَرَّ ما يعلَمُهُ لهُم ، وإنَّ أُمَّتَكُمْ هذِهِ جُعِلَ عَافيتُها في أوَّلِها ، وسَيُصِيبُ آخِرَهَا بلاءٌ وأُمُورٌ تُنكِرُونَهَا، وتجيءُ فِتَنٌ يُرقّقُ بَعضُها بَعْضاً ، وتجيء الفِتْنَةُ فيقُولُ المؤمنُ : هذِهِ مُهْلِكَتي ، ثُمَّ تَنْكَشِفُ ، وتجيءُ الفِتنَةُ فيَقُولُ المُؤْمِنُ : هذِهِ هذِهِ ، فمَنْ أَحبَّ أنْ يُزَحْزَحَ عن النَّارِ ، ويُدْخَلَ الجنَّةَ ، فلْتَأْتِهِ منيته وَهُوَ يُؤْمِنُ باللَّهِ وَاليوْمِ الآخِرِ ، ولْيَأْتِ إلى الناسِ الذي يُحِبُّ أنْ يُؤتَى إلَيْهِ .
ومَنْ بَايع إماماً فَأعْطَاهُ صفْقَة يدِهِ ، وثَمرَةَ قَلْبهِ . فلْيُطِعْهُ إنِ استَطَاعَ ، فإنْ جَاءَ آخَرُ ينازِعُهُ ، فاضْرِبُوا عُنُقَ الآخَرِ » رواهُ مسلم .
قوْله : « ينْتَضِلُ » أي : يُسابِقُ بالرَّمْي بالنَّبْل والنُّشَّاب . « والجَشَرُ » بفتح الجيم والشين المعجمة وبالراءِ : وهي الدَّوابُّ التي تَرْعَى وتَبيتُ مَكانَها . وقوله: « يُرقّقُ بعْضُهَا بَعضاً » أي : يُصيِّرُ بعضَها بعضاً رقِيقاً ، أي : خَفِيفاً لِعِظَمِ مابعْدَهُ ، فالثَّاني يُرقِّقُ الأوَّلَ . وقيلَ : معناهُ: يُشَوِّقُ بَعْضُهَا إلى بعْضٍ بتحْسِينها وتسْويلها وقِيلَ : يُشْبهُ بعضُها بَعْضاً .

668. `Abdullah bin `Amr (May Allah be pleased with them) reported: We accompanied Messenger of Allah (PBUH) on a journey. We halted at a place to take a rest. Some of us began to set right their tents, others began to graze their animals while others were engaged in competing with one another in archery when an announcer of Messenger of Allah (PBUH) announced that people should gather for Salat. We gathered around the Messenger of Allah and he ((PBUH)) addressed us, saying, "Every Prophet before me was under obligation to guide his followers to what he knew was good for them and to warn the evil thing which he knew. As for this Ummah, it will have sound state and in its early stage of existence; but the last phase of its existence, will be faced with trials and with things you do not recognize. There will be tremendous trials, one after the other, and to each the believer will say, `That is it'. Whenever a trial arrives the believer will say: `This is going to bring about my destruction.' When this passes, another calamity will approach and he will say: `This surely is going to be my end.' Whosoever wishes to be removed from the Fire (Hell) and admitted to Jannah should die with faith in Allah and the Last Day; and he should treat others as he wishes to be treated. He who swears allegiance to an Imam, he should give him the pledge in ratification and the sincerity of his heart. He should obey him to the best of his capacity. If another man comes forward as a claimant (when one has already been installed), behead the second."
[Muslim].
Commentary: Here `its early stage' means the period of the Companions, of the Successors (of the Companions), and of the Followers (of the Successors). In another Hadith, it has been called as the best era. In comparison with all the succeeding periods, this period is surpassingly good, peaceful and blessed. Later would emerge, it was prophesized, mischief after mischief, each being worse than the preceding one. Today, everybody sees the truth of this prophecy like the light of day. By predicting the emergence of mischief, Messenger of Allah (PBUH) wanted to warn his followers that they should keep themselves aloof from them. To them he further explained in advance the precautionary measures, that is, to keep faith in Allah, to remain firm-footed in the belief in the Hereafter and to deal with people fairly, attempting to be polite to them at the same time.

Besides, prophecy has been made about the abundance of the power-hungry people with a remedial note. In the first instance believers are supposed to swear allegiance to the caliph, and by extending their cooperation to him they should kill another claimant to the caliphate because it is only in this way that the unity of the Muslim Ummah can be maintained, free of chaos and discord. Yet, unfortunately, the power-orientated groups have found a plaything in the shape of democracy, turning peace and unity into a legend of the past. What a pity that despite all that they seek stability and progress! Is it the miracle of time or the quirk of the vested interests that has reversed the whole scheme of things? There is little hope of the improvement of the Muslim world's affairs. Indeed, it faces an ironical situation.

669 وعن أبي هُنَيْدة وائِلِ بن حُجْرٍ رضي اللَّه عنه قالَ : سَأَلَ سَلَمةُ بنُ يزِيدَ الجُعْفيُّ رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم ، فقَالَ : يا نبيَّ اللَّهِ ، أَرأَيْتَ إِنْ قامتْ علَيْنَا أُمراءُ يَسأَلُونا حقَّهُمْ ، ويمْنَعُونا حقَّنا ، فَمَا تَأْمُرُنَا ؟ فَأَعْرِضَ عنه ، ثُمَّ سألَهُ ، فقال رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم « اسْمَعُوا وأَطِيعُوا ، فإِنَّما علَيْهِمْ ماحُمِّلُوا وعلَيْكُم ما حُمِّلْتُمْ » رواهُ مسلم .

669. Wa'il bin Hujr (May Allah be pleased with him) reported: Salamah bin Yazid Al-Ju`f (May Allah be pleased with him) asked Messenger of Allah (PBUH): "O Prophet of Allah! Tell us, what you command us to do if there arises over us rulers who demand of us what is due to them and refuse us what is due to us." Messenger of Allah (PBUH) turned away from him, but he repeated the same question. Thereupon Messenger of Allah (PBUH) said, "Listen to them and obey them. They are responsible for their obligations and you are accountable for yours." [Muslim].

Commentary: This Hadith means that both the ruler and the ruled have their own respective obligations. If any of the two sides fails to play its due role, it will bear the brunt of its deficiency on the Final Day. Yet, people are debarred from disobeying a ruler who neglects to do what is required of him. Negligence is not rectifiable by negligence as it will make matters worse. To endure the high-handedness of a ruler in view of the overall national interest, is therefore, preferable to revolting against him. True, one cannot take the law into one's own hands, yet there always remains room for improvement and positive criticism. To make use of it within limits and to make efforts for the enforcement of the canonical discipline will not be deemed as an uprising. Indeed, this will be deemed, to some extent, binding on everybody.

670 وَعَنْ عَبْدِ اللَّهِ بن مسْعُودٍ رضي اللَّهُ عنه قال : قال رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : « إِنَّهَا ستَكُونُ بعْدِي أَثَرَةٌ ، وأُمُورٌ تُنْكِرُونَهَا ، » قالوا : يا رسُولَ اللَّهِ ، كَيفَ تَأْمُرُ مَنْ أَدْركَ مِنَّا ذلكَ ؟ قالَ : « تُؤَدُّونَ الحَقَّ الذي عَلَيْكُمْ ، وتَسْأَلُونَ اللَّه الذي لَكُمْ » متفقٌ عليه .

670. `Abdullah bin Mas`ud (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "There will be discrimination after my death and there will be other matters that you will disapprove." He was asked: "O Messenger of Allah! What do you command us to do when we are encountered with such happenings?" He answered, "Give what is due from you and supplicate to Allah for your rights."
[Al-Bukhari and Muslim].

Commentary: There are two aspects of this Hadith. On the one hand, people are advised to put up patiently with the transgressive behaviour of rulers as well as their nepotism or monopolization of all the national resources. On the other hand, rulers are warned to ward off a capricious conduct of life, lest they should face the Wrath of Allah.

671 وعن أبي هريرة رضي اللَّهُ عنه قال : قال رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم : « مَنْ أطَاعَني فقدْ أطاعَ اللَّه ، ومَنْ عَصَانِي فقدْ عَصَى اللَّه ، ومَنْ يُطِعِ الأَمِيرَ فقدْ أطاعَني ، ومَنْ يعْصِ الأَمِيرَ فقدْ عَصَانِي » متفقٌ عليه .

671. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Whosoever obeys me, obeys Allah; and he who disobeys me, disobeys Allah; and whosoever obeys the Amir (leader), in fact, obeys me; and he who disobeys the Amir, in fact, disobeys me."
[Al-Bukhari and Muslim].

Commentary: This Hadith informs us that it is imperative that we obey the leader of the Muslim community so long as he does not call to a sin, because doing so is in fact obedience to Allah (SWT).

672 وعن ابن عباسٍ رضي اللَّه عنهما أن رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم قال : « من كَرِه مِنْ أَمِيرِهِ شيْئاً فلْيَصبِر ، فإِنَّهُ مَن خَرج مِنَ السُّلطَانِ شِبراً مَاتَ مِيتَةً جاهِلِيةً » متفقٌ عليه .

672. Ibn `Abbas (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "If a person notices in his ruler what he dislikes, he should show patience because he who departs from the (Muslim) community a cubit,

dies like those who died in the Days of Ignorance."
[Al-Bukhari and Muslim].
Commentary: This Hadith urges us to bear patiently when a ruler makes a mistake so long as he does not call to a sin. It also warns us against disobedience to the ruler as this will cause mischief at the cost of the unity and common interests of the Muslim community.

673 وعن أبي بكر رضي اللَّه عنه قال : سمعت رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقول : « مَن أَهَانَ السُّلطَانَ أَهَانَهُ اللَّه » رواه الترمذي وقال : حديث حسن .
وفي الباب أحاديث كثيرة في الصحيح ، وقد سبق بعضها في أبواب .

673. Abu Bakrah (May Allah be pleased with him) reported: I heard Messenger of Allah (PBUH) saying, "He who insults the rulers Allah will insult him."
[At-Tirmidhi].
Commentary: To affront and degrade the ruler means to disobey him and to by-pass his orders. This impairs his power, honour and dignity. Believers have been told to obey and support rulers for the sake of national interest and welfare, understanding that they desist from committing an overt disbelief and maintain congregation Salat and other duties of religion. The political system of Islam is totally incompatible with western democracy. The concept of government party and the opposition is alien to Islam. All belong to one Ummah with only one goal and pursue the same aims and objects of Islamic guidelines!

Chapter 81

باب النهي عن سؤال الإمارة

Undesirability of Aspiring for Office

Allah, the Exalted, says:

"That home of the Hereafter (i.e., Jannah), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqun (the pious and righteous persons)." (28:83)

674 وعن أبي سعيد عبد الرحمن بن سَمُرة رضي اللّه عنه ، قال : قال لي رسول اللّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « يَا عَبدَ الرَّحمن بن سمُرَةَ : لا تَسأل الإمارَةَ ، فَإنَّكَ إن أُعْطِيتَها عَن غَيْرِ مسألَةٍ أُعنتَ عليها ، وإن أُعطِيتَها عَن مسألةٍ وُكِلتَ إلَيْها ، وإذَا حَلَفْتَ عَلى يَمِين ، فَرَأيت غَيرها خَيراً مِنهَا ، فَأْتِ الذي هُو خيرٌ ، وكفِّر عَن يَمينِك » متفقٌ عليه .

674. `Abdur-Rahman bin Samurah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said to me, "Do not ask for position of authority. If you are granted this position without asking for it, you will be helped (by Allah) in discharging its responsibilities; but if you are given it as a result of your request, you will be left alone as its captive. If you take an oath to do something and then find a better alternative, you should adopt the latter and expiate for your oath."

[Al-Bukhari and Muslim].

Commentary: By rulership is meant caliphate or any other rank affiliated to its hierarchy. Yet, it is undesirable to be eager or to strive for such an extraordinary position as it entails a heavy responsibility and one may face a sufficient difficulty in being absolved from it. However, if a man gets it without solicitation, he should accept it. The other part of the Hadith concerns swearing. Somebody takes an oath to do something but he finds another work more rewarding and righteous. In such a situation he is advised to dissolve his oath and make expiation for it. Thereafter, he will be free to avail the advantageous option. As for the expiation of breaking an oath, there are four options: to set free a slave, or to feed an average-quality food to ten needy persons, or to provide clothes to them; and the expiator who cannot afford all that, should observe fasting for three days.

675 وعن أبي ذرٍ رضي اللّه عنه قال : قال لي رسول اللّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « يا أبا ذَر أرَاك ضعِيفاً، وإني أُحِبُّ لكَ ما أُحِبُّ لِنَفسي، لا تَأمَّرنَّ على اثنَيْن ولا تولّيَنَّ مال يتِيم» رواه مسلم.

675. Abu Dharr (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said to me, "O Abu Dharr, I see that you are weak and I like for you what I like for myself. Do not rule over (even) two persons, and do not manage an orphan's property."

[Muslim].

Commentary: Abu Dharr Al-Ghifari (May Allah be pleased with him) was one of the most ascetic Companions who was little interested in mundane affairs. Finding him weak to do responsible jobs, Messenger of Allah (PBUH) gave him this advice. In fact, the one who takes interest in worldly affairs and understands them well can discharge the responsibilities appropriately. But a person who has aversion to worldly pursuits and keeps clear of them will be considered unfit in this regard.

676 وعنه قال : قلت : يا رسول اللّه ألا تَستعمِلُني ؟ فضَرب بيدِهِ على منْكبي ثُمَّ قال: « يا أبا ذَرٍّ إنَّكَ ضَعِيف ، وإنَّهَا أمانة ، وإنَّها يوم القِيامَة خِزْيٌ ونَدَامة ، إلاَّ من أخَذها بحقّها ، وأدى الذي عليهِ فِيها » رواه مسلم .

676. Abu Dharr (May Allah be pleased with him) reported: I said to Messenger of Allah (PBUH): "Why do you not appoint me to an (official) position?" He (PBUH) patted me on the shoulder with his hand and said, "O Abu Dharr, you are a weak man and it is a trust and it will be a cause of disgrace and remorse on the Day of Resurrection except for the one who takes it up with a full sense of responsibility and fulfills what is entrusted to him (discharges its obligations efficiently)."

[Muslim].

Commentary: There are, according to this Hadith, two conditions for putting people in official positions. The first is the relevant talent for the job, a man is put in charge of; and the second is his capacity for discharging

responsibilities thereof. For example, a ruler should primarily possess the ability to maintain law and order and to establish justice; and secondly, he should be endowed with sufficient dynamism and vision to cope with new demands and situations. This basic principle applies to every official, whether in the capacity of governor, minister, advisor, financial administrator or a clerk. Apart from the sense of job, ability and integrity, he should be fired with determination with regard to his work. An office is indeed an important trust, and to have it without meeting the said conditions is a sort of treachery .

677 وعن أبي هُريرة رضي اللَّه عنه أن رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « إنَّكم ستحرصون على الإمارةِ ، وستَكُونُ نَدَامَة يوْمَ القِيامَةِ » رواهُ البخاري .

677. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "You will covet for getting a position of authority, but remember that it will be a cause of humiliation and remorse on the Day of Resurrection."
[Al-Bukhari]
Commentary: This Hadith urges people, particularly the incapable ones, to shed off the ambition to achieve rulership and power. It is feared that owing to their lack of talent they will mismanage the task which will be assigned to them. This will render them guilty with Allah. The Prophet (PBUH) dissuades such people from accepting any government portfolio as in this way they will remain safe and trouble-free. Yet, if a deserving person gets a job of high responsibility, he should do his utmost to do full justice to it, so that he may be spared remorse on the Day of Resurrection.

Chapter 82

باب حثَّ السلطان والقاضي وغيرهما من ولاة الأمور على اتخاذ وزير صالح وتحذيرهم من قرناء السوء والقبول منهم

Appointment of Pious Governors, Advisors and Judges

Allah, the Exalted, says:
"Friends of that Day will be foes one to another except Al-Muttaqun: (i.e., pious and righteous persons)." (43:67)

678 عن أبي سعيدٍ وأبي هريرة رضي اللَّه عنهما أن رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « مَا بَعَثَ اللَّهُ مِن نبيٍ ، ولا استَخْلَفَ مِنْ خَليفَةٍ إلاَّ كَانَتْ لَهُ بِطانَتَانِ : بِطانَةٌ تَأمُرُهُ بالمَعْرُوفِ وَتحُضُّهُ عليه ، وبطانَةٌ تَأمُرُهُ بالشَّرِّ وتحُضُّهُ عليهِ والمَعصُومُ من عَصَمَ اللَّهُ » رواه البخاري .

678. Abu Sa`id and Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Allah neither raised up any Prophet nor did He authorize any person with ruling power but for whom there were two types of entourage: one enjoins upon him to do good and incites him to carry it out, and the other enjoins evil and goads him; and the protected (from the bad entourage) is the one whom Allah protects."
[Al-Bukhari].
Commentary: A ruler has been told here that Taqwa (consciousness and fear of Allah), honesty, integrity and ability are the prerequisites to chosing anybody as his aide or advisor. Prior to their nomination, he should check up the reputation of his advisors. This precautionary measure will serve as a safeguard against the spread of corruption in society and serve the cause of goodness. Secondly, a ruler should obey the Commands of Allah and His Messenger (PBUH) because this discipline will not only keep him safe from making faults but will also serve as a shield against the machinations of wicked people.

679 وعن عائشة رضي اللَّه عنها قالتْ : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « إذا أَرَادَ اللَّه بالأَمِير خيراً ، جَعَلَ له وزيرَ صِدقٍ ، إن نَسي ذكَّرهُ ، وَإن ذَكَرَ أعَانَهُ ، وَإذا أَرَاد بهِ غيرَ ذلك جعَلَ له وَزِيرَ سُوءٍ ، إن نَسي لم يُذَكِّره ، وَإن ذَكَرَ لم يُعِنْهُ». رواه أبو داود بإسناد جيدٍ على شرط مسلم .

679. `Aishah (May Allah be pleased with her) reported: Messenger of Allah (PBUH) said, "When Allah desires good for a ruler, He appoints for him a sincere adviser who will remind him if he forgets and helps him if he remembers. When Allah wishes for him the contrary, He appoints for him a bad adviser who will not remind him if he forgets, nor will he help him if he remembers."
Commentary: In the recruitment of good and scrupulous aides lies the Blessing of Allah to a ruler because such aides will prove helpful to him in making sound judgements, reaching right conclusions and guarding him against leaning towards evil ways. Yet, if all of these aides are self-seekers, flatterers and corrupt, they will undoubtedly influence his decision-making in a bad way. And one can believe that the end of the ruler will be far from being desirable because history also supports this view. As for the Hereafter, he will be hardly safe from the infernal torment.

Chapter 83

باب النهي عن تولية الإمارة والقضاء وغيرهما من الولايات لمن سألها أو حرص عليها فعرّض بها

Prohibition of Appointing an Aspirant Person to a Public Office of Authority

680 عن أبي موسى الأشعريِّ رضي اللّه عنه قال : دخَلتُ على النبي صلّى اللهُ عَلَيْهِ وسَلَّم أنَا وَرَجُلانِ مِنْ بني عَمِّي ، فقال أحَدُهُمَا : يا رسولَ اللّه أمِّرنا على بعضِ مَا ولاَّكَ اللّه ، عزَّ وجلَّ ، وقال الآخرُ مِثْلَ ذلكَ ، فقال : « إنَّا واللّه لا نُوَلِّي هذا العَمَلَ أحداً سَأَلَه ، أو أحَداً حَرَص عليه » .

680. Abu Musa Ash`ari (May Allah be pleased with him) reported: I called on the Prophet (PBUH) with two of my cousins. One of them said to him: "O Messenger of Allah (PBUH), appoint me governor of some land over which Allah has given you authority." The other also requested for something of the same nature. Messenger of Allah (PBUH) said, "By Allah we do not appoint someone to this post who seeks it or someone who contends for it." [Al-Bukhari and Muslim].

Commentary: This Hadith supports the theme presented in this chapter by Imam An-Nawawi, that is, a person pushing himself up for an office should be deprived of it. Ambitious persons usually manage to get a high office for self-aggrandizement, damaging the interests of other people. A government should primarily aim at the welfare of people and not serve the interests of the privileged few or benefit the holders of key posts alone.

Chapter 84

باب الحياء وفضله والحثِّ على التخلق به

Exaltation of Modesty

681 عن ابْنِ عُمَرَ رضي اللَّه عنهما أنَّ رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم مَرَّ عَلَى رَجُلٍ مِنَ الأَنْصَارِ وَهُوَ يَعِظُ أخَاهُ في الحَيَاءِ ، فقَالَ رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « دَعْهُ فإنَّ الحياءَ مِنَ الإِيمانِ » متفقٌ عليه .

681. Ibn `Umar (May Allah be pleased with them) reported: Messenger of Allah (PBUH) passed by a man of the Ansar who was admonishing his brother regarding shyness. Messenger of Allah (PBUH) said, "Leave him alone, for modesty is a part of Iman."
[Al-Bukhari and Muslim].
Commentary: The Ansari, who was being lectured by his brother, was indeed an embodiment of modesty and unpretentiousness. Such a man is never sharp in worldly affairs because modesty restrains him from following wrong ways. For this reason, modesty has been called a part of the faith. This is an inborn quality, that is, some people are unassertive by birth. Yet, if they are gradually guided and directed towards virtues, their unassumingness further increases. And in Islam it is counted a virtue.

682 وعن عِمْران بن حُصَيْن ، رضي اللَّه عنهما ، قال : قال رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : «الحياءُ لا يَأْتي إلاَّ بخَيْرٍ » متفق عليه .
وفي رواية لمسلم : « الحَياءُ خَيْرٌ كُلُّهُ » أوْ قالَ : « الحَيَاءُ كُلُّهُ خيْرٌ » .

682. `Imran bin Husain (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "Shyness does not bring anything except good."
[Al-Bukhari and Muslim].
In a narration of Muslim: Messenger of Allah (PBUH) said, "All of shyness is good."
Commentary: This Hadith enlightens us on the excellence of modesty, which serves the good purpose of preventing man from the disobedience of Allah and from immoral and evil pursuits. Evidently, it has a salutary impact on society. Besides, it keeps man free from sins, and, consequently, he will stand blameless with Allah. From this standpoint, modesty is certainly a thorough good.

683 وعن أبي هُريرة رضي اللَّه عنه ، أنَّ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال : « الإيمَانُ بضْع وسبْعُونَ ، أوْ بضْعٌ وَسِتُّونَ شُعْبة ، فأفْضَلُها قوْلُ لا إله إلاَّ اللَّه ، وَأدْناها إمَاطةُ الأذَى عنَ الطَّريق ، والحياءُ شُعْبَةٌ مِنَ الإيمَان » متفق عليه .
»البِضْعُ » : بكسر الباء . ويجوز فتحها ، وَهُوَ مِن الثلاثةِ إلى الْعَشَرَةِ . « وَالشُّعْبَةُ » : الْقِطْعَةُ والخَصْلَةُ .
« وَالإماطةُ » : الإزَالَةُ ، « وَالأذَى »: مَا يُؤْذِي كَحجَرِ وَشَوْكٍ وَطِينٍ ورَمَادٍ وَقَذَرٍ وَنحو ذلكَ .

683. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Iman has sixty odd or seventy odd branches. The uppermost of all these is the Testimony of Faith: `La ilaha illallah' (there is no true god except Allah) while the least of them is the removal of harmful object from the road. And shyness is a branch of Iman."
[Al-Bukhari and Muslim].
Commentary: This Hadith has already occurred in a previous chapter, see commentary on Hadith No. 125. Here it has been repeated with reference to the degrees of Faith. Modesty, too, is a part of Faith, rather one of its most important ingredients, because it plays an effective role in the training and sublimation of human psyche.

684 وعن أبي سعيد الخُدْريِّ رضي اللَّه عنه ، قال : كان رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم أَشَدَّ حيَاءَ مِنَ الْعَذْرَاءِ في خِدْرِهَا ، فإذَا رأى شَيْئاً يَكْرَهُه عَرَفْنَاهُ في وَجْهِهِ . متفقٌ عليه .
قال العلماءُ : حَقِيقَةُ الحَياء خُلُقٌ يبْعثُ على تَرْكِ الْقبيح ، ويمْنَعُ منَ التقْصير في حَقِّ ذِي الحَقِّ . ورَويْنَا عنْ أبِي الْقاسم الجُنَيْدِ رَحمَهُ اللَّه قال : الحَيَاءُ رُؤيَةُ الآلاءِ أي : النِّعمِ ورؤْيةُ التَّقْصِيرِ . فيَتولَّدُ بيْنَهُمَا حالة تُسَمَّى حياءً

684. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: Messenger of Allah (PBUH) was even shier than a virgin behind her veil. When he saw something which he disliked, we could perceive it on his face.
[Al-Bukhari and Muslim].
Commentary: Though this Hadith particularly refers to the character of Messenger of Allah (PBUH), it also reveals the fact that modesty is a peculiar quality of woman. An unmarried woman, above all else, is considered to be the embodiment of bashfulness. Islamic countries have witnessed many curses of western civilization and the worst is the one which has robbed away the modesty of woman because it is the last protective shield of Islamic civilization which the enemy is consistently sweeping off. May Allah grant Muslims the insight to avert this wickedness!

Chapter 85

باب حفظ السر

Secrecy of Private Matters (Guarding Secrets)

Allah, the Exalted, says:
"And fulfill (every) covenant. Verily! The covenant, will be questioned about." (17:34)

685 وعن أبي سعيد الخُدْريِّ رضي اللَّه عنه قال : قال رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « إنَّ مِنْ أشَرِّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَة يَوْمَ الْقِيامَةِ الرَّجُل يُفضِي إلى المَرْأةِ وَتُفضِي إلَيهِ ثُمَّ يَنْشُرُ سِرَّهَا» رواه مسلم .

685. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "The most evil of the people to Allah on the Day of Resurrection will be the man who consorts with his wife and then publicizes her secret."
[Muslim].
Commentary: Islam treats conjugal union as a sacred and secret act, both in social and moral terms. Indeed, the sanctity of conjugal rights contributes to the consolidation of moral norms and social cohesion. Yet, what passes between wife and husband on the consummation night is usually taken in a light vein in our societies. In the morning, both of them relate their sexual experience to their friends respectively. This is moral indecency which is incompatible with human dignity and civilized behaviour. This Hadith reckons it as a grave sin which must be eschewed. The bed-experience must be kept private by the married couple to the exclusion of a third person.

686 وعن عبد اللَّه بن عمر رضي اللَّه عنهما أن عمر رضي اللَّه عنه حين تَأَيَّمتْ بِنْتُهُ حفْصةٌ قال : لقيتُ عُثْمَانَ بْنَ عَفَّان رضي اللَّه عنه ، فعَرَضْتُ علَيْهِ حفصة فقلتُ : إنْ شِئتَ أنكَحْتُكَ حَفْصَةَ بِنْتَ عُمرَ ؟ قال : سَأَنْظُرُ في أمْري فلبِثْتُ ليَالِيَ ، ثُمَّ لَقِيني ، فقال: قد بدا لي أنْ لا أتَزَوَّجَ يوْمي هذا ، فلَقِيتُ أبا بَكْرٍ الصِّدِيقَ رضي اللَّه عنه . فقلْتُ : إن شِئْتَ أنكَحْتُكَ حَفْصةَ بِنْتَ عُمَر ، فصمتَ أبو بكْر رضي اللَّه عنه ، فلَمْ يرْجِعْ إليَّ شَيْئاً، فكُنْتُ علَيْهِ أوجَد مِنِّي على عُثْمانَ ، فلَبِثْتُ ليَالي ، ثُمَّ خطبهَا النبي صلّى اللهُ عَلَيْهِ وسلَّم ، فأنْكَحْتُهَا إيَّاهُ ، فلَقِيني أبُو بكْرٍ فقال : لعَلَّكَ وجَدْتَ عليَّ حِينَ عَرَضْتَ عليَّ حفصة فلَمْ أرْجِعْ إلَيْكَ شيْئاً ؟ فقلت : نَعمْ . قال : فإنهُ لمْ يَمْنَعْني أنْ أرْجِعَ إلَيْكَ فِيما عرضْتَ عليَّ الاَّ أنِّي كُنْتُ علِمْتُ أنَّ النَّبيَّ صلّى اللهُ عَلَيْهِ وسلَّم ذكرَها ، فلَمْ أكُنْ لأفْشِي سِرَّ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ، ولوْ تَرَكَهَا النَّبيُّ صلّى اللهُ عَلَيْهِ وسلَّم لقَبِلْتُهَا ، رواه البخاري .

686. `Abdullah bin `Umar (May Allah be pleased with them) reported: My father `Umar (May Allah be pleased with him) said: When (his daughter) Hafsah (May Allah be pleased with her) became a widow, I met `Uthman bin `Affan (May Allah be pleased with him) and offered Hafsah for marriage to him. `Uthman said: "I shall think over the matter." I waited for a few days and then `Uthman met me and said: "It occurred to me that I should not marry at present." Then I met Abu Bakr (May Allah be pleased with him) and said to him: "If you are willing, I shall marry my daughter Hafsah to you." Abu Bakr (May Allah be pleased with him) remained silent and did not utter any word to me in reply. I grew more angry with him than with `Uthman. I had waited for only a few days when Messenger of Allah (PBUH) asked for her hand in marriage and I married her to him. Thereafter, I met Abu Bakr (May Allah be pleased with him) who said, "Perhaps you were angry with me when you offered Hafsah to me and I said nothing in reply." I said, "Yes, that is so." He said, "Nothing stopped me to respond to your offer except that I knew that Messenger of Allah (PBUH) had mentioned her and I could not disclose the secret of Messenger of Allah (PBUH). Had Messenger of Allah (PBUH) left her, I would have accepted her."
[Al-Bukhari and Muslim].
Commentary: To keep a secret and not to disclose it to people is the theme of this chapter as reflected in this Hadith. The Hadith has also other points which invite our attention. Firstly, a man can offer his daughter's hand to a righteous person. Secondly, it is undesirable for parents to send a message to another party for the wedlock of their daughter when talks with someone else are already continuing in this regard. Thirdly, if Messenger of Allah (PBUH) wanted to marry a woman but could not realize his intention for a reason or another, it was permissible for a Muslim to marry her because, juristically speaking, such a woman could not be counted as the Prophet's wife.

687 وعن عائشة رضي اللَّه عنها قالتْ : كُنَّ أَزْواجُ النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم عنْدهُ ، فأَقبلت فاطِمةُ رضي اللَّه عنها تَمْشِي . مَا تَخْطيءُ مِشْيتُهَا مِنْ مِشْيَةِ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم شَيْئاً ، فلَمَّا رآها رَحَّبَ بها وقال : « مرْحباً بابْنَتي » ثُمَّ أَجْلَسهَا عنْ يمِينِهِ أَوْ عنْ شِمالِهِ . ثُمَّ سارَّها فَبكَتْ بُكَاءً شديداً ، فلَمَّا رأى جَزَعَها سارَّها الثَّانِية فضَحِكَت ، فقلت لهَا : خصَّكِ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم من بيْن نِسائِهِ بالسِّرار ، ثُمَّ أَنْتِ تَبْكِين ؟
فلَمَّا قام رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم سأَلْتُهَا : ما قال لكِ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ؟ قالت : ما كُنْتُ لأُفْشِي عَلى رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم سِرَّهُ . فلَمَّا تُوُفِّي رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قلتُ : عَزَمْتُ عَلَيْكِ بِمَا لي عَلَيْكِ مِنَ الحَقِّ ، لَمَا حدَّثْتِني ما قال لكِ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ؟ فقالتْ : أَمَّا الآنَ فنعم ، أما حِينَ سَارَّني في المَرَّةِ الأُولى فأَخْبرني « أَنَّ جِبْريل كَان يُعارِضُهُ القُرْآن في كُلِّ سَنَةٍ مرَّةً أَوْ مرَّتَيْن، وأنَّهُ عَارَضهُ الآنَ مَرَّتَيْنِ ، وإني لا أَرى الأجَل إلاَّ قدِ اقْتَرَب ، فاتَّقِي اللَّه واصْبِري ، فَإنَّهُ نِعْم السَّلَف أنَا لكِ » فَبَكَيْتُ بُكَائِيَ الذي رأَيْتِ ، فلَمَّا رأى جَزَعِي سَارَّني الثانية ، فقال : « يَا فاطمةُ أما تَرْضِين أنْ تَكُوني سيِّدَةَ نِسَاء المُؤْمِنِينَ ، أَوْ سيِّدةَ نِساءِ هذهِ الأُمَّةِ ؟ » فَضَحِكتُ ضَحِكي الذي رأَيْتِ ، متفقٌ عليه .
وهذا لفظ مسلم .

687. `Aishah (May Allah be pleased with her) reported: On one occasion all the wives of the Prophet (PBUH) were with him when his daughter, Fatimah (May Allah be pleased with her) who walked after the style of his father, came there. He (PBUH) welcomed her saying, "Welcome, O my daughter", and made her sit on his right side, or on his left side and then whispered something to her at which she wept bitterly. When he perceived her grief, he talked secretly to her again and she smiled (with happiness). I said to her: "Messenger of Allah (PBUH chose you from amongst all his wives to speak secretly to you and yet you cried." When he left, I asked her, "What did Messenger of Allah (PBUH) say to you?" She said, "I will not divulge the secret of Messenger of Allah (PBUH)." When Messenger of Allah (PBUH) passed away, I said to her: "I adjure you by the right I have in respect of you to tell me what Messenger of Allah (PBUH) had told you." She said: "Now (when Messenger of Allah (PBUH) has died), I will tell you. When he whispered to me the first time, he told me, `Jibril (Gabriel) used to listen to my recitation of the Qur'an and then recite it back to me once or twice a year, and this time he has done it twice; and so I perceive that my death is approaching. Then be mindful of your duty to Allah and be patient and steadfast, for I shall be an excellent predecessor for you.' On this I wept as you saw. When he perceived my distress he talked to me secretly the second time and said, `O Fatimah, are you not pleased that you will be the chief among the believing women or of this Ummah?' This made me smile as you saw."
[Al-Bukhari and Muslim].
Commentary: This Hadith, too, has an implication for keeping a secret and concealing it from people. Moreover, we learn that one can spontaneously weep over hearing a sorrowful occurrence and also that we should be patient in distress. The Hadith also teaches us not to feel proud upon receiving a blessing. Above all, the excellence of Fatimah (May Allah be pleased with her) and the advisability of reading the Qur'an are brought into our focus.

688وعن ثابتٍ عن أنس ، رضي اللَّه عنه قال : أتى عليَّ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم وأنا ألْعبُ مع الْغِلْمان ، فسلَّمَ عَلَيْنا ، فبَعثَني في حاجة ، فأبْطأْتُ على أمِّي ، فلَمَّا جِئتُ قالت : ما حَبَسكَ ؟ فقلتُ : بَعَثَني رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم لحَاجَةٍ ، قالت : ما حَاجتُهُ ؟ قلت : إنَّهَا سرٌّ . قالتْ: لا تُخْبِرَنَّ بسِرِ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم أحداً . قال أنَسٌ : واللَّهِ لوْ حدَّثْتُ بِهِ أحَداً لحدَّثْتُكَ بهِ يَا ثابت . رواه مسلم . وروى البخاري بَعْضَهُ مُخْتصراً .

688. Thabit (May Allah be pleased with him) reported: Anas (May Allah be pleased with him) said: Messenger of Allah (PBUH) came to me while I was playing with the boys. He greeted us and sent me on an errand. This delayed my return to my mother. When I came to her, she asked, "What detained you?" I said; "Messenger of Allah (PBUH) sent me on an errand." She asked, "What was it?" I said, "It is a secret." My mother said; "Do not disclose to anyone the secret of Messenger of Allah (PBUH)." Anas (May Allah be pleased with him) said to Thabit (May Allah be pleased with him): By Allah, were I to tell it to anyone I would have told you.
[Muslim].
Commentary: Here, too, an emphasis has been laid on keeping a secret. When Anas (May Allah be pleased with him) told his mother about the cause of secrecy, she refrained from insisting that the secret should be disclosed to her. Rather, she lent support to her son's standpoint and advised him to conceal the secret. To be sure, it is part of moral teaching that we should keep the secrets of friends in our hearts. Unless we receive a go-ahead from a friend, we must not make his secret public.

Chapter 86

باب الوفاء بالعهد وإنجاز الوعد

Fulfillment of Promises

Allah, the Exalted, says:
"And fulfill (every) covenant. Verily! The covenant will be questioned about. (17:34)
"And fulfill the Covenant of Allah (Bai`ah: pledge for Islam) when you have covenanted." (16:91)
"O you who believe! Fulfill (your) obligations." (5:1)
"O you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do." (61:2,3)

689 عن أبي هريرة رضي اللّه عنه ، أن رسول اللّه صلّى اللهُ عَلَيْهِ وسلَّم قال : « آيَةُ المُنَافِقِ ثلاثٌ : إذا حَدَّث كَذب ، وإذَا وَعدَ أخلَف ، وإذا اؤْتُمِنَ خَانَ » متفقٌ عليه .
زاد في روايةٍ لمسلم : « وإنْ صَامَ وصَلَّى وزَعَمَ أنَّهُ مسلِمٌ » .

689. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Three are the signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust."
[Al-Bukhari and Muslim].
Another narration adds the words: "Even if he observes Saum (fasts), performs Salat (prayer) and claims to be a Muslim."
Commentary: This Hadith has already been mentioned in the chapter about trusts. See Commentary on Hadith No. 201. Its repetition here is meant to stress the point that a hypocrite is recognized by breaking his promise.

690 وعن عبدِ اللّهِ بن عمرو بن العاص رضي اللّه عنهما ، أنَّ رسول اللّه صلّى اللهُ عَلَيْهِ وسلَّم قال: « أرْبع مِنْ كُنَّ فِيهِ كَانَ مُنَافِقاً خَالِصاً . ومنْ كَانَتْ فِيه خَصلَةٌ مِنْهُنَّ كانَتْ فِيهِ خَصْلَةٌ من النِّفاقِ حَتَّى يَدَعَهَا : إذا اؤْتُمِنَ خَان ، وإذَا حدَّث كذَبَ ، وإذا عَاهَدَ غَدَر ، وَإذا خَاصَم فَجَرَ » متفقٌ عليه .

690. `Abdullah bin `Amr bin Al-`as (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Four are the qualities which, when found in a person, make him a sheer hypocrite, and one who possesses one of them, possesses one characteristic of hypocrisy until he abandons it. These are: When he is entrusted with something, he betrays trust; when he speaks, he lies; when he promises, he acts treacherously; and when he argues, he behaves in a very imprudent, insulting manner."
[Al-Bukhari and Muslim].
Commentary: Theologically speaking, a disagreement between heart and tongue - or word and deed - about the declaration of faith in Islam is defined as hypocrisy. In the lifetime of the Prophet (PBUH) there existed a group of hypocrites whose traits of characters have been outlined in Ahadith. Humanly it is not possible to perceive malice hidden in one's heart. Even Messenger of Allah (PBUH) hardly knew what lay in the hearts of people because, despite having the exalted status of Prophethood, he was fundamentally a human. Allah, however, had revealed hearts to him. But today, we have no error-free source to pick hypocrites from the ranks of believers. Quite naturally, we fall back on the Hadith which provides us definite symptoms of the character and manners of hypocrites so as to distinguish them from sincere Muslims.
`Ulama' say that there are two aspects of hypocrisy, relating to faith and practice. In the first case, a hypocrite conceals his disbelief in his heart but verbally professes Islam. Anyone who belongs to this category of hypocrites will be, as stated in the Qur'an: "In the lowest depths of the Fire." (4:145). In the second case, a man does have faith in his heart but in practice he portrays the characteristics of a hypocrite, unfortunately a majority of today's Muslims practically behave like hypocrites and possess their propensities. It is this hypocritical attitude and moral deficiencies of Muslims that have degraded them and made Islam unappealing. May Allah put Muslims on the right path!

691**وعن جابرٍ رضي اللّه عنه قال : قال لي النبي صلّى اللهُ عَلَيْهِ وسلّم : « لو قدْ جاءَ مالُ الْبَحْرَيْن أعْطَيْتُكَ هكَذا وهكذا وَهَكَذا » فَلَمْ يَجِيءْ مالُ الْبحْرَيْنِ حَتَّى قُبِضَ النبيُّ صلّى اللهُ عَلَيْهِ وسلّم ، فَلَمَّا جَاءَ مَالُ الْبَحْرَيْن أمَرَ أَبُو بَكْرٍ رضي اللّه عنه فَنَادى : مَنْ كَانَ لَهُ عنْدَ رسول اللّه صلّى اللهُ عَلَيْهِ وسلَّم عِدَةٌ أوْ دَيْنٌ**

فَلْيَأْتِنَا . فَأَتَيتُهُ وقلْتُ لَهُ : إنَّ النبي صلَّى اللهُ عَلَيْهِ وسلَّم قال لي كَذَا ، فَحثى لي حَثْيَةً ، فعدَدْتُها ، فإذا هِي خَمْسُمِائَةٍ ، فقال لي : خُذْ مثْلَيْهَا . متفقٌ عليه .

691. Jabir (May Allah be pleased with him) reported: The Prophet (PBUH) said to me, "When the revenues of Bahrain will arrive, I shall give you such and such and such." He passed away before the revenues were received. When they arrive during the caliphate of Abu Bakr (May Allah be pleased with him), he ordered to be announced: "Anyone whom Messenger of Allah (PBUH) promised or owed anything, should come to him." I went to him and said: "Messenger of Allah (PBUH) had said to me such and such." He took a double handful out of the money and gave it to me. I counted it and found that it was five hundred dirham. Then Abu Bakr (May Allah be pleased with him) said to me: "Take twice as much more of that amount."
[Al-Bukhari and Muslim].

Commentary: Messenger of Allah (PBUH), according to Al-Bukhari, spread his both hands thrice in a gesture and indicated to Jabir (May Allah be pleased with him): "I will give you double handfuls of money thrice". Abu Bakr (May Allah be pleased with him), however, fulfilled the Prophet's promise during his caliphate.
This Hadith is suggestive of fulfillment of the deceased pledge by the ascendant, that is, his death will not invalidate it. Rather, the responsibility of fulfilling his pledge devolves upon his inheritors. Similarly, a new ruler is under obligation to carry out the commitment made by his predecessor on the government level.

Chapter 87

باب الأمر بالمحافظة على ما اعتاده من الخير

Safeguarding and Perpetuating Good Habits

Allah, the Exalted, says:
"Verily, Allah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allah)." (13:11)
"And be not like her who undoes the thread which she has spun, after it has become strong." (16:92)
"... lest they become as those who received the Scripture [the Taurat (Torah) and the Injeel (Gospel)] before (i.e., Jews and Christians), and the term was prolonged for them and so their hearts were hardened?" (57:16)
"But that they did not observe it with the right observance." (57:27)

692 وعن عبد اللَّه بن عمرو بن العاص رضي اللَّه عنهما قال : قال لي رسول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم : يا عبْدَ اللَّه ، لا تَكُنْ مِثل فُلانٍ ، كَانَ يقُوم اللَّيْلَ فترك قيَامَ اللَّيْل ، » متفقٌ عليه.

692. `Abdullah bin `Amr bin Al-`as (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said to me, "O `Abdullah! Do not be like so-and-so; he used to get up at night for optional prayer but abandoned it later." [Al-Bukhari and Muslim].
Commentary: This Hadith also stresses the same point, that is, man should be steadfast in his good doings. There should be no cessation in this respect, otherwise, he will unconsciously begin to incline to evil and, therefore, to the erosion of moral foundations of his character. Steadfastness in the observance of good ensures man's security against pitfalls and has Divine approval, too.

Chapter 88

Excellence of meeting with a smiling Countenance and Politeness in Speech

Allah, the Exalted, says:

"And lower your wings for the believers (be courteous to the fellow-believers)." (15:88)

"And had you been severe and harsh-hearted, they would have broken away from about you." (3:159)

693 - عن عدي بن حاتم رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: « اتقوا النـار ولـو بشق تمرة فمن لم يجد فبكلمة طيبة » متفق عليه.

693. \`Adi bin Hatim (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Guard yourselves against the Fire (of Hell) even if it be only with half a date-fruit (given in charity); and if you cannot afford even that, you should at least say a good word."

[Al-Bukhari and Muslim].

Commentary: This Hadith highlights the point that Sadaqah has great benefits and even in its minimum scope and quantity it can ensure our safety against Hell-fire. We are told that if we do not have even a single date or half of it to give to a needy person, we can manage to have the same benefit by talking to him in a compassionate tone, provided we have Faith in our heart.

694. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "It is also charity to utter a good word."

[Al-Bukhari and Muslim].

Commentary: In Islam, it is not spending money alone that counts as charity; talking to somebody in a decent way also comes in the same context. Now, one can feel the importance Islam gives to moral values and good manners. This saying of Messenger of Allah (PBUH) is part of a long Hadith mentioned earlier. See Hadith No. 122.

695 - وعن أبي ذر رضي الله عنه قال: قال لي رسول الله صلى الله عليه وسلم: « لا تحقرن مـن المعروف شيئًا، ولو أن تلقى أخاك بوجه طليق » رواه مسلم.

695. Abu Dharr (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Do not disdain a good deed, (no matter how small it may seem) even if it is your meeting with your (Muslim) brother with a cheerful face."

[Muslim].

Commentary: Every deed approved by the Shari\`ah is considered good and rewarding. Howsoever seemingly small people may consider it, it must not be looked at from a highbrow angle. Even to meet people cheerfully is one of the Islamic virtues, though it may appear quite insignificant to some people.

Chapter 89

باب استحباب بيان الكلام وإيضاحه للمخاطب

Clarity of Discourse

696 عن أنس رضي اللَّه عنه أن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم كانَ إذا تَكَلَّم بكلِمَةٍ أعَادها ثلاثاً حَتَّى تُفْهَم عَنهُ ، وإذا أتَى عَلى قوْمٍ فسَلَّمَ عَلَيْهِمْ سَلَّمَ عليْهِمْ ثلاثاً . رواه البخاري .

696. Anas (May Allah be pleased with him) reported: Whenever the Prophet (PBUH) said something, he would repeat his words thrice so that the meanings would be understood fully; and whenever he came upon a group of people, he would greet them, and he would repeat salutation thrice.
[Al-Bukhari and Muslim].
Commentary: To lay stress on a point thrice or to repeat greetings, according to this Hadith, is preferable. It is particularly so when a situation so demands and when explaining a point to the audience once and twice may not be enough.

697**وعن عائشة رضي اللَّه عنها قالت : كان كلامُ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم كلاماً فصْلا يفْهَمُهُ كُلُّ مَنْ يَسْمَعُهُ . رواه أبو داود .**

697. `Aishah (May Allah be pleased with her) reported: the speech of Messenger of Allah (PBUH) was so clear that all those who listened to it would understand it.
[Abu Dawud].
Commentary: Interpreting `Aishah's report, some commentators say that Messenger of Allah (PBUH) used to speak clearly and decisively. However, it may also mean that, while speaking, he would pause upon his words in such a way that each and every word which came from his lips appeared detached from the other. He was never like those who speak quickly and their words are mixed up with each other. This Hadith reflects the Prophet's eloquence as well as his due care and decency in putting in his viewpoint to the convenience of his audience.

Chapter 90

باب إصغاء الجليس لحديث جليسه الذي ليس بحرام

Listening Attentively

698 عن جَرير بن عبدِ اللَّه رضي اللَّه عنه قال : قال لي رسول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم في حجَّةِ الْوَدَاع : « اسْتَنْصِتِ النَّاسَ » ثمَّ قال : « لا ترْجِعُوا بعْدِي كُفَّاراً يضْربُ بَعْضُكُمْ رِقاب بَعْضٍ » متفقٌ عليه .

698. Jarir bin `Abdullah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) asked me on the occasion of the Farewell Pilgrimage to tell the people to keep silent, then he (PBUH) said, "Do not revert to disbelief after me, chopping the heads of one another."
[Al-Bukhari and Muslim].
Commentary: Commenting on this Hadith, Imam An-Nawawi has argued that one is allowed to lend ear to somebody if he has something reasonable to say. This will not be considered as eavesdropping which is unallowable on doctrinal basis. Secondly, silence is a prerequisite of setting ears to a sermon. And a Khatib (one who delivers a sermon) is perfectly justified if he asks his audience to observe silence so as to be able to listen to him in real earnest.

Chapter 91

باب الوعظ والاقتصاد فيه

Brevity in Preaching

Allah, the Exalted, says:
"Invite (mankind, O Muhammad (PBUH)) to the way of your Rubb (i.e., Islam) with wisdom (i.e., with the Divine Revelation and the Qur'an) and fair preaching." (16:125)

699 عن أبي وائِلٍ شَقِيق بن سَلَمَةَ قال : كَانَ ابْنُ مسْعُودٍ رضي اللَّه عنه يُذَكِّرُنَا في كُل خَمِيسٍ مرة ، فَقَالَ لهُ رَجُلٌ : يَا أَبَا عبْدِ الرَّحْمن لوددْتُ أَنَّكَ ذَكَّرْتَنَا كُلَّ يَوْمٍ ، فقال : أما إنَّهُ يَمنعني مِنْ ذلكَ أني أكْرَهُ أَنْ أُمِلَّكُمْ وإنِّي أتخوَّلُكُمْ بالموْعِظَةِ ، كَمَا كَانَ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم يَتَخَوَّلُنَا بها مَخافَةَ السَّآمَةِ علَيْنَا . متفقٌ عليه .
»يَتَخَوَّلُنَا « يَتَعهَّدُنا .

699. Shaqiq bin Salamah reported: Ibn Mas`ud (May Allah be pleased with him) used to preach to us once every Thursday. A man said to him: "O Abu `Abdur-Rahman, we love your talk and we wish that you preach us every day." He said: "There is nothing to prevent me from doing so, but I don't lest I bore you. I follow the same method in preaching to you that Messenger of Allah (PBUH) adopted in preaching to us for fear of boredom."
[Al-Bukhari and Muslim].
Commentary: This Hadith throws light on the indispensability of equilibrium in sermons and discourses so that people may not shun them. Monotony, though well designed, is repugnant to human nature. Similarly, teaching and instructional training requires such hours which may facilitate people's willing participation. Compulsion and economic incentives rarely work in spiritual spheres. We are also informed of the Companions' keenness to follow Messenger of Allah (PBUH).

700 وعن أبي الْيَقظان عَمَّار بن ياسر رضي اللَّه عنهما قال : سمِعْتُ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم يقول : « إنَّ طُولَ صلاةِ الرَّجُلِ ، وَقِصر خُطْبتِه ، مِئنَّةٌ مِنْ فقهِهِ . فَأَطِيلوا الصَّلاةَ ، وَأقْصِروا الْخُطْبةَ » رواه مسلم .
»مِئنَّةٌ « بميم مفتوحة ، ثم همزة مكسورة ، ثم نون مشددة ، أيْ : علامة دَالَّةٌ على فِقْهِهِ.

700. `Ammar bin Yasir (May Allah be pleased with them) reported: I heard Messenger of Allah (PBUH) saying, "Prolonging Salat (prayer) and shortening the Khutbah (religious talk) indicate the religious knowledge of the person. Make your Salat long and your sermon short."
[Muslim].
Commentary: A prolonged Salat (prayer) by no means implies a disregard of worshipper's constraints. It is indeed forbidden. Rather the Imam is emphatically told to perform a brief and concise Salat because his followers also include, amongst others, the weak, the aged and the sick people. Herein an emphasis is laid on prolonging Salat instead of Khutbah (religious talk). The Friday Khutbah is meant to be brief. It must not be too lengthy in relation to a brief Salat offered heedlessly and in sheer haste. Salat must be offered in all humility and with full attention and concentration of mind. Furthermore, a worshippper ought to maintain a well-paused equilibrium in different postures of its performance. Brevity should be kept in view of Khutbah.

701 وعن مُعاوية بن الحَكم السُّلَمِيِّ رضي اللَّه عنه قال : « بينما أنا أصَلِّي مَع رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم ، إذْ عطس رجُلٌ مِنَ الْقوْمِ فقُلْتُ : يرْحمُكَ اللَّه ، فَرَمَاني الْقومُ بأبصارِهِمْ ، فقلت : وا ثُكل أُمِّيَاه ما شأنكم تنظرون إليَّ ؟ فجعلوا يضربون بأيديهم على أفخاذهم فلما رأيتهم يُصمِّتُونني لكني سكت ، فلَمَّا صلى رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم ، فبِأبي هُوَ وأُمِّي ، مَا رَأيْتُ مُعَلِّماً قبْلَه ولا بعْدَه أحْسنَ تَعْلِيماً مِنْه ، فوَاللَّه ما كَهرَني ولا ضَربَني ولا شَتَمَني ، قال : « إنَّ هَذِهِ الصَّلاةَ لا يَصلُحُ فيها شَيءٌ مِنْ كَلامِ النَّاسِ ، إنَّمَا هِيَ التَّسْبيحُ والتَّكْبِيرُ ، وقِرَاءَةُ الْقُرآنِ » أو كما قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم . قلت : يا رسول اللَّه ، إني حديث عهْدٍ بجاهِلية ، وقدْ جاءَ اللَّه بالإسْلامِ ، وإنَّ مِنَّا رجالاً يَأْتُونَ الْكُهَّانَ ؟ قال : « فلا تأْتِهِمْ » قلت : وَمِنَّا رجال يَتَطَيَّرونَ؟ قال : »ذَاك شَيْءٌ يَجِدونَه في صُدورِهِم ، فلا يصُدَّنَّهُمْ « رواه مسلم .

»الثُكْل « بضم الثاءِ المُثلثة : المُصِيبة وَالفَجيعة . « ما كَهَرني » أيْ ما نهرَني .

701. Mu`awiyah bin Al-Hakam As-Sulami (May Allah be pleased with him) reported: While I was in Salat with Messenger of Allah (PBUH), a man in the congregation sneezed and I responded with: `Yarhamuk-Allah (Allah have mercy on you).' The people stared at me with disapproving looks. So I said: "May my mother lose me. Why are you staring at me?" Thereupon, they began to strike their thighs with their hands. When I saw them urging to me to remain silent, I became angry but restrained myself. When Messenger of Allah (PBUH) concluded his Salat. I have never before seen an instructor who gave better instruction than he, may my father and mother be sacrificed for him. He neither remonstrated me, nor beat me, nor abused me. He simply said,"It is not permissible to talk during Salat because it consists of glorifying Allah, declaring His Greatness as well as recitation of the Qur'an," or he said words to that effect." I said: "O Allah's Messenger, I have but recently accepted Islam, and Allah has favoured us with Islam. There are still some people among us who go to consult soothsayers." He said, "Do not consult them." Then I said: "There are some of us who are guided by omens." He said, "These things which come to their minds. They should not be influenced by them."
(Muslim).
Commentary: This Hadith emphasizes four points. Firstly, as no talk is allowed in Salat (prayer), nobody can utter benedictory words for a sneezer either. Secondly, this Hadith throws light on the Prophet's way of imparting moral instruction to others. He would prudently enlighten ignorant people on Islam, avoiding to express his resentment over their lapses which simply betrayed their lack of knowledge. This has a lesson for `Ulama' and preachers. Thirdly, Muslims are prohibited from consulting soothsayers. Fourthly, belief in bad omens is also prohibited. Divinations and presages were the popular fallacies of Arabs in the pre-Islamic epoch. Islam abolished them. Yet, once again these absurdities have caught the fancy of ignorant Muslims. May Allah guide them!

702وعن العِرْباض بن سَارية رضي اللَّه عنه قال : وَعظَنَا رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم مَوْعِظَةً وَجِلَتْ مِنهْا القُلُوب . وَذَرفتْ مِنْها العُيُون وَذكَرَ الحديثَ ، وَقَدْ سَبق بكَمالِهِ في باب الأمر بالمُحافظةِ على السُّنَّةِ ، وذَكَرْنَا أَنَّ التِّرْمِذيَّ قال إنه حديث حسنٌ صحيحٌ .

702. `Irbad bin Sariyah (May Allah be pleased with him) reported: One day, Messenger of Allah (PBUH) delivered a very effective speech, as a result, eyes shed tears and hearts became softened. A man said: "O Prophet of Allah! It sounds as if this is a farewell speech, so advise us." He (PBUH) said, "I admonish you to fear Allah, and to listen and obey even if a black slave has been appointed as your leader. For whoever among you lives after me will see much discord. So hold fast to my Sunnah and the Sunnah of the Rightly-Guided Caliphs who will come after me. Adhere to them and hold fast to them. Beware of Bid`ah (in religion) because every Bid`ah is a misguidance."
[Abu Da wud and At-Tirmidhi].
Commentary: According to this Hadith, the best sermon may be defined as brief, comprehensive, appealing and beneficial. Refer to the Commentary on Hadith No. 185.

Chapter 92

باب الوقار والسكينة

Dignity and Tranquility

Allah, the Exalted, says:
"And the (faithful) slaves of the Most Gracious (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness." (25:63)

703 وعن عائشة رضي اللَّه عنها قالت : مَا رَأَيْتُ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم مُسْتَجْمِعاً قطُّ ضَاحِكاً حتَّى تُرى مِنه لَهَوَاتُه ، إنَّما كانَ يَتَبَسَّمُ . متفقٌ عليه .
«اللَّهوَات » جَمْع لَهَاةٍ : وهِي اللَّحْمة التي في أقْصى سَقْفِ الْفَم .

703. `Aishah (May Allah be pleased with him) reported: I have never seen Messenger of Allah (PBUH) laughing so heartily that his uvula could be seen. He used to smile only.
[Al-Bukhari and Muslim].
Commentary: To laugh much is one of the sign of indifference to the remembrance of Allah. Besides, the habit of laughing aloud robs away the dignity and impressiveness of a man.

Chapter 93

باب الندب إلى إتيان الصلاة والعلم ونحوهما من العبادات بالسكينة والوقار

Excellence of Walking Solemnly (Towards the Mosque) to perform As-Salat (The Prayer) and other Religious Duties

Allah, the Exalted, says:

"And whosoever honours the Symbols of Allah, then it is truly from the piety of the heart." (22:32)

704 وعن أبي هريرة رضي اللَّه عنه قال : سمعتُ رسول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم يقول : « إذا أقِيمَتِ الصَّلاة ، فلا تَأْتُوهَا وأنْتُمْ تَسْعَوْنَ ، وأتُوهَا وَأنْتمْ تمْشُونَ ، وعَلَيكم السَّكِينَة ، فما أدْرَكْتُمْ فصلُّوا ، وَمَا فَاتَكُمْ فَأتمُّوا » متفقٌ عليه .

زاد مسلم في رواية له : « فإنَّ أحدَكُمْ إذا كانَ يعمِدُ إلى الصلاةِ فهُوَ في صلاةٍ » .

704. Abu Hurairah (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying, "When the Iqamah are pronounced, do not come to it running, you should walk calmly with tranquillity to join the congregation. Then join in what you catch for and complete what you miss."
[Al-Bukhari and Muslim].
In Muslim it is added: Messenger of Allah (PBUH) said, "For when one of you is walking for Salat, he is, in fact, engaged in Salat."
Commentary: This Hadith prevents us from running or walking hurriedly in order to join a congregational prayer because this is undignified. Whereas, we are commanded to be self-composed and dignified with regard to all matters. Secondly, when a believer walks up to the mosque after performing ablution at home, he is considered to be in a state of Salat. Thirdly, the first Rak`ah he prays behind the Imam will be counted his first Rak`ah, so he must make up for the Rak`ah he may have missed, if any, after the Imam has concluded his Salat.

705 وعن ابن عباس رضي اللَّه عنهما أنَّهُ دَفَعَ مَعَ النبي صلّى اللهُ عَلَيْهِ وسَلَّم يَوْمَ عرفَة فسَمِع النبي صلّى اللهُ عَلَيْهِ وسَلَّم وَرَاءه زَجْراً شَديداً وَضَرْباً وَصوْتاً للإبِلِ ، فَأشار بِسَوْطِهِ إلَيْهِمْ وقال : « أيُّهَا النَّاسُ عَلَيْكُمْ بالسَّكِينَةِ فَإنَّ الْبِرَّ لَيْسَ بالإيضَاعِ » رواه البخاري ، وروى مسلم بعضه .

« الْبِرُّ » : الطّاعَةُ . « وَالإيضَاعُ » بضاد معجمةٍ قلبها ياء وهمزة مكسورة، وَهُوَ : الإسْرَاعُ .

705. Ibn `Abbas (May Allah be pleased with them) reported: I accompanied the Prophet (PBUH) while we were returning from `Arafat. Messenger of Allah (PBUH) heard behind him a loud noise of beating and of driving the camels forcibly. He pointed towards it with his whip and said, "O people! Proceed calmly. No virtue lies in rushing."
[Al-Bukhari and Muslim].
Commentary: People return from `Arafat jostling against one another as if they are being thrust forward from behind. Such an act is incompatible with decorum. Messenger of Allah (PBUH) advised them to observe tranquillity and orderliness and to avoid a disorderly haste. There is indeed dire need to act upon this advice of Messenger of Allah (PBUH) at Hajj sites during the performance of the sacred rites. May Allah guide Muslims!

Chapter 94

باب إكرام الضيف

Honoring the Guest

Allah, the Exalted, says:
"Has the story reached you, of the honoured guests [three angels; Jibril (Gabriel) along with another two] of Ibrahim (Abraham)? When they came in to him and said: `Salam (peace be upon you),' He answered: `Salam (peace be upon you),' and said: `You are a people unknown to me.' Then he turned to his household, and brought out a roasted calf [as the property of Ibrahim (Abraham) was mainly cows]. And placed it before them, (saying): `Will you not eat?'" (51: 24-27)
"And his (Lut's) people came rushing towards him, and since aforetime they used to commit crimes (sodomy), he said: `O my people! Here are my daughters (i.e., the women of the nation), they are purer for you (if you marry them lawfully). So fear Allah and degrace me not with regard to my guests! Is there not among you a single right-minded man? '" (11:78)

706 وعن أبي هريرة رضي اللَّه عنه أنَّ النَّبيَّ صلّى اللهُ عَلَيْهِ وسلَّم قال : « مَنْ كانَ يُؤمنُ باللَّه واليَوم الآخِرِ فَلْيُكرِمْ ضَيفَهُ ، وَمَنْ كَانَ يُؤمِنُ باللَّه واليَوم الآخِرِ فليصِلْ رَحِمَهُ، وَمَنْ كَانَ يؤمِنُ باللَّه وَاليومْ الآخِرِ فَلْيَقلْ خَيْرَاً أَوْ لِيَصْمُتْ » متفقٌ عليه .

706. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "He who believes in Allah and the Last Day, let him show hospitality to his guest; and he who believes in Allah and the Last Day, let him maintain good relation with kins; and he who believes in Allah and the Last Day, let him speak good or remain silent."
[Al-Bukhari and Muslim].
Commentary: To honour a guest means to welcome him cheerfully, entertain him happily according to our capacity and have full regard of his comfort and rest. As for our relatives, we are supposed to treat them nicely and to do our duty towards them.
Reserve in speech implies that we should avoid senseless and irrelevant talk. We are apt to pass most of our time in the remembrance of Allah, seeking His forgiveness and saying what is good to everybody. Or we had better keep silent. These three qualities are possessed by those people who believe in Allah and the Day of Reckoning.
In other words, those who lack these qualities betray only a weak and imperfect Faith.

**707 وعن أبي شُرَيْح خُوَيلدِ بن عمرو الخُزَاعِيِّ رضي اللَّه عنه قال : سَمِعتُ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يقول : « مَنْ كانَ يؤمِنُ باللَّه واليومْ الآخِرِ فَلْيُكرِمْ ضَيفَهُ جَائزَتَهُ » قالوا : وما جَائِزَتُهُ يا رسول اللَّه ؟ قال : « يَومُه وَلَيْلَتُهُ . والضِّيَافَةُ ثلاثةُ أيَّامٍ ، فما كان وَرَاءَ ذلكَ فهو صَدَقَة عليه » متفقٌ عليه .
وفي روايةٍ لمسلم : « لا يحِلُّ لِمُسلمٍ أن يُقِيمَ عند أخِيهِ حتى يُؤْثِمَهُ » قالوا : يا رسول اللَّه . وكَيْفَ يُؤْثِمُهُ ؟ قال : « يُقِيمُ عِنْدَهُ وَلا شَيءَ لَهُ يَقْرِيهِ بِهِ » .**

707. Abu Shuraih Khuwailid bin `Amr Al-Khuza`i (May Allah be pleased with him) reported: I heard Messenger of Allah (PBUH) saying, "He who believes in Allah and the Last Day, should accommodate his guest according to his right." He was asked: "What is his right, O Messenger of Allah?" He (PBUH) replied: "It is (to accommodate him) for a day and a night, and hospitality extends for three days, and what is beyond that is charity."
[Al-Bukhari and Muslim].
In Muslim it is added: Messenger of Allah (PBUH) said, "It is not permissible for a Muslim to stay so long with his brother till he makes him sinful." He was asked: "O Messenger of Allah, how can he make him sinful?" He replied, "He prolongs his stay with him till nothing is left with the host to entertain him (guest)."
Commentary: This Hadith throws light on something more of the etiquette and scope of hospitality. A guest ought to be given the best entertainment on the first day and night. For the next two days, hospitality should be moderate. On the fourth day, the guest should leave for his destination. Yet if he chooses to stay, hospitality will be in the sense of charity.

Chapter 95

باب استحباب التبشير و التهنئة بالخير

Excellence of Conveying Glad Tidings and Congratulations

Allah, the Exalted, says:
"So announce the good news to My slaves. Those who listen to the Word [good advice La ilaha illallah (none has the right to be worshipped but Allah) and Islamic Monotheism] and follow the best thereof (i.e., worship Allah Alone, repent to Him and avoid Taghut)." (39: 17, 18)
"Their Rubb gives them glad tidings of a Mercy from Him, and that He is pleased (with them), and of Gardens (Jannah) for them wherein are everlasting delights." (9:21)
"But receive the glad tidings of Jannah which you have been promised! " (41:30)
"So we gave him the glad tidings of a forbearing boy." (37:101)
"And verily, there came Our messengers to Ibrahim (Abraham) with glad tidings." (11:69)
"And his wife was standing (there), and she laughed [either, because the messengers did not eat their food or for being glad for the destruction of the people of Lut (Lot)]. But We gave her glad tidings of Ishaq (Isaac), and after Ishaq, of Ya`qub (Jacob)." (11:71)
"Then the angels called him, while he was standing in prayer in Al-Mihrab (a praying place or a private room), (saying): `Allah gives you glad tidings of Yahya (John).'" (3:39)
"(Remember) when the angels said: `O Maryam (Mary)! Verily, Allah gives you the glad tidings of a Word [`Be!'- and he was! i.e., `Isa (Jesus) the son of Maryam] from Him, his name will be the Messiah `Isa." (3:45)

708 عن أبي إبراهيمَ وَيُقَالُ أبو محمد ويقال أبو مُعَاوية عبدِ اللَّه بن أبي أوْفي رضي اللَّه عنه أنَّ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم بَشَّرَ خَديجَةَ ، رضي اللَّه عنها ، ببيْتٍ في الجنَّةِ مِنْ قصَبٍ ، لاصَخبَ فِيه ولا نَصب . متفقٌ عليه .
»الْقصبُ « هُنا : اللُّؤْلُؤ المُجوفُ . « والصَّخبُ » الصِّياحُ واللَّغطُ . «وَالنَّصبُ » : التعبُ .

708. `Abdullah bin Abu Aufa (May Allah be pleased with him) reported: Messenger of Allah (PBUH) gave glad tidings to Khadijah (May Allah be pleased with her) about a palace of hollowed pearls in Jannah, free from noise and toil.
[Al-Bukhari and Muslim].
Commentary: This Hadith throws light on the excellence of Khadijah (May Allah be pleased with her) and also mentions the glad tidings given to her by Messenger of Allah (PBUH) about her blessful place in a heavenly abode in the Hereafter.

709 وعن أبي موسى الأشعريِّ رضي اللَّه عنه ، أنَّهُ توضَّأَ في بيتهِ ، ثُمَّ خَرَجَ فقال: لألْزَمَنَّ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، ولأكُونَنَّ معَهُ يوْمِي هذا ، فجاءَ المَسْجِدَ ، فَسأَلَ عَن النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم فقالُوا : وَجَّهَ ههُنَا ، قال : فَخَرَجْتُ عَلى أثَرِهِ أسألُ عنْهُ ، حتَّى دَخَلَ بِئْرَ أريسٍ فجلَسْتُ عِنْدَ الْباب حتَّى قضَى رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم حاجتَّهُ وتَوضَّأَ، فقُمْتُ إلَيْهِ ، فإذا هُو قدْ جلَس على بئر أريس ، وتَوسط قفَّهَا ، وكَشَفَ عنْ ساقيْهِ ودلاهمَا في البِئر ، فسلَّمْتُ عَلَيْهِ ثُمَّ انْصرَفتُ .
فجلَسْتُ عِند الباب فقُلت : لأكُونَنَّ بَوَّابَ رسُولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم اليوْم .
فَجاءَ أبُو بَكْرٍ رضِي اللَّهُ عنه فدفَع الباب فقُلْتُ : منْ هَذَا ؟ فقَالَ : أَبُو بكرٍ ، فقُلْت : على رِسْلِك ، ثُمَّ ذَهبْتُ فقُلْتُ : يا رسُول اللَّه هذا أَبُو بَكْرٍ يسْتَأْذِن ، فقال: « ائْذَنْ لَه وبشِّرْه بالجنَّة » فَأَقبلْتُ حتَّى قلت لأَبي بكرٍ : ادْخُلْ ورسُولُ اللَّه يُبشِّرُكَ بالجنة ، فدخل أبُو بَكْرٍ حتَّى جلس عنْ يمِين النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم معَهُ في القُفِّ ، ودلَّى رجْليْهِ في البِئرِ كما صنَعَ رَسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، وكَشَفَ عنْ ساقيْهِ ، ثُمَّ رَجَعْتُ وجلسْتُ ، وقد تركْتُ أخي يتوضأُ ويلْحقُني ، فقُلْتُ : إنْ يُرِدِ اللَّه بِفُلانٍ يُرِيدُ أخَاهُ خَيْراً يأْتِ بِهِ .
فإذا إنْسانٌ يحرِّكُ الباب ، فقُلت : منْ هَذَا ؟ فقال : عُمَرُ بنُ الخطَّابِ : فقُلْتُ: على رِسْلِك ، ثُمَّ جِئْتُ إلى رَسُولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم ، فسلَّمْتُ عليْهِ وقُلْتُ : هذا عُمرُ يَسْتَأْذِنُ ؟ فقالَ: « ائْذنْ لَهُ وبشِّرْهُ بالجَنَّةِ » فجِئْتُ عمر ، فقُلْتُ : أَذِنَ أدخلْ وَيبُشِّرُكَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم بالجَنَّةِ، فَدَخَل فجَلَس مَعَ رسُول

اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم في القُفِّ عَنْ يسارِهِ ودَلَّى رِجْلَيْهِ في البئْر ، ثُمَّ رجعْتُ فجلَسْتُ فقُلْت : إن يُرِدِ اللَّه بفلانٍ خَيْراً يعْني أخَاهُ يأت بهِ .
فجاء إنْسانٌ فحركَ الباب فقُلْتُ : مَنْ هذَا ؟ فقال : عُثْمانُ بنُ عفانَ . فقلْتُ : عَلى رسْلِكَ ، وجِئْتُ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم ، فَأخْبرْتُه فقالَ : « ائْذَن لَهُ وبَشِّرْهُ بالجَنَّةِ مَعَ بَلْوى تُصيبُهُ » فَجئْتُ فقُلْتُ : ادْخلْ وَيُبشِّرُكَ رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم بالجَنَّةِ مَعَ بَلْوَى تُصيبُكَ ، فَدخَل فوجَدَ القُفَّ قدْ مُلِئَ ، فجَلَس وُجاهَهُمْ مِنَ الشَّقِّ الآخِرِ . قالَ سَعِيدُ بنُ المُسَيَّبِ : فَأَوَّلْتُها قُبُورهمْ. متفقٌ عليه .
وزاد في روايةٍ : « وأمَرني رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم بحِفْظِ الباب وَفِيها : أنَّ عُثْمانَ حِينَ بشَّرهُ حمِدَ اللَّه تعالى ، ثُمَّ قال : اللَّه المُسْتَعَانُ .
قوله : « وجَّهَ » بفتحِ الواوِ وتشديدِ الجيمِ ، أيْ : توجَّهَ . وقوله : « بئْر أريسٍ » : هو بفتحِ الهمزةِ وكسر الراءِ ، وبعْدَها ياء مثناةٌ مِن تحت ساكِنَةٌ ، ثُمَّ سِينٌ مهملةٌ ، وهو مصروفٌ ، ومنهمْ منْ منَع صرفَهُ . « والقُفُّ » بضمِ القاف وتشديدِ الفاء : هُوَ المبْنيُّ حولَ البئْرِ . قوله : « عَلى رِسْلِك » بكسر الراءِ على المشهور ، وقيل بفتحها ، أيْ : ارْفُقْ .

709. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: One day, I performed my Wudu' in my house and then set forth with the determination that I would stick to Messenger of Allah (PBUH) and spend the whole day with him. I came to the mosque and asked about him. The Companions told that he (PBUH) had gone in a certain direction. Abu Musa added: I followed him inquiring until I came to Bi'r Aris (a well in the suburb of Al-Madinah). (There) I sat down at the door till he (PBUH) had relieved himself and performed Wudu'. Then I went to him and saw him sitting on the platform of the well with his shanks uncovered and his legs dangling in the well. I greeted him and returned to the door of the garden, saying to myself, "I will be the doorkeeper of the Messenger of Allah today." Abu Bakr (May Allah be pleased with him) came and knocked at the door. I said; "Who is that?" He said: "Abu Bakr." I said, "Wait a moment." Then I went to the Messenger of Allah (PBUH) and said, "O Messenger of Allah! Abu Bakr is at the door seeking permission to enter." He said, "Admit him and give him the glad tidings of Jannah." I returned and said to Abu Bakr (May Allah be pleased with him): "You may enter and Messenger of Allah (PBUH) has given you the glad tidings of (entering) Jannah." Abu Bakr (May Allah be pleased with him) came in and sat down on the right side of Messenger of Allah (PBUH) and suspended his legs into the well and uncovered his shanks, as the Messenger of Allah had done. I returned to the door and sat down. I had left my brother at home while he was performing Wudu' and intending to join me. I said to myself: "If Allah intends good for him (i.e., to be blessed to come at this time and receive the glad tidings of entering Jannah), He will bring him here." Someone knocked at the door and I said, "Who is it?" He said, "Umar bin Al-Khattab." I said, "Wait a moment." Then I proceeded towards Messenger of Allah (PBUH). I greeted him and said, "Umar is at the door, seeking permission to enter. He said, "Let him in and give him the glad tidings of entering Jannah." I went back to `Umar (May Allah be pleased with him) and said to him, "Messenger of Allah has given you permission as well as glad tidings of entering Jannah." He entered and sat down with Messenger of Allah (PBUH) on his left side and dangled his feet into the well. I returned to the door and sat down and said to myself: "If Allah intends good for my brother, He will bring him here." Someone knocked at the door and I said, "Who is it?" He said, "Uthman bin `Affan." I said, "Wait a moment." I went to Messenger of Allah (PBUH) and informed him about his arrival. He said, "Let him in and give him glad tidings of entering Jannah together with a tribulation which he will have to face." I came back to him and said, "You may enter; and Messenger of Allah (PBUH) gives you the glad tidings of entering Jannah together with a tribulation that will afflict you." He got in and saw that the elevated platform round the well was fully occupied. So he sat on opposite side. Sa`id bin Al-Musaiyab (May Allah be pleased with him) a subnarrator has reported: The order in which they sat down indicated the places of their burial.
[Al-Bukhari and Muslim].
Another narration adds: Abu Musa Al-Ash`ari (May Allah be pleased with him) said: The Prophet (PBUH) ordered me to guard the door. When `Uthman was told (about the misfortune) he praised Allah then said: "Allahu Musta`an (His help is to be sought)."
(The interpretation of Sa`id bin Al-Musaiyab is that the graves of Abu Bakr and `Umar (May Allah be pleased with them) are by the side of the Prophet (PBUH), in the same position they took when they sat next to the Prophet (PBUH) while the grave of `Uthman is away from their graves, in the public graveyard of Al-Madinah known as Baqi` Al-Gharqad).
Commentary: This Hadith brings four points under our consideration. First, in certain cases, a glad tiding is given about the future life. Second, the Prophet (PBUH) himself gave the good news to the first three Rightly-Guided Khulafa' (caliphs) that they would go to Jannah. Now only an inborn wretch can doubt their Faith. Third, the riot foretold by the Prophet (PBUH) with regard to `Uthman (May Allah be pleased with him) took place in the concluding days of his caliphate. Influenced by the wicked and baseless propaganda of a Jew, `Abdullah bin Saba', a splinter group blockaded `Uthman's house and finally put him to death. The incident reveals the Prophet's truthfulness. Fourth, things are also interpreted while one is awake, and the power of intuition is of course the basis

of such a state. Yet, a vision is not necessarily commensurate with the external reality in all cases. However, the first two caliphs, as envisioned by Abu Musa Al-Ash`ari (May Allah be pleased with him), are eternally resting, along with the Prophet (PBUH), in `Aishah's room, while `Uthman (May Allah be pleased with him) is buried in the Al-Madinan graveyard of Baqi` Al-Gharqad.

710 وعنْ أبي هريرة رضي اللَّه عنهُ قال : كُنَّا قُعُوداً حوْلَ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم، وَمعَنَا أَبُو بكْرٍ وعُمَرُ رضي اللَّه عنهما في نَفَرٍ ، فقامَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم مِنْ بين أظْهُرِنا فأبْطأَ علَيْنَا وخَشِينا أنْ يُقْتَطَعَ دُونَنا وَفزِعْنَا فقُمنا ، فكُنْتُ أوّل من فزع .
فخَرَجْتُ أبْتغي رسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم ، حتى أتَيْتُ حَائِطاً للأنْصَار لِبني النَّجَّار ، فدُرْتُ بِهِ هَلْ أجِدُ لَهُ باباً ؟ فلَمْ أجِدْ ، فإذا ربيعٌ يدْخُلُ في جوْفِ حَائِط مِنْ بئرٍ خَارِجَه والرَّبيعُ: الجَدْوَلُ الصَّغيرُ فاحتَفزْتُ ، فدَخلْتُ عَلى رسُولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم .
فقال : « أبو هُريرة ؟ » فقُلْتُ : نَعَمْ يَا رسُولَ اللَّهِ ، قال : « ما شَأْنُك » قلتُ : كُنْتَ بَيْنَ ظَهْرَيْنَا فقُمْتَ فَأَبطَأْتَ علَيْنَا ، فخَشِينَا أنْ تُقتطعَ دُونَنا ، ففزِعنَا، فكُنْتُ أوّلَ منْ فزِعَ فأتَيْتُ هذا الحائِط ، فاحْتَفَزْتُ كَمَا يَحْتَفِزُ الثَّعلَبُ ، وَهؤلاءِ النَّاسُ وَرَائي .
فقالَ : « يَا أبا هريرة » وأعطاني نَعْلَيْهِ فقال : « اذْهَبْ بِنَعْلَي هاتَيْن ، فمنْ لقيتَ مِنْ وَرَاءِ هَذَا الحائِط يَشْهَدُ أَنْ لا إلهِ إلاَّ اللَّهُ مُسْتَيْقِناً بها قلبُهُ ، فَبَشِّرْهُ بالجنَّةِ » وذكَرَ الحدِيثَ بطُولِهِ ، رواه مسلم .
»الرَّبيعُ » النَّهْرُ الصَّغِيرُ ، وَهُوَ الجدْوَلُ بفتح الجيم كَمَا فَسَّرهُ في الحَديثِ. وقولُه: « احْتَفَزْتُ » روِيَ بالرَّاءِ وبالزَّاي ، ومعناهُ بالزاي : تَضَامَمْتُ وتصَاغرْتُ حَتَّى أمْكَنَني الدُّخُولُ .

710. Abu Hurairah (May Allah be pleased with him) reported: We were sitting in the company of the Messenger of Allah (PBUH), and Abu Bakr and `Umar (May Allah be pleased with them) were also present. All of a sudden the Messenger of Allah (PBUH) got up and left us. When he was late to return to us we began to worry lest he should meet with trouble in our absence. I was the first to be alarmed and set out in search of him until I came to a garden belonging to Banu-Najjar (a section of the Ansar). I went round it looking for an entrance, but failed to find one. However, I saw a stream of water flowing into the garden from a well outside. I drew myself together like a fox and slinked into the place and reached the Messenger of Allah (PBUH). He said, "Is it Abu Hurairah?" I replied in the affirmative. He asked, "What is the matter with you?" I replied, "You were sitting with us and then you left us and delayed for a time. Fearing you had met with some adversities we got alarmed. I was the first to be alarmed. So when I came to this garden, I squeezed myself like a fox and these people are coming behind me." He (the Prophet (PBUH)) gave me his sandals and said, "O Abu Hurairah! Take these sandals of mine, and whoever you meet outside this garden testifying that La ilaha illallah (There is no true god except Allah), being assured of it in his heart, give him the glad tidings that he will enter Jannah." (Abu Hurairah then narrated the Hadith in full). [Muslim].

Commentary: As explained earlier in detail, a believer will definitely go to Jannah, provided he/she sincerely believes in Allah without associating anyone with His Divinity, either he/she is very likely to be admitted to Jannah in the first stage, or otherwise after being chastised depending on his or her sins. His eternal abode will be in Jannah and not in Hell-fire, In sha' Allah.

711 وعن ابنِ شُماسَةَ قالَ : حَضَرْنَا عَمْرَو بنَ العاصِ رضي اللَّهُ عنه ، وَهُوَ في سِيَاقَةِ المَوْتِ فَبَكى طويلاً ، وحَوَّلَ وَجْهَهُ إلى الجدَار ، فجَعَلَ ابْنُهُ يقُولُ : يا أبَتَاهُ ، أمَا بَشَّرَكَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم بكَذَا ؟ أما بشَّرَكَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم بكَذَا ؟
فأقْبَلَ بوَجْهِهِ فقالَ : إنَّ أفْضَلَ مَا نُعِدُّ شَهَادَةُ أنْ لاَ إلهَ إلاَّ اللَّه ، وأنَّ مُحمَّداً رسُولُ اللَّه إنِّي قدْ كُنْتُ عَلى أطْبَاقٍ ثلاثٍ : لَقدْ رَأيْتُني وَمَا أحَدٌ أشَدَّ بُغْضاً لرَسُولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم مِنِّي ، وَلا أحبَّ إليَّ مِنْ أنْ أكُونَ قدِ استمْكَنْتُ مِنْهُ فقتَلْتهُ ، فلَوْ مُتُّ عَلى تِلْكَ الحالِ لكُنْتُ مِنْ أهْلِ النَّارِ .
فلَمَّا جَعَلَ اللَّهُ الإسْلامَ في قلْبي أتيْتُ النَّبيَّ صلّى اللهُ عَلَيْهِ وسلَّم فقُلْتُ : ابْسُطْ يمينَكَ فلأُبَايِعْكَ ، فَبَسَطَ يمِينَهُ فقبَضْتُ يَدِي ، فقَال : « مالك يا عمرو ؟ » قلت : أرَدْتُ أنْ أشْتَرِطَ قالَ : « تَشْتَرِطُ ماذَا ؟ » قُلْتُ أنْ يُغْفَرَ لي ، قالَ : أمَا علَمْتَ أنَّ الإسْلامِ يَهْدِمُ ما كَانَ قبلَهُ، وَأن الهِجرَةَ تَهدِمُ ما كان قبلَها ، وأنَّ الحَجَّ يَهدِمُ ما كانَ قبلَهُ ؟ »
وما كان أحَدٌ أحَبَّ إليَّ مِنْ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ، وَلا أجَلّ في عَيني مِنْه ، ومَا كُنْتُ أطِيقُ أن أملأَ عَيني مِنه إجلالاً له ، ولو سُئِلْتُ أن أصِفَهُ ما أطقتُ ، لأنِّي لم أكن أملأ عَيني مِنه ولو مُتُّ على تِلكَ الحَال لَرجَوتُ أن أكُونَ مِنْ أهْلِ الجَنَّةِ .

ثم وُلِّينا أشيَاءَ ما أدري ما حَالي فِيهَا ؟ فإذا أنا مُتُّ فلا تصحبَنِّي نَائِحَة ولا نَارٌ ، فإذا دَفنتموني ، فشُنُّوا عليَّ التُّرَابَ شَنًّا ، ثم أقِيمُوا حولَ قبري قدْرَ ما تُنْحَرُ جَزورٌ ، وَيقسَمُ لحمُهَا ، حَتَّى أستَأنِس بكُمْ ، وأنظرَ ما أراجعُ بِهِ رسُلَ ربي . رواه مسلم .

[قال الشيخ الألباني : لا أدري أين قال ذلك الشافعي رحمه الله تعالى وفي ثبوته عنه شك كبير عندي كيف لا ومذهبه أن القراءة لا يصل إهداء ثوابها إلى الموتى كما نقله عنه الحافظ ابن كثير في تفسير قوله تعالى : { وأن ليس للإنسان إلا ما سعى } وقد أشار شيخ الإسلام ابن تيمية إلى عدم ثبوت ذلك عن الإمام الشافعي بقوله في " الاقتضاء " : (لا يحفظ عن الشافعي نفسه في هذه المسألة كلام وذلك لأن ذلك كان عنده بدعة وقال مالك : ما علمنا أحدا فعل ذلك فعلم أن الصحابة والتابعين ما كانوا يفعلون ذلك) .

قلت : وذلك هو مذهب أحمد أيضا : أن لا قراءة على القبر كما أثبته في كتابي " أحكام الجنائز " ، وهو ما انتهى إليه رأي شيخ الإسلام ابن تيمية رحمه الله تعالى كما حققته في كتابي المذكور] .

قوله : « شُنُّوا » رُوِيَ بالشين المعجمة وبالمهملةِ ، أي : صبُّوهُ قليلاً قليلاً . واللَّه سبحانه أعلم .

711. Ibn Shumasah reported: We visited `Amr bin Al-`as (May Allah be pleased with him) when he was in his deathbed. He wept for a long time and turned his face towards the wall. His son said: "O father, did not the Messenger of Allah (PBUH) give you the good news of such and such? Did he not give you glad tidings of such and such?" Then he (`Amr) turned his face towards us and said: "The best thing which you can count upon is the affirmation that: La ilaha illallah (there is no true god except Allah), and that Muhammad is the Messenger of Allah. I have passed through three phases. I remember when I hated none more than I hated the Messenger of Allah (PBUH), and there was no other desire stronger in me than that of killing him. Had I died in that state, I would have definitely been one of the dwellers of Fire (Hell). When Allah instilled the love for Islam in my heart, I went to Messenger of Allah (PBUH) and said, `Extend your right hand, so that I pledge allegiance to you.' He (PBUH) stretched out his right hand, but I withdrew my hand. He said, `What is the matter, `Amr?' I said, `I wish to lay down same conditions.' He asked, `What conditions do you wish to put forward?' I replied, `To be granted forgiveness.' He said, `Do you not know that (embracing) Islam wipes out all that has gone before it (previous misdeeds). Verily, emigration wipes out all the previous sins, and the Hajj (pilgrimage) wipes out all the previous sins.' Thereafter, no one was dearer to me than Messenger of Allah (PBUH), and none was more respectable than him in my eyes. So bright was his splendour that I could not gather enough courage to look at his face for any length of time. If I were asked to describe his feature, I would not be able to do so because I have never caught a full glimpse of his face. Had I died in that state I could have hoped to be one of the dwellers of Jannah. Thereafter, we were made responsible for many things and in the light of which I am unable to know what is in store for me. When I die, no mourner, nor fire should accompany my bier. When you bury me, throw the earth gently over me and stand over my grave for the space of time within which a camel is slaughtered and its meat is distributed so that I may enjoy your intimacy, and in your presence ascertain what answer can I give to the Messengers of my Rubb (the angels in grave)."
[Muslim].

Commentary: This Hadith tells us about three phases of the life of `Amr bin Al-`as (May Allah be pleased with him), that is, pre-Islamic period, post-faith period and the governorship period. Of the last one, when he shouldered heavy responsibilities, he feared that he might have committed some lapses and for that he might be subjected to accountability before Allah. The Hadith invites our attention to the following points:
First, Amr's vehement hostility of pre-faith days was transformed into intense love for the Prophet (PBUH) upon embracing Islam. Second, the greatness of the Prophet (PBUH) was ingrained in the Companions' hearts. Third, the fear of error and the hope of Divine mercy may cause one to shed tears at the moment of death. Fourth, it is desirable on the part of relatives and friends to do something for the comfort of a dying person by giving him the glad tidings of Allah's Mercy. Fifth, Islam wipes out all previous sins, but afterwards, life should be led according to the dictates of true Faith. In the same way the minor sins are pardoned on account of Hijrah, and Hajj, but a sincere repentance with all its conditions is indispensable to the remission of major sins. Sixth, lamentation over a dead body is forbidden. Seventh, one may desirably make a will before death, particularly with regard to the anti-Shari`ah heresies and rites to which the bereaved people are likely to take recourse. Eighth, there is an affirmation of the orthodox belief that Munkir and Nakir (two angels) appear in the grave and question the dead person about his or her religious beliefs. Ninth, to stand over the grave and to pray for the salvation of the dead person is a desirable act, as the dead person enjoys the intimacy and the visit of the righteous to his grave. This Hadith, therefore, recommends believers to pray for the firmness of the dead person.

Chapter 96

باب وداع الصاحب ووصيته عند فراقه لسفر وغيره والدعاء له وطلب الدعاء منه

Bidding Farewell and Advising on the Eve of Departure for a Journey or other Things

Allah, the Exalted, says:
"And this (submission to Allah, Islam) was enjoined by Ibrahim (Abraham) upon his sons and by Ya`qub (Jacob) (saying), `O my sons! Allah has chosen for you the (true) religion, then die not except in the Faith of Islam (as Muslims - Islamic Monotheism).' Or were you witnesses when death approached Ya`qub (Jacob)? When he said unto his sons, `What will you worship after me?' They said, `We shall worship your Ilah (God - Allah) the Ilah (God) of your fathers, Ibrahim (Abraham), Isma`il (Ishmael), Ishaq (Isaac). One Ilah (God), and to Him we submit (in Islam)'." (2:132,133)

712 فمنها حَديثُ زيدِ بنِ أرْقَمَ رضي اللَّه عنه الذي سبق في باب إكرام أهْلِ بَيْتِ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قامَ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم فِينا خَطِيباً ، فَحمِدَ اللَّه ، وَأثنى عَلَيهِ ، وَوَعَظ وَذَكَّرَ ثُمَّ قال : أمَّا بَعْدُ ، ألا أيُّهَا النَّاسُ إِنَّمَا أنا بشرٌ يُوشِكُ أنْ يَأتِيَ رَسُولُ رَبِّي فأُجيب، وأنَا تاركٌ فيكُمْ ثقلَيْنِ : أوَّلُهُمَا : كتاب اللَّهِ ، فيهِ الهُدَى وَالنُّورُ ، فَخُذُوا بكِتاب اللَّه ، وَاستَمْسِكُوا بِهِ » فَحَثَّ عَلى كتاب اللَّه ، ورَغَّبَ فِيهِ ، ثُمَّ قال : « وَأهْلُ بَيْتي ، أذَكِّرُكُمُ اللَّه في أهْلِ بَيْتي » رواه مسلم . وَقدْ سَبَقَ بطُولِهِ .

712. Yazid bin Haiyan (May Allah be pleased with him) reported: I went along with Husain bin Sabrah and `Amr bin Muslim to Zaid bin Arqam (May Allah be pleased with them) and, as we sat by his side, Husain said to him: "O Zaid, you acquired great merits that you saw Messenger of Allah (PBUH), listened to his talk, fought by his side in (different) battles, and offered Salat behind him. You have in fact earned great merits, Zaid! Could you then tell us what you heard from the Messenger of Allah (PBUH)?" He said: "O my cousin! By Allah! I have grown old and have almost spent up my age and I have forgotten some of the things which I remembered in connection with Messenger of Allah (PBUH), so accept what I narrate to you, and what I fail to narrate, do not compel me to narrate that." He then said: "One day Messenger of Allah (PBUH) stood up to deliver a Khutbah at a watering place known as Khumm between Makkah and Al-Madinah. He praised Allah, extolled Him and delivered the Khutbah and exhorted (us) and said, `Amma Ba`du (now then)! O people, certainly I am a human being. I am about to receive a messenger (the angel of death) from my Rubb and I, in response to Allah's Call, but I am leaving among you two weighty things: the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it.' He exhorted (us) (to hold fast) to the Book of Allah and then said, `The second are the members of my household, I remind you (of your duties) to the members of my family.'"
Commentary: The Prophet (PBUH) told his Companions with reference to his human nature that he too could not escape death because it was a grim reality. So he left his example to others with regard to making a will before death. The Hadith points out the desirability of giving good counsel to one's family and friends, exhorting them to observe uprightness and establish Faith, upon parting either for a journey or while one is on deathbed.

713 وعن أبي سُلَيْمَانَ مَالك بن الحُوَيْرِثِ رضي اللَّه عنه قال : أَتَيْنَا رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم وَنَحْنُ شَبَبَةٌ متَقَارِبُونَ ، فَأَقَمْنَا عِنْدَهُ عشرِينَ لَيْلَةً ، وكانَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم رَحِيماً رفِيقاً، فظَنَّ أنَّا قدِ اشْتَقْنَا أهْلَنَا . فسأَلَنَا عَمَّنْ تَركْنَا مِنْ أهْلِنَا، فَأَخْبَرْنَاهُ ، فقال : « ارْجِعُوا إِلى أهْلِيكم فَأَقِيمُوا فِيهِمْ ، وَعلِّموهُم وَمُرُوهُمْ ، وَصلُّوا صلاةَ كَذَا في حِين كَذَا ، وَصلُّوا كَذَا في حِين كَذَا ، فَإِذَا حَضَرَتِ الصَّلاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ ، وَلْيؤُمَّكُم أَكبَرُكُمْ » متفقٌ عليه .
زاد البخاري في رواية له : « وَصلُّوا كمَا رَأَيْتُمُوني أُصلِّي » .
قوله : « رَحِيماً رفِيقاً » رويَ بفاءٍ وقافٍ ، وروِيَ بقافَينِ .

713. Malik bin Al-Huwairith (May Allah be pleased with him) reported: We came to the Messenger of Allah (PBUH) when we were all young men of nearly equal age. We stayed with him for twenty days. He was extremely kind and considerate. He perceived that we missed our families so he asked us about those we left behind, and we informed him. Then he (PBUH) said, "Go back to your families, stay with them, teach them (about Islam) and exhort them to do good. Perform such Salat (prayer) at such a time and such Salat at such a time. When the time for

Salat is due, one of you should announce Adhan (call for prayer) and the oldest among you should lead Salat."
[Al-Bukhari and Muslim].
Commentary: This Hadith sheds light on seven points. First, we are informed of certain young men who had left their homes and come to the Prophet (PBUH) in order to receive religious training from him. This shows that a student of knowledge should not hesitate to set forth on a journey in the pursuit of knowledge. Second, a teacher/mentor is supposed to have firsthand information about the affairs and requirements of students and to take measures accordingly. Third, after graduation or the completion of an orientation course in religious studies, the beneficiaries are also required to impart religious knowledge and training to those who lack it. Fourth, they should also tell people to do what is commanded by the Shari`ah (Islamic Law) and to shun what it prohibits. Fifth, an arrangement must be made for a Mu'adhdhin to call people to Salat (prayers). Sixth, in case each one of the congregation is equally qualified to lead the Salat, the one who is most senior in age should perform the duty. The first prerequisite of becoming an Imam is the ability to recite Qur'an well and in the right manner. The second in priority is that person who is well-grounded in the religion - Qur'an and Hadith. In other words, a good Qari (reciter) is most fit to become an Imam and the second choice should be the one who has the mastery of religious knowledge. Seventh, the crux of the matter is that on all occasions and at all places, believers are under obligation to take care to establish congregational prayer after the prayer-call.

714 وعن عُمَرَ بن الخطاب رضي اللَّهُ عنه قال : اسْتَأْذَنْتُ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم في الْعُمْرَةِ ، فَأَذِنَ ، وقال : « لا تنْسنَا يَا أخيَّ مِنْ دُعَائِك » فقالَ كَلِمَةً ما يَسُرُّني أنَّ لي بهَا الدُّنْيَا .
وفي رواية قال : « أشْرِكْنَا يَا أخَيَّ في دُعَائِكَ » رواه أبو داود ، والترمذي وقال : حديث حسن صحيح
(ضعيف) [فيه : عاصم بن عبيد الله بن عاصم العدوي ، وهو ضعيف] .

714. `Umar bin Al-Khattab (May Allah be pleased with him) reported: I sought permission of the Prophet (PBUH) to perform `Umrah, and he granted me leave and said, "Brother, do not forget us in your supplications." I would not exchange these words of his for the whole world.
Another narration is: He (PBUH) said, "Include us, my brother, in your supplications."
[Abu Dawud and At-Tirmidhi].
Commentary: This Hadith is being repeated here to prove that a highly-ranked person in virtue and excellence may ask his inferior to pray for him. Furthermore, it reflects the Prophet's humility that he asks his followers to pray for him. This Hadith is enough evidence that supplications benefit the living people.

715 وعن سالم بن عَبْدِ اللَّه بن عُمَرَ أنَّ عبدَ اللَّه بن عُمَرَ رضي اللَّه عنهما كَانَ يَقُولُ لِلرَّجُلِ إذا أرَادَ سفراً : ادْنُ مِنِّي حَتَّى أوَدِّعَكَ كمَا كَانَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يُودِّعُنَا فيقُولُ: أَسْتَوْدِعُ اللَّه دِينَكَ ، وَأَمانَتَكَ ، وخَوَاتِيمَ عَمَلِكَ ، رواه الترمذي، وقال : حديث حسن صحيح .

715. Salim bin `Abdullah bin `Umar (May Allah be pleased with them) reported: When a man was to set out on a journey, `Abdullah bin `Umar (May Allah be pleased with them) would say to him: "Draw near so that I may bid farewell to you as Messenger of Allah (PBUH) used to bid farewell to us. (The Messenger of Allah (PBUH) used to say: "`Astaudi`ullaha dinaka, wa amanataka, wa khawatima `amalika' (I entrust Allah with your Deen, your trust and your last deeds)."
[At-Tirmidhi].
Commentary: Herein, we note a provision for uttering benedictory words and praying for a person on the occasion of seeing him off. The benedictory utterances are: "I entrust your Deen, your (religious) trust (i.e., religious obligations) and your last deeds with Allah."

716 وعن عبدِ اللَّهِ بن يزيد الخَطْمِيِّ الصَّحَابيِّ رضي اللَّه عنه قال : كَانَ رسولُ اللَّهص إذا أرَادَ أنْ يُوَدِّعَ الجَيْش قالَ : « أَسْتَوْدِعُ اللَّه دِينَكُمْ ، وَأَمَانَتكُم ، وَخَوَاتِيمَ أعمَالِكُمْ ».
حديث صحيح ، رواه أبو داود وغيره بإسناد صحيح .

716. `Abdullah bin Yazid Al-Khatmi (May Allah be pleased with him) reported: When Messenger of Allah (PBUH) intended to bid farewell to his army he would say: "Astau-di'ullaha dinakaum, wa amanatakum, wa khawatima `amalikum (I entrust Allah with your Deen, your trust and your last deeds)."
[Abu Dawud].
Commentary: This Hadith presents the same benediction as stated above. Yet, here its addresses are the plural number of second person, whereas in the previous Hadith it was singular number. The Hadith points out the virtue desirability of the leader to bid farewell to his army before they set out for the battlefield, and to advise them using the Prophet's words stated above, reminding them to hold fast to their religion for which they have left everything behind to fight for it and to win Allah's Mercy.

717 وعن أنسٍ رضي اللَّه عنه قال : جَاءَ رَجُلٌ إلى النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم فقال : يا رسُولَ اللَّه، إني أُريدُ سَفَراً ، فزَوِّدْني ، فقالَ : « زَوَّدَكَ اللَّه التَّقْوَى » .
قال : زِدْني ، قال : « وَغفَرَ ذَنْبَكَ » قال : زدْني ، قال : « وَيَسَّرَ لكَ الخيْرَ حَيْثُمَا كُنْتَ» رواه الترمذي وقال : حديث حسن .

717. Anas (May Allah be pleased with him) reported: A man came to the Prophet (PBUH) and said: "O Messenger of Allah! I intend to go on a journey, so supplicate for me." He (PBUH) said, "May Allah grant you the provision of piety." The man said: "Please supplicate more for me." He (PBUH) said, "May He forgive your sins!" The man repeated: "Please supplicate more for me." Messenger of Allah (PBUH) said, "May He facilitate for you the doing of good wherever you are."
[At-Tirmidhi].
Commentary: Spiritually speaking, the most beneficial thing that a traveller can bank upon is a benediction. So, it is desirable for a traveller to visit his fellow Muslim brother to pray for him before he starts his journey.

Chapter 97

باب الاستخارة والمشاورة

Istikhara (Seeking Guidance from Allah), and Consultation

Allah, the Exalted, says:

"And consult them in the affairs." (3:159)

"And who (conduct) their affairs by mutual consultation." (42:38)

718 عن جابرٍ رضيَ اللَّه عنه قال : كانَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم يُعلِّمُنَا الاستِخَارَةَ في الأُمُور كُلِّهَا كالسُّورَةِ من القُرْآن ، يقُولُ إذا همَّ أحَدُكُمْ بالأمر ، فلْيَرکعْ رکعتَيْنِ مِنْ غَيْرِ الفريضَةِ ثم ليقُلْ : اللَّهُم إني أسْتَخِيرُكَ بعِلْمِكَ ، وأستقدِرُكَ بقُدْرتك ، وأسْأَلُكَ مِنْ فضْلِكَ العَظِيم ، فإنَّكَ تَقْدِرُ ولا أقْدِرُ ، وتعْلَمُ ولا أعْلَمُ ، وَأنت علاَّمُ الغُيُوبِ . اللَّهُمَّ إنْ كنْتَ تعْلَمُ أنَّ هذا الأمرَ خَيْرٌ لي في دِيني وَمَعَاشي وَعَاقِبَةِ أمْرِي » أوْ قَالَ : « عَاجِلِ أمْرِي وَآجِله ، فاقْدُرْهُ لي وَيَسِّرْهُ لي، ثمَّ بَارِكْ لي فِيهِ ، وَإن كُنْتَ تعْلمُ أنَّ هذا الأمْرَ شرٌّ لي في دِيني وَمَعاشي وَعَاقبةِ أمَري » أو قال : « عَاجِل أمري وآجِلِهِ ، فاصرْفهُ عَني ، وَاصرْفني عَنهُ، وَاقدُرْ لي الخَيْرَ حَيْثُ كانَ ، ثُمَّ رَضِّني بهِ » قال : ويسمِّي حاجته . رواه البخاري.

718. Jabir (May Allah be pleased with him) reported: Messenger of Allah (PBUH) used to teach us the Istikharah (seeking guidance from Allah) in all matters as he would teach us a Surah of the Qur'an. He used to say: "When one of you contemplates entering upon an enterprise, let him perform two Rak`ah of optional prayer other than Fard prayers and then supplicate: "Allahumma inni astakhiruka bi `ilmika, wa astaqdiruka bi qudratika, wa as-'aluka min fadlikal-`azim. Fainnaka taqdiru wa la aqdiru, wa ta`lamu wa la a`lamu, wa Anta `allamul-ghuyub. Allahumma in kunta ta`lamu anna hadhal-`amra (and name what you want to do) khairun li fi dini wa ma`ashi wa `aqibati amri, (or he said) `ajili amri ajilihi, faqdurhu li wa yassirhu li, thumma barik li fihi. Wa in kunta ta`lamu anna hadhal `amra (and name what you want to do) sharrun li fi dini wa ma`ashi wa `aqibati amri, (or he said) wa `ajili amri wa ajilihi, fasrifhu `anni, wasrifni `anhu, waqdur liyal-khaira haithu kana, thumma ardini bihi." (O Allah, I consult You through Your Knowledge, and I seek strength through Your Power, and ask of Your Great Bounty; for You are Capable whereas I am not and, You know and I do not, and You are the Knower of hidden things. O Allah, if You know that this matter (and name it) is good for me in respect of my Deen, my livelihood and the consequences of my affairs, (or he said), the sooner or the later of my affairs then ordain it for me, make it easy for me, and bless it for me. But if You know this matter (and name it) to be bad for my Deen, my livelihood or the consequences of my affairs, (or he said) the sooner or the later of my affairs then turn it away from me, and turn me away from it, and grant me power to do good whatever it may be, and cause me to be contented with it). And let the supplicant specify the object."

[Al-Bukhari and Muslim]

Commentary: Literally Istikharah means seeking goodness from Allah through a particular prayer. This Hadith lays emphasis on it and displays its significance. We should, therefore, practise Istikharah regarding every important matter. However, it is imperative only in cases where one is ignorant of good and evil. Yet, with regard to obligatory and indisputable rules, practices of the Prophet (PBUH) and commendable deeds, no Istikharah is allowed. Similarly, commands and prohibitions of the Shari`ah are categorical and nobody is allowed to seek further guidance by performing Istikharah prayer. Moreover, to set aside the example of the Prophet (PBUH) of Istikharah, and to trust astrologers, palmists and soothsayers seeking the knowledge of future events is sheer ignorance and unpardonable error. The knowledge of the Unseen (or Ghaib) is the domain of Allah Alone and man is supposed to seek His Blessings. Only Allah is Omnipotent and humans must turn to Him to seek inspiration and strength, trusting everything to His Care.

Istikharah prayer can be offered at any time except in the forbidden hours for prayer because the performance of two Rak`ah is a prerequisite to it. Some people think that the right time for it is before going to bed. This is not true. This supplication (Du`a) can be offered even after performing the two Rak`ah of Istikharah prayer, or before Taslim (i.e., saying Assalamu `Alaikum to conclude the prayer) after Tashahhud or in the state of prostration. If somebody does not know this Du`a by heart, he can, after performing the prayer, read it from some prayerbook.

Chapter 98

باب استحباب الذهاب إلى صلاة العيد والرجوع من طريق آخر

Excellence of Adopting Different Routes for going and returning on 'Eid Prayer and various other Occasions

719 عن جابرٍ رضيَ اللَّه عنه قال : كانَ النبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم إِذا كَانَ يَوْمُ عِيدٍ خَالَفَ الطَّرِيقَ. رواه البخاري .

719. Jabir (May Allah be pleased with him) reported: On the occasion of the `Eid, the Prophet (PBUH) would proceed to the prayer place taking one route and returning from another.
[Al-Bukhari and Muslim].
Commentary: The `Ulama' say that there are many subtle points of wisdom in changing the way. According to Imam An-Nawawi, this causes an increase in the places of worship. Some say that both ways will bear witness on the Day of Reckoning, that he had passed through them in a state of worship. This may also be the object that instead of one way, the needy on two ways should benefit from alms and charity.

720 وعن ابنِ عُمَرَ رضي اللَّه عنهما أن رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم كانَ يَخْرُجُ مِنْ طريق الشَّجَرَةِ وَيَدْخلُ مِنْ طريق المُعَرَّس ، وإذا دَخَلَ مَكَّة دَخَلَ مِنَ الثَّنِية العُليَا وَيَخْرُجُ مِنَ الثَّنِية السُّفْلى متفقٌ عليه .

720. Ibn `Umar (May Allah be pleased with them) reported: Messenger of Allah (PBUH) used to go by way of Ash-Shajarah and return by way of Al-Mu`arras. He would also enter Makkah through the Higher Pass and would leave it through the Lower Pass.
[Al-Bukhari and Muslim].
Commentary: It was the habit of Messenger of Allah (PBUH) that while going to Makkah from Al-Madinah, he would adopt the route of a shallow ravine and his return route being always a deep ravine. Ash-Shajarah is a well-known place. He would pass through it and reach Dhul-Hulaifah and spend a night there. Yet, he would proceed to Al-Madinah through Al-Mu`arras, a name given to Dhul-Hulaifah Masjid (mosque) which is six-mile away from Al-Madinah. Again this is to be concluded that while returning to our destination from any place, we should choose a different route because this was exactly the habit of the Prophet (PBUH) .

Chapter 99

باب استحباب تقديم اليمين في كل ما هو من باب التكريم كالوضوءِ وَ الغُسْلِ والتَّيَمُّم

Excellence of using the right Hand for Performing various good Acts

Allah, the Exalted, says:

"Then as for him who will be given his Record in his right hand will say: `Take, read my Record!'" (69:19)

"So those on the Right Hand (i.e., those who will be given their Records in their right hands) how (fortunate) will those be on the Right Hand! (As a respect for them, because they will enter Jannah). And those on the Left Hand (i.e., those who will be given their Record in their left hands) how (unfortunate) will those be on the Left Hand! (As a disgrace for them, because they will enter Hell)." (56:8,9)

721 وعن عائشة رضيَ اللَّه عنها قالتْ : كَانَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم يُعْجِبُهُ التَّيمُّنُ في شأنِه كُلِّه : في طُهُورِهِ ، وتَرجُّلِهِ ، وتَنَعُّلِه . متفقٌ عليه .

721. `Aishah (May Allah be pleased with her) reported: Messenger of Allah (PBUH) liked to use his right hand in all matters: in combing his hair and wearing his shoes.
[Al-Bukhari and Muslim].

722 وعنها قالتْ : كانَتْ يَدُ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم ، اليُمْنى لِطهُورهِ وطعَامِه ، وكَانَتْ اليُسْرَى لِخَلائِهِ وَمَا كَانَ منْ أذىً .
حديث صحيح ، رواه أبو داود وغيره بإسناد صحيح .

722. `Aishah (May Allah be pleased with her) reported: Messenger of Allah was used to using his right hand for performing Wudu' and for eating his food whereas he was used to using his left hand in his toilet and for other similar purposes.
[Abu Dawud]

Commentary: Messenger of Allah (PBUH) used to use his left hand in washing his private parts and cleaning his nose and similar things, Muslims are obliged to follow his example.

723 وعن أم عَطِية رضي اللَّه عنها أن النبيَّ صَلّى اللهُ عَلَيْهِ وسلَّم قالَ لَهُنَّ في غسْلِ ابْنَتِهِ زَيْنَب رضي اللَّه عنها : « ابْدَأنَ بميامِنِها وَمَواضِعِ الوُضُوءِ مِنْها » متفقٌ عليه .

723. Umm `Atiyyah (May Allah be pleased with her) reported: The Prophet (PBUH) instructed us at the time of washing the dead body of his daughter Zainab (May Allah be pleased with her) to begin with her right side, and from the parts that are washed in Wudu'.
[Al-Bukhari and Muslim].

Commentary: Here we are told about the excellence of washing the dead starting with their right side, Umm `Atiyyah (May Allah be pleased with her) was one of those women who had washed the dead body of the Prophet's daughter Zainab (May Allah be pleased with her). Messenger of Allah (PBUH) directed these women to do as mentioned above. We infer from this Hadith that either women should wash the dead body of a woman or this job should be done by her husband.

724 وعن أبي هُريرة رضيَ اللَّه عنه أنَّ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم قال : « إذا انْتَعَلَ أحدُكُمْ فلْيبْدَأ باليُمْنى ، وَإذَا نَزَعَ فلْيبْدَأ بالشِّمال . لِتَكُن اليُمْنَى أوَّلَهُما تُنْعَلُ ، وآخرَهُمَا تُنْزَعُ » متفقٌ عليه .

724. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "When any of you puts on his shoes, he should put on the right one first; and when he takes them off, he should begin with the left. Let the right shoe be the first to be put on and the last to be taken off."
[Al-Bukhari and Muslim].

Commentary: This Hadith sheds light on the etiquette of wearing as well as removing shoes. Every Muslim is supposed to have regard for the Prophetic example and to follow it.

725 وعن حَفْصَةَ رضي اللَّه عنها أنَّ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم كان يَجْعَلُ يَمينَهُ لطعَامِهِ وَشَرَابهِ وثيابه ويَجْعلُ يَسارَهُ لما سِوى ذلكَ رواه أبو داود والترمذي وغيره .

725. Hafsah (May Allah be pleased with her) reported: Messenger of Allah (PBUH) used to use his right hand for eating, drinking and wearing his clothes and used to use his left hand for other purposes.
[Abu Dawud].

726 وعن أبي هريرة رضي اللَّه عنه أنَّ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال : « إذا لَبِسْتُمْ ، وَإذا تَوَضَّأْتُم ، فابْدَؤُوا بأيَامِنِكُمْ » حديث صحيح . رواه أبو داود والترمذي بإسناد صحيح .

726. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "When you wear your clothes or perform your Wudu', begin with your right side."
[Abu Dawud and At-Tirmidhi].

727 وعن أنس رضي اللَّه عنه أن رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم أتى مِنًى : فَأَتَى الجَمْرَة فرماهَا ، ثُمَّ أَتَى مَنْزِلهُ بمنًى ، ونحَرَ ، ثُمَّ قال لِلحلاَّقِ « خُذْ » وَأشَارَ إلى جَانِبه الأيمن ، ثُم الأيسَر ثُمَّ جعَلَ يُعطِيهِ النَّاسَ . متفقٌ عليه .
وفي روايةٍ : لمَّا رمى الجمْرة ، ونَحَرَ نُسُكَهُ وَحَلَقَ : نَاولَ الحلاقَ شِقَّهُ الأيْمنَ فحلقه ، ثُمَّ دعَا أبَا طلحة الأنصاريَّ رضي اللَّه عنه ، فأعطاهُ إيَّاهُ ، ثُمَّ نَاولَهُ الشقَّ الأيْسَرَ فقال : «احْلِقْ » فحلقَهُ فأعْطاهُ أبا طلحة فقال : « اقسِمْهُ بَيْنَ النَّاسِ » .

727. Anas (May Allah be pleased with him) reported: When Messenger of Allah (PBUH) went to Mina, he came to Jamrat-ul-`Aqabah and threw pebbles at it. After that, he went to his lodge in Mina and sacrificed. Then he called for a barber and pointed his right side to him, said, "Shave from here." Then he pointed his left side and said, "Take (hair) from here." Then he distributed his hair among the people.
[Al-Bukhari and Muslim].
Another narration is: After the Messenger of Allah (PBUH) had thrown pebbles at Jamrah and sacrificed an animal, he turned the right side of his head towards the barber who shaved it for him. Then he called Abu Talhah Ansari (May Allah be pleased with him) and gave his hair to him. Then he turned his head to the left side and asked the barber to shave it. He gave the hair to Abu Talhah and told him, "Distribute it among the people."
Commentary: After returning from `Arafat on the 10th of Dhul-Hijjah, pilgrims throw pebbles at Jamrat-ul-Aqabah. This is followed by the sacrifice of an animal, the shaving of the head and the farewell Tawaf (circumambulation) of the Holy House. All this is to be observed on the Sacrificial Day in the exact order of priorities. Yet, an unexpected disturbance in this order involves no juristic disadvantage. Moreover, the act of throwing pebbles marks an end to the ban on legal concessions. But this permissibility is minor and partial, that is, everything becomes lawful except the physical contact with one's wife. The ban is totally lifted in the wake of the farewell circumambulation of the House of Allah. Secondly, we are told that the ritual shaving of the head should begin from the right side. Thirdly, there is a mention of the distribution of the Prophet's hair as a blessing among the Companions which is one of the Prophetic characteristics.

Book Two: The Book about the Etiquette of Eating

كتاب الطعام

Chapter 100

باب التسمية في أوله والحمد في آخره

Mentioning Bismillah before and saying Al-Hamdulillah after Eating

728 عن عُمَرَ بنِ أبي سلَمَة رضي اللَّه عنهما قال: قال لي رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم: «سَمِّ اللَّه وكُلْ بيمِينكَ ، وكُلْ مِمَّا يَلِيكَ». متفقٌ عليه.

728. `Umar bin Abu Salamah (May Allah be pleased with him) reported: Messenger of Allah (PBUH), said to me, "Mention Allah's Name (i.e., say Bismillah before starting eating), eat with your right hand, and eat from what is near you."
[Al-Bukhari and Muslim].
Commentary: There are two things about this Hadith. First, we should start eating or drinking by pronouncing the Name of Allah. Second, we should eat from our side without stretching our hand to the side where someone else is eating. This may be the case when more than one or two people are eating the same kind of food from a single dish. Good manners do not allow it, yet in case a variety of food or fruit is lying before us on the table, we are free to take our pick.

729 وعن عَائشة رضي اللَّه عنها قالتْ: قالَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم: «إذا أكل أحَدُكُمْ فلْيَذْكُر اسْمَ اللَّه تعالى، فإنْ نسي أنْ يَذْكُرَ اسْمَ اللَّه تَعَالَى في أوَّلِهِ، فلْيَقُلْ: بِسمْ اللَّه أوَّلَهُ وَآخِرَهُ». رواه أبو داود، والترمذي، وقال: حديث حسن صحيح.

729. `Aishah (May Allah be pleased with her) reported: Messenger of Allah (PBUH) said, "When any of you wants to eat, he should mention the Name of Allah in the begining, (i.e., say Bismillah). If he forgets to do it in the beginning, he should say Bismillah awwalahu wa akhirahu (I begin with the Name of Allah at the beginning and at the end)."
[At-Tirmidhi and Abu Dawud].
Commentary: This Hadith provides us a concession. If we have forgotten to pronounce the Name of Allah before beginning to eat, we can do it during eating or in the end.

730 وعن جابِرٍ، رضي اللَّه عنه قال: سَمِعتُ رسولَ اللَّه يقولُ: «إذا دخل الرَّجُل بيْتَهُ، فذكَرَ اللَّه تعَالى عِنْد دُخُولِهِ وعِنْدَ طعامِهِ، قال الشَّيْطانُ لأصحَابِهِ: لا مبيتَ لَكُمْ ولا عشَاءَ، وإذا دخَل، فلَم يَذْكُر اللَّه تَعَالى عِنْد دخُولِهِ، قال الشَّيْطانُ: أدْركتمُ المبيت، وإذا لَم يَذْكُر اللَّه تعَالى عِنْد طعامِهِ قال: أدْرَكْتُمُ المبيتَ وَالعَشاءَ » رواه مسلم .

730. Jabir (May Allah be pleased with him) reported: I heard Messenger of Allah (PBUH) saying, "If a person mentions the Name of Allah upon entering his house or eating, Satan says, addressing his followers: `You will find no where to spend the night and no dinner.' But if he enters without mentioning the Name of Allah, Satan says (to his followers); `You have found (a place) to spend the night in, and if he does not mention the Name of Allah at the time of eating, Satan says: `You have found (a place) to spend the night in as well as food.'"
[Muslim].
Commentary: Herein, we are told that in order to ward off Satan and his followers, we are supposed to remember Allah before entering our house and before beginning to eat. The remembrance of Allah implies those appropriate prayers of the Prophet (PBUH) which have been mentioned in Ahadith. For example, we are instructed to pronounce the Name of Allah before beginning to eat. On entering our house we recite the following Prophetic prayer: "Allahumma inni as'aluka khairal-mawliji wa khairal-makhraji. Bismillahi wa lajna, wa bismillahi kharajna, wa `al-Allahi rabbina tawakkalna." (O Allah! I ask you for what is good of entrance and what is good for exit. With the Name of Allah do we enter, and with the Name of Allah do we leave, and upon our Rubb Allah have we put our trust).

731 وعن حُذَيْفة رضي اللّه عنه قال: كنَّا إذا حضرْنا مع رسولِ اللّه صلّى اللهُ عَلَيْهِ وسلَّم طعَاماً، لَم نَضَعْ أيدِينَا حتَّى يَبْدأ رسولُ اللّه صلّى اللهُ عَلَيْهِ وسلَّم فيَضَع يدَه. وَإنَّا حَضَرْنا معهُ مَرَّةً طعاماً، فجاءت جاريَة كأنَّهَا تُدْفعُ، فذَهَبتْ لتَضعَ يَدهَا في الطَّعامِ، فأَخَذَ رسولُ اللّه صلّى اللهُ عَلَيْهِ وسلَّم بيدِهَا، ثُمَّ جَاءَ أعْرابيٌّ كأنَّمَا يُدْفعُ ، فأخَذَ بيدِهِ، قال رسولُ اللّه صلّى اللهُ عَلَيْهِ وسلَّم: «إنَّ الشَّيْطانَ يَسْتَحِلُّ الطَّعامَ أنْ لا يُذْكَرَ اسمُ اللّهِ تَعَالى عليه. وإنَّهُ جاءَ بهذهِ الجاريةِ لِيسْتَحِلَّ بها، فأَخَذتُ بيدِهَا، فجَاءَ بهذا الأعْرابيِّ لِيستَحِلَّ بهِ، فأَخَذْتُ بيدِهِ، والذي نَفسي بيَدِهِ إنَّ يدَهُ في يَدي مَعَ يَديْهما» ثُمَّ ذَكرَ اسم اللّهِ تعالى وأكَل. رواه مسلم.

731. Hudhaifah (May Allah be pleased with him) reported: When we attended a meal with the Messenger of Allah (PBUH), we would not stretch forth our hands towards the food until he (PBUH) would start eating first. Once, we were with him when a little girl rushed in as if someone was impelling her. She was about to lay her hand on the food when the Messenger of Allah (PBUH) caught her hand. Then a bedouin came in rushing as if someone were pushing him. He (PBUH) caught his hand also and said, "Satan considers that food lawful for himself on which the Name of Allah is not mentioned. He (Satan) brought this girl to make the food lawful through her but I caught her hand. Then he brought the bedouin to make it lawful through him but I caught his hand too. By Him in Whose Hand my soul is, now Satan's hand is in my grasp along with their hands." Then he mentioned the Name of Allah and began to eat.
[Abu Dawud and An-Nasa'i].
Commentary: Here, too, we are told that if we do not pronounce Allah's Name, Satan and his minions will share our meal with us. So prior to eating, we must pronounce the Name of Allah. An incident is related in this Hadith. Once, Messenger of Allah (PBUH) and his Companions were just to start taking their meal when an unknown girl and a bedouin burst upon the scene. Without seeking the formal permission and pronouncing the Name of Allah they hurriedly stretched their hands to eat. Yet, Messenger of Allah (PBUH) restrained them from doing so. Owing to Divine inspiration, he had seen the hidden hand of the Devil behind their abrupt actions. We have only one way to escape the Devil, that is, on such occasions we should first pronounce the Name of Allah. Second, this Hadith enlightens us on table manners calling for decency and decorum. It will be called an act of sheer indecency to voraciously pounce upon food as is commonly witnessed in feasts and weddings. Indeed, it is the result of deviation from Islamic teachings that many Muslims have grown ignorant of the Prophet's manner of eating. Allah, too, has left them unrestrained in their beast-like hunger.

732 وعن أميَّة بنِ مخْشِيٍّ الصَّحَابيِّ رضيَ اللّه عنه قال: كان رسُولُ اللّه صلّى اللهُ عَلَيْهِ وسلَّم جالساً، ورجُلٌ يأكُلُ ، فلَمْ يُسمِّ اللّه حَتَّى لَمْ يبْقَ منْ طعَامِهِ لُقْمة ، فلَمَّا رفَعها إلى فِيه، قال: بسم اللّهِ أوَّلَهُ وَآخِرَهُ، فضَحِكَ النَّبيُّ صلّى اللهُ عَلَيْهِ وسلَّم، ثم قال: «مَا زَالَ الشَّيْطانُ يَأْكُلُ معَهُ، فلمَّا ذكَر اسمَ اللّهِ استْقاءَ مَا في بَطنِهِ». رواه أبو داود، والنسائي.
(ضعيف) [فيه : المثنى بن عبد الرحمن الخزاعي ، وهو مجهول] .

732. Umaiyyah bin Makhshi (May Allah be pleased with him) reported: Messenger of Allah (PBUH) was sitting while a man was eating food. That man did not mention the Name of Allah (before commencing to eat) till only a morsel of food was left. When he raised it to his mouth, he said: "Bismillah awwalahu wa akhirahu (With the Name of Allah, in the beginning and in the end)." Messenger of Allah (PBUH) smiled at this and said, "Satan had been eating with him but when he mentioned the Name of Allah, Satan vomited all that was in his stomach."
[Abu Dawud and An-Nasa'i].
Commentary: This Hadith also informs us that Satan shares food and drink with those people who do not mention the Name of Allah.

733 وعن عائشة رضيَ اللّه عنها قالتْ: كانَ رسولُ اللّه صلّى اللهُ عَلَيْهِ وسلَّم يَأكُلُ طعَاماً في سِتَّةٍ مِنْ أصحابِهِ، فجَاءَ أعْرابيٌّ، فأكَلَهُ بلُقْمَتَيْنِ فقال رسولُ صلّى اللهُ عَلَيْهِ وسلَّم: «أما إنَّهُ لوْ سَمَّى لَكَفَاكُمْ». رواه الترمذي، وقال: حديثٌ حسنٌ صحيحٌ.

733. `Aishah (May Allah be pleased with her) reported: Messenger of Allah (PBUH) was eating with his six Companions when a desert Arab came and ate up the food in two mouthfuls. Messenger of Allah (PBUH) said, "Had he mentioned the Name of Allah, it would have sufficed for all of you."
[At-Tirmidhi].
Commentary: The pronouncement of Allah's Name brings blessing to the meal, and the omission of His Name robs blessing away.

734 وعن أبي أمامة رضيَ اللَّه عنهُ أنَّ النَبيَّ صلّى اللهُ عَلَيْهِ وسَلَّم كانَ إذا رَفَعَ مَائِدَتَهُ قال: «الحَمْدُ للَّه حمداً كَثيراً طيِّباً مُبَارَكاً فِيه، غَيرَ مَكْفِيٍّ ولا مُسْتَغْنًى عَنْهُ رَبَّنَا» رواه البخاري .

734. Abu Umamah (May Allah be pleased with him) reported: Whenever the Prophet (PBUH) finished a meal, he would say: "Al-hamdu lillahi kathiran taiyiban mubarakan fihi, ghaira makfiyyin wa la muwadda`in, wa la mustaghnan `anhu, Rabbuna. (All praise is due to Allah, praise which is abundant, pure, and full of blessings, which is indispensable and to which one cannot be indifferent)."
[Al-Bukhari].
Commentary: This Hadith mentions a supplication which Messenger of Allah (PBUH) used to recite after taking meal. The economy of words was the essence of the Prophet's (PBUH) eloquence as displayed here. To supplicate this Prophetic prayer after taking a meal is recommendable.

735 وعن مُعَاذِ بن أنسٍ رضيَ اللَّهُ عنه قالَ: قال رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم: منْ أكَلَ طعَاماً فقال: الحَمْدُ للَّهِ الذي أطْعَمَني هذا، ورَزَقَنِيهِ مِنْ غيْرِ حَوْلٍ منِّي ولا قُوّةٍ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» رواه أبو داود، والترمذي وقال: حديثٌ حسنٌ.

735. Mu`adh bin Anas (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "He who has taken food and says at the end: `Al-hamdu lillahi-lladhi at`amani hadha, wa razaqanihi min ghairi haulin minni wa la quwwatin (All praise is due to Allah Who has given me food to eat and provided it without any endeavour on my part or any power),' all his past sins will be forgiven."
At-Tirmidh i].
Commentary: This Hadith tells us that if we praise Allah after taking a meal, all our minor sins committed in the past will be forgiven by Him.

Chapter 101

باب لا يعيب الطعام واستحباب مدحه

Prohibition of Criticizing Food

736 عن أبي هُريرة رضيَ اللَّهُ عنهُ قال: «ما عَابَ رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم طعَاماً قطُّ، إن اشْتَهَاه أَكَلَهُ، وإنْ كَرِهَهُ تَرَكَهُ» متفقٌ عليه .

736. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) never found fault with food. If he had inclination to eating it, he would eat; and if he disliked it, he would leave it.
Al-Bukhari and Muslim].
Commentary: This Hadith throws light on the Prophet's excellent manners which ought to be followed by all Muslims. It is a deplorable state of affairs that when we find a dish a bit unsavoury, we lose our temper and create quite a scene in the house. May we follow the excellent example of our Prophet (PBUH)!

737 وعن جابرٍ رضيَ اللَّه عنه أنَّ النبيَّ صلّى اللهُ عَلَيْهِ وسَلَّم سَأَلَ أَهْلَهُ الأُدُمَ فقالوا: ما عِنْدَنَا إلاَّ خَلٌّ، فَدَعَا بِهِ، فَجَعل يَأْكُلُ ويقول: «نِعْمَ الأُدُمُ الخلُّ نِعْمَ الأُدُمُ الخَلُّ» رواه مسلم.

737. Jabir (May Allah be pleased with him) reported: The Prophet (PBUH) asked for sauce and was told that there was nothing except vinegar. He asked for it and began to eat from it saying, "How excellent is vinegar when eaten as sauce! How excellent is vinegar when eaten as Udm!"
Muslim].
Commentary: This Hadith speaks about the simplicity and humility of Messenger of Allah (PBUH) with regard to food. As he abstained from a luxurious lifestyle, he hardly craved for delicious food. No mention of dainties, he would readily eat whatever was available to him.

Chapter 102

باب ما يقوله من حضر الطعام وهو صائم إذا لم يفطر

Response to an Invitation extended to a Man observing Saum (Fasting)

738 عن أبي هُريرة رضيَ اللَّه عنه قال: قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم: «إذا دُعِيَ أحَدُكُمْ، فَلْيُجِبْ، فإنْ كان صائماً فَلْيُصلِّ، وَإنْ كانَ مُفْطراً فَلْيَطْعَمْ» رواه مسلم.
قال العُلَمَاءُ: مَعْنَى. «فَلْيُصَلِّ» فلْيدْعُ ومعنى «فَلْيطْعَمْ» فَلْيَأْكُلْ.

738. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "When any of you is invited to a meal, he should accept the invitation. If he is observing Saum (fasting), he should supplicate for the betterment of the host and if he is not fasting, he should eat."
Muslim].

Commentary: Shari`ah permits a person to break a voluntary fasting. The example of Messenger of Allah (PBUH) clearly shows that it is not binding on him to keep it again as a redeeming step. A man is, therefore, free to break his voluntary fasting and participate in the feast to which he is invited. However, if somebody is reluctant to break the fast, he should pray for the good and welfare of the host. But we should refuse to attend such treats which are flagrantly masked by extravagance and frivolous un-Islamic rites to the disobedience of Allah.

Chapter 103

باب ما يقوله من دعي إلى طعام فتبعه غيره

What should one say to the Host if an uninvited Person is accompanied with an invited Person

739 عن أبي مسعودِ البَدْرِيِّ رضيَ اللَّه عنه قال: دَعا رجُلٌ النَّبيَّ صلّى اللهُ عَلَيْهِ وسلَّم لِطعَامٍ صَنَعَهُ لَهُ خَامِسَ خَمْسَةٍ، فَتَبعهُمْ رَجُلٌ، فلمَّا بَلَغَ الباب، قال النبيُّ صلّى اللهُ عَلَيْهِ وسلَّم: «إنَّ هذا تَبعَنا، فإنْ شئت أنْ تأْذَنَ لَهُ، وإنْ شِئتَ رَجَعَ» قال: بل آذَنُ لهُ يا رسولَ اللَّهِ. متفقٌ عليه.

739. Abu Mas`ud Al-Badri (May Allah be pleased with him) reported: A man prepared some food especially for the Prophet (PBUH) and invited him along with four others. But a man accompanied him. Having arrived at the door, Messenger of Allah (PBUH) said to the host, "This person has followed us. You may allow him, if you like, and if you like he will return." He said: "O Messenger of Allah, I allow him, too."
[Al-Bukhari and Muslim].

Commentary: It will be considered an expression of bad manners if somebody participates in a feast as an uninvited, parasitic guest. Yet, he stands a chance in case he is allowed by the host. In this Hadith, there is a case when Messenger of Allah (PBUH) said to the host that it was up to him to let the uninvited person to stay for food or go. However, the invitees may take along with them two or three uninvited guests if they believe that the host will not take it ill.

Chapter 104

باب الأكل مما يليه ووعظه وتأديبه من يسيء أكله

Eating from what is in front of One

740 عن عمر بن أبي سَلَمَة رضي اللَّه عنهما قال: كُنتُ غلاماً في حِجْرِ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم، وكَانتْ يَدِي تَطِيشُ في الصَّحْفَةِ فقال لي رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم: «يَا غُلامُ سَمِّ اللَّه تعالى وَكُلْ بيمينِكَ وكلْ مِمَّا يلِيكَ» متفقٌ عليه.
قوله: «تَطِيشُ» بكسر الطاءِ وبعدها ياء مثناة من تحت، معناه: تتحرّك وتمتدّ إلى نواحي الصَّحْفَةِ.

740. `Umar bin Abu Salamah (May Allah be pleased with them) reported: I was a boy under the care of Messenger of Allah (PBUH), and as my hand used to wander around in the dish, he (PBUH) said to me once, "Mention Allah's Name (i.e., say Bismillah), eat with your right hand, and eat from what is in front of you."
[Al-Bukhari and Muslim].
Commentary: `Umar bin Abu Salamah (May Allah be pleased with them) had learnt table manners from Messenger of Allah (PBUH) who was his stepfather and guardian. Hence, everybody is morally bound to teach his wards or children good manners.

741وعن سَلَمَةَ بنِ الأكوعِ رضيَ اللَّه عنه أن رَجُلاً أكلَ عِنْدَ رسولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم بشِمالهِ فقال: «كُلْ بيَمِينكَ» قال: لا أستَطِيعُ قالَ: «لا استَطَعْتَ،» ما مَنَعَهُ إلاَّ الكِبْرُ، فمَا رَفَعَهَا إلى فِيهِ. رواه مسلم.

741. Salamah bin Al-Akwa` (May Allah be pleased with him) reported on the authority of his father: A man ate with his left hand in the presence of Messenger of Allah (PBUH), whereupon he said, "Eat with your right hand." The man said: "I cannot do that." Thereupon he (the Prophet (PBUH)) said, "May you not be able to do that." It was vanity that prevented him from doing it and he could not raise it (the right hand) up to his mouth afterwards.
[Muslim].
Commentary: This report has already been given earlier and is being repeated here owing to its relevance to the chapter. In the light of this Hadith, we are supposed to keep table manners in our focus and also to urge others to observe them. Furthermore, it is extremely undesirable to deny a reality out of sheer arrogance as it incurs the displeasure of Allah. We are also informed of a miracle of Messenger of Allah (PBUH) whose supplications were instantly answered.

Chapter 105

باب النهي عن القران بين تمرتين ونحوهما إذا أكل جماعة إلا بإذن رفقته

Prohibition of Eating two Date-fruits Simultaneously

742 عن جبَلَةَ بن سُحَيْمٍ قال: أصابَنا عامُ سَنَةٍ معَ ابْنِ الزُّبَيْرِ، فرُزِقْنا تَمْراً، وَكانَ عَبْدُ اللَّه بنُ عمر رضي اللَّه عنهما يمُر بنا ونحْنُ نأْكُلُ، فيقولُ: لا تُقارِنُوا، فإِن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم نَهى عن الإقرانِ، ثم يقولُ: «إلاَّ أنْ يَسْتَأْذِنَ الرَّجُلُ أخَاهُ» متفقٌ عليه.

742. Jabalah bin Suhaim reported: We were with `Abdullah bin Az-Zubair (May Allah be pleased with them) in a time of famine, then we were provided with dates. (Once) when we were eating, `Abdullah bin `Umar (May Allah be pleased with them) passed by us and said: "Do not eat two dates together, for Messenger of Allah (PBUH) prohibited it, unless one seeks permission from his brother (partner)."
[Al-Bukhari and Muslim].
Commentary: This Hadith has a lesson for today's Muslims whose majority seems to be ignorant of good manners. It is commonly seen at feasts that somebody, unconcerned about others around him, will be engaged in filling his own plate with food. Such a greed of eating is against the Prophet's teaching and guidance which inspire us to have a due regard for others and not to serve our own purpose alone.

Chapter 106

باب ما يقوله ويفعله من يأكل ولا يشبع

What should a Person say or do when he Eats but is not Satisfied

743 عن وَحْشيِّ بنِ حرب رضيَ اللَّه عنه أن أصحابَ رسولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قالُوا: يا رسولَ اللَّهِ، إنَّا نَأْكُلُ ولا نَشْبَعُ؟ قال: «فَلَعَلَّكُمْ تَفْترِقُونَ» قالُوا: نَعَمْ. قال: فَاجْتَمِعُوا عَلى طعَامكُمْ، وَاذْكُرُوا اسْمَ اللَّهِ، يُبَارَكْ لَكُمْ فيهِ» رواه أبو داود

743. Wahshi bin Harb (May Allah be pleased with him) reported: Some of the Companions of Messenger of Allah (PBUH) said: "We eat but are not satisfied." He (PBUH) said, "Perhaps you eat separately." The Companions replied in affirmative. He then said: "Eat together and mention the Name of Allah over your food. It will be blessed for you."
[Abu Dawud].

Chapter 107

باب الأمر بالأكل من جانب القصعة والنهي عن الأكل من وسطها

Eating from the Side of the Vessel

744 عن ابن عباس رضيَ اللَّه عنهما عن النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال: «الْبَرَكَةُ تَنْزِلُ وَسَطَ الطَّعَامِ فَكُلُوا مِنْ حَافَّتَيْهِ ولاَ تَأْكُلُوا مِن وَسَطِهِ» رواه أبو داود، والترمذي، وقال: حديثٌ حسنٌ صحيحٌ.

744. Ibn `Abbas (May Allah be pleased with them) reported: The Prophet (PBUH) said, "Blessing descends upon food in its middle, so eat from the sides of the vessel and do not eat from its middle."
[At-Tirmidhi and Abu Dawud].
Commentary: This Hadith tells us that if a few people or members of the same family recite the Name of Allah and take meal at the same table, a two-fold benefit will accrue to them. Their hunger will be sated with their subsistence being given the Divine blessing. And if they do otherwise, the result will be otherwise too.

745 وعن عبدِ اللَّه بن بُسْرٍ رضيَ اللَّه عنه قال: كان لِلنبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قصْعَةٌ يُقالُ لها: الْغَرَّاءُ، يحْمِلُهَا أَرْبَعَةُ رجالٍ، فلمَّا أَضْحوا وَسَجَدُوا الضُّحى أُتِي بتَلْكَ الْقَصْعَةِ، يعني وقد ثُرِدَ فيها، فالتَفُّوا عليها، فَلَمَّا كَثُرُوا جَثا رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم فقالَ أعرابيٌّ: ما هذه الجِلْسةُ؟ قال رسولُ صَلّى اللهُ عَلَيْهِ وسَلَّم: إنَّ اللَّه جَعَلني عَبْداً كَريماً، ولَمْ يجْعَلْني جَباراً عَنيداً، ثُمَّ قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم: «كُلُوا مِنْ حَوَالَيْهَا، وَدَعُوا ذِرْوَتَهَا يُبَارَكْ فيها» رواه أبو داودٍ بإسناد جيد.
«ذِرْوَتَهَا » أَعْلاَهَا : بكسر الذال وضمها .

745. `Abdullah bin Busr (May Allah be pleased with him) reported: The Prophet (PBUH) had a large bowl called Al-Gharra', which would be carried by four men. One day, when the Companions finished their Duha (forenoon optional) prayer, Al-Gharra' was brought full of sopped bread, meat and broth, and they sat down around it. When their number increased, Messenger of Allah (PBUH) sat down on his knees and rested on the soles of his feet. A bedouin said to him: "What sort of sitting is that?" Thereupon Messenger of Allah (PBUH) said, "Verily, Allah has made me a courteous slave not a fierce tyrant." Then he said, "Eat from the sides of the bowl and leave the central part of it so that your food will be blessed."
[Abu Dawud].
Commentary: Here, too, we are told to eat collectively and from our side of the table. Messenger of Allah (PBUH) calls it the blessed way. There is also a provision for sitting with bent knees (while resting on one's soles). Moreover, the excellence of Messenger of Allah (PBUH) as well as his humility are brought to our knowledge.

Chapter 108

باب كراهية الأكل متّكئاً

Undesirability of Eating in a Reclining Posture

746 عن أبي جُحَيْفَة وهبِ بن عبد اللّه رضي اللّه عنه قال: قال رسولُ اللّه صلّى اللهُ عَلَيْهِ وسَلَّم: «لا آكُلُ مُتَّكِئاً» رواه البخاري.
قال الخَطَّابيُّ: المُتَّكِيءُ هُنا: هو الجالِسُ مُعْتَمِداً على وِطاءٍ تحته، قال: وأرَادَ أنَّهُ لا يَقعُدُ عَلى الْوطاءِ والْوسائِدِ كَفعْلِ مَنْ يُريدُ الإِكْثار مِنَ الطعامِ بل يَقْعدُ مُسْتَوْفِزاً لا مُسْتوْطِئاً، ويَأْكُلُ بُلْغةً. هذا كلامُ الخطّابي، وأشَار غَيْرهُ إلى أنَّ المتكيءَ هو المائلُ عَلَى جَنْبه، واللّه أعلم.

746. Abu Juhaifah Wahb bin `Abdullah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "I do not eat reclining (against a pillow)."
[Al-Bukhari].
Commentary: What is meant by reclining? There is a difference of opinion on it. Some say that it means leaning on one side, whether right or left, or against the wall. Imam Al-Khattabi takes it in this sense that somebody should lay out a mattress and sit on it comfortably as one sits cross-legged. Messenger of Allah (PBUH) used to take hardly an adequate meal. Ibn Hajar says that one should sit with the right knee drawn up and the left one bent down.

747 وعن أنسٍ رضي اللّه عنه قال: رَأَيْتُ رسول اللّه صلّى اللهُ عَلَيْهِ وسَلَّم جالساً مُقْعِياً يَأْكُلُ تمْراً، رواه مسلم.
»المُقْعِي» هو الذي يُلْصِقُ أليَتيهِ بالأرض، ويُنْصِبُ ساقيْهِ.

747. Anas (May Allah be pleased with him) reported: I saw Messenger of Allah (PBUH) eating some dates while sitting on his buttocks, with his legs raised.
[Muslim].
Commentary: This Hadith sheds light on another sitting posture of Messenger of Allah (PBUH). But it betrays his uneasy state. In fact, when he was in a hurry he would be eager by eating a few dates so that he might be free to attend to some more important business. Also a report of Anas (May Allah be pleased with him) quoted by Muslim explains this state of mind of Messenger of Allah (PBUH).

Chapter 109

باب استحباب الأكل بثلاث أصابع

Excellence of Eating with three Fingers and Licking them

748 عن ابن عباسٍ رضي اللَّه عنهما قال: قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم: «إذا أكلَ أحدُكُمْ طعَاماً، فلا يَمسحْ أصابعَهُ حتى يلعَقَهَا أو يُلْعِقَها» متفقٌ عليه.

748. Ibn `Abbas (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "When one of you finishes eating, he should not wipe his fingers until he has licked them himself or has given them to someone else to lick for him."
[Al-Bukhari and Muslim].
Commentary: Messenger of Allah (PBUH) instructed his followers that after taking meal they should lick up their fingers before they wash or wipe them with a towel. Or they may get them licked by somebody - wife, son or disciple - provided he or she feels no aversion to doing so. Since Messenger of Allah (PBUH) approved of this act, it is commendable. As to its rationale, the subsequent Ahadith will offer exposition.

749 وعن كعْبِ بن مالك رضيَ اللَّه عنه قال: رَأَيْتُ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يَأكُلُ بثلاثِ أصابعَ فإذا فرغَ لعِقها. رواه مسلم.

749. Ka`b bin Malik (May Allah be pleased with him) reported: I saw Messenger of Allah (PBUH) eating with three fingers (i.e., the thumb, the index finger and the middle finger) and licking them after having finished the food.
[Muslim].
Commentary: To use less than three fingers for eating speaks of the manner of the arrogant, whereas to use both hands to this end is indicative of an overpowering greed. So, the best way of eating is that shown by Messenger of Allah (PBUH). Here, too, is the affirmation of licking the fingers after taking meal, and not during it.

750 وعن جابرٍ رضي اللَّه عنه أنَّ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم أمر بلَعْق الأصَابع والصَّحْفَةِ وقال: «إنَّكُمْ لا تَدرُونَ في أيِّ طعَامِكم البَركةُ» رواه مسلم.

750. Jabir (May Allah be pleased with him) reported: Messenger of Allah (PBUH) commanded the licking of fingers and the gleaning of the dish, saying, "You do not know in which portion the blessing lies."
[Muslim].
Commentary: This Hadith underlines the wisdom behind licking the fingers and the vessel. The eater never knows whether a blessing underlies what has been eaten by him, or the particles sticking to his fingers and vessels contain it. Those particles, therefore, should not be wasted; they should be made part of food by being licked. They may be invested with a blessing and proved more useful for the eater's health and strength. Moreover, by this way he escapes disregarding the Bounty of Allah.

751 وعنه أن رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال: «إذا وقعت لُقمَةُ أحدِكُمْ، فلْيَأْخُذْهَا فَلْيُمِطْ ما كان بها من أذًى وليَأْكُلْهَا، ولا يدَعْها للشَّيطان، ولا يمسَحْ يَدهُ بالمِنْدِيلِ حتَّى يَلعقَ أصَابعَهُ، فإنه لا يَدري في أيِّ طعامِهِ البركةُ» رواه مسلم.

751. Jabir (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "When a morsel of any of you falls, he should pick it up and remove any of the dirt on it and then eat it, and should not leave it for Satan nor should wipe his hand with towel until he has licked his fingers, for he does not know in what portion of the food the blessing lies."
[Muslim].
Commentary: This Hadith tells us to pick up a fallen morsel and eat it after cleaning the dirt that may have stuck on it. This marks the expression of humility overcoming Satan as well as getting the blessing. Present-day Muslims hardly care for this directive of Messenger of Allah (PBUH) because they think that this act will bring disgrace and dishonour upon them. To make matters worse, they throw away a large quantity of unconsumed food in street dumps and dunghills and drains. They even deem it necessary to leave over some food in plates and dishes, still less

of licking them. What a pity, the Muslim community has gone far away from the teachings and excellent example of their Prophet (PBUH)!

752 وعنه أن رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال: «إن الشَّيْطانَ يَحضرُ أحدَكُم عِند كُلِّ شَيءٍ مِنْ شأْنِهِ، حتى يَحْضُرَهُ عِندَ طعَامِهِ، فإذا سَقطتْ لُقمةُ أحَدِكم فليأخذْهَا فليُمِط ما كانَ بها مِن أذى، ثُمَّ ليَأْكُلْهَا ولا يَدَعها للشَّيْطان، فإذا فَرغ فلْيلْعَقْ أصابعهُ فإنَّه لا يدري في أيِّ طعامِهِ البركَةُ» رواه مسلم.

752. Jabir (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Satan appears at every thing done by you; he appears even at one's dinner. When a morsel of any of you falls, he should pick it up and remove any dirt on it, and then eat it. He should not leave it for Satan, nor should he wipe his hand with the towel until he has licked his fingers, for he does not know in what portion of the food the blessing lies."
[Muslim].
Commentary: A Muslim should be perpetually on his guard against satanic insinuations, even at mealtime. He is required to recite the Name of Allah in the very beginning so that he may be immune from satanic participation and mischief. If a man avoids picking up the fallen morsel, he will be providing Satan and his minions a chance to share food with him. So we seek the Refuge of Allah from the condemned Satan and his associates.

753 وعن أنسٍ رضي اللَّه عنه قال: كان: رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم إذا أكَلَ طعَاماً، لعِقَ أصَابعَهُ الثَّلاثَ، وقالَ: «إذا سقطتْ لُقمةُ أحدِكم فلْيَأْخُذْها، وليمِطْ عنها الأذى، وليَأْكُلْهَا، ولا يدعْهَا للشَّيطان» وأمَرنَا أن نَسلتَ القصعة وقال: إنَّكم لا تدْرُونَ في أيِّ طعَامِكم البَركةُ» رواه مُسلمٌ.

753. Anas (May Allah be pleased with him) reported: Whenever Messenger of Allah (PBUH) ate food, he would lick his three fingers and say, "If anyone of you drops a morsel of food, he should remove any dirt that may have stuck on it and then eat it, and should not leave it for Satan." He (PBUH) also commanded us that we should glean the pot, saying, "You do not know in which part of your food the blessings lies."
[Muslim].

754 وعن سعيد بنِ الحارث أنَّه سأل جابراً رضيَ اللَّه عنه عن الوضوءِ مِمَّا مَسَّتِ النَّارُ، فقال: لا، قد كُنَّا زمنَ النبيِّ صلّى اللهُ عَلَيْهِ وسلَّم لا نجدُ مثلَ ذلك الطعامِ إلاَّ قليلاً، فإذا نَحنُ وجدناهُ، لَم يَكُنْ لَنَا مَنَاديلُ إلا أكُفَّنَا وسَوَاعدنَا وأقدَامَنَا، ثُمَّ نُصلِّي ولا نَتَوضَّأُ. رواه البخاري.

754. Sa`id bin Al-Harith reported: I asked Jabir (May Allah be pleased with him) whether it was obligatory to make Wudu' for Salat (prayer) after eating cooked food. He said: "No, because in the lifetime of Messenger of Allah (PBUH), such food was rarely available. We had no handkerchiefs, so when we ate such food we would wipe our fingers against our palms, forearms or (the sole of our) feet, and would offer Salat without fresh Wudu' (for prayer)."
[Al-Bukhari].
Commentary: There are three points in this Hadith. First, the life of the Companions was simple, divested of all kinds of luxuries and comforts. They lived on whatever was available to them. Second, a man's ablution is not nullified by eating a cooked food. In the early days of Islam, this command was put into practice but later it was cancelled. Third, if a handkerchief, or a towel or water is not available, a man can (after taking a meal) clean his mouth and hands with his palms and wrists so that his clothes will not be smeared during Salat (prayer).

Chapter 110

باب تكثير الأيدي على الطعام

Merit of Sharing Food

755 عن أبي هريرة رضيَ اللَّه تعالى عنه قالَ : قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : «طعَامُ الإثنين كافي الثَّلاثةِ ، وَطعَامُ الثلاثةِ كافي الأربعَةِ » متفقٌ عليه .

755. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "The food of two persons suffices for three persons, and the food of three persons suffices for four persons."
[Al-Bukhari and Muslim].

756 وعن جابرٍ رضي اللَّه عنهُ قال : سمعتُ رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يَقُولُ :« طعامُ الوَاحِدِ يَكْفي الإثنيْن ، وطعامُ الإثنين يكْفي الأربعة ، وطعامُ الأربَعةِ يَكْفي الثَّمانِيَة » رواه مسلم.

756. Jabir bin `Abdullah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "The food of one person suffices for two, the food of two persons suffices for four persons, and the food of four persons suffices for eight persons."
[Muslim].
Commentary: This Hadith indicates that if a few persons share the same dinner-table, a small quantity of food will be enough for many persons. Moreover, this increases mutual love and fellow-feeling. A detailed light has already been shed on this topic in Chapter No. 62. See Hadith No. 565.

Chapter 111

باب أدب الشرب واستحباب التنفس ثلاثاً خارج الإناء

Etiquette of Drinking Water

757 عن أنسٍ رضي اللّه عنه أن رسول اللّه صَلّى اللهُ عَلَيْهِ وسَلّم كانَ يتنَفَّسُ في الشرَابِ ثلاثاً. متفقٌ عليه.
يعني: يَتَنَفّسُ خَارجَ الإناءِ.

757. Anas (May Allah be pleased with him) reported: Messenger of Allah (PBUH) used to breathe three times in the course of a drink (he used to drink in three gulps).
[Al-Bukhari and Muslim].
Commentary: Water should be drunk in three breaths, that is one should breathe three times outside the drinking vessel one is drinking from. This habit has a salutary impact on one's character and helps one avoid doing things in haste.

758 وعن ابن عباسٍ رضي اللّه عنهما قال: قال رسول اللّه صَلّى اللهُ عَلَيْهِ وسَلّم: «لا تَشْرَبُوا واحِداً كَشُرْبِ البَعِير، ولَكِن اشْرَبُوا مَثْنى وثُلاث، وسَمُّوا إذا أنْتُمْ شَرِبْتُمْ، واحْمَدوا إذا أنْتُمْ رَفعْتُمْ» رواه الترمذي وقال: حديث حسن.
(ضعيف) . [فيه : يزيد بن سنان أبو فروة الرهاوي ، وهو ضعيف ، وشيخه مجهول .]

758. Ibn `Abbas (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "Do not drink in one gulp like a camel, but in two or three (gulps). Mention the Name of Allah (i.e., say Bismillah) when you start drinking and praise Him (i.e., say Al-hamdu lillah) after you have finished (drinking)."
[At-Tirmidhi].
Commentary: This Hadith, too, prohibits us from drinking water in a single breath. It is preferable to say Bismillah every time we drink, and Al-hamdu lillah every time we stop drinking.

759 وعن أبي قَتَادَةَ رضي اللّه عنه أنَّ النبيَّ صَلّى اللهُ عَلَيْهِ وسَلّم نَهَى أن يُتَنَفَّسَ في الإناءِ متفقٌ عليه.
(يعني: يُتَنَفَّسُ في نَفْسِ الإناءِ.

759. Abu Qatadah (May Allah be pleased with him) reported: The Prophet (PBUH) forbade breathing into the vessel while drinking.
[Al-Bukhari and Muslim].
Commentary: The Messenger of Allah (PBUH) prohibited us from breathing in the drinking vessel because the bad smell or spittle may flow into the drink. This is both loathsome as well as injurious to one's health.

760 وعن أنسٍ رضي اللّه عنه أن رسول الّه صَلّى اللهُ عَلَيْهِ وسَلّم أُتِي بلَبنٍ قد شِيب بمَاءٍ، وعَنْ يمِينِهِ أعْرابي، وعَنْ يَسارهِ أبو بَكرٍ رضي اللّه عنه، فشَرِبَ، ثُمَّ أعْطَى الأعْرَابيَّ وقال: «الأيمَنَ فالأيمنَ » متفقٌ عليه.
قولُه: «شِيبَ» أي: خُلِطَ.

760. Anas (May Allah be pleased with him) reported: Milk mixed with water was brought to Messenger of Allah (PBUH). On his right side was sitting a bedouin and on his left was sitting Abu Bakr (May Allah be pleased with him). He (PBUH) drank from it and handed the rest to the bedouin saying, "One who is on the right has preference, then again the one who is on the right."
[Al-Bukhari and Muslim].

761 وعن سهل بن سعد رضي اللّه عنه أن رسول اللّه صَلّى اللهُ عَلَيْهِ وسَلّم أُتِيَ بشرابٍ، فشربَ مِنْهُ وعَنْ يَمِينِهِ غُلامٌ، وعن يَسَارهِ أشْيَاخٌ، فقال للغُلام « أتَأْذَنُ لِي أنْ أُعْطِيَ هُؤلاءِ؟» فقال الغُلامُ: لا واللّهِ، لا أُوثِرُ بنَصِيبِي مِنْكَ أحَداً، فتلّهُ رسول اللّه صَلّى اللهُ عَلَيْهِ وسَلّم في يدهِ. متفقٌ عليه.

قوله: «تَلَّه» أيْ: وَضَعَهُ، وهذا الغُلامُ هو ابْنُ عباس رضي اللَّه عنهما.

761. Sahl bin Sa`d (May Allah be pleased with him) reported: A drink was brought to Messenger of Allah (PBUH) and he drank (some) from it. On his right was a boy and on his left were some elderly people. He (PBUH) said to the boy, "Would you permit me to give rest of this drink to these on my left?" The boy said: "O Messenger of Allah, I would certainly not give preference to anyone in anything that might come to me from you." So he (PBUH) handed over the rest of the drink to him.
[Al-Bukhari and Muslim].
Commentary: This Hadith has already been mentioned earlier. Sheikh Al-Albani says: Some wrongly think that (in order to distribute something) in accordance with the Sunnah, a beginning should be made from an elderly person of the audience. Similarly, the view of Imam An-Nawawi is also not sound that the distribution should begin from his own person and then give it out to the gathering in the right order. Whereas the fact is, as mentioned in the Hadith, Messenger of Allah (PBUH) had demanded the drink for himself and, therefore, drunk it first of all. And if the situation is otherwise, the beginning should be made from the right side according to the Sunnah. Neither should the distributor give priority to himself nor to any elderly person from amongst the gathering. Rather, he should begin from the right side and then keep distributing in the serial order. Sheikh Al-Albani, therefore, says that Imam An-Nawawi is wrong to think that the distributor should begin after himself from the right side.

Chapter 112

باب كراهة الشرب من فم القربة ونحوها

Undesirability of Drinking directly from the mouth of a Water-Skin

762 عن أبي سعيدٍ الخدْريِّ رضي اللَّه عنه قال نَهَى رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم عن اخْتِنَاثِ الأسْقِيَةِ . يعنى : أنْ تُكسَرَ أفْوَاهُها ، وَيُشْرَب منها . متفقٌ عليه .

762. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: Messenger of Allah (PBUH) forbade turning the water-skin upside down and drinking directly from its mouth.
[Al-Bukhari and Muslim].
Commentary: Messenger of Allah (PBUH) has forbidden us to drink water from the mouth of a water-skin or something similar to it because some harmful insect in the water-skin may flow into the stomach. So, instead of drinking direct from the mouth of the water-skin, it is better to pour it into a drinking vessel in order to shun any possible harm.

763 وعن أبي هريرة رضي اللَّه عنه قال : نَهَى رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم أن يُشْرَبَ مِنْ في السِّقاءِ أو القِرْبةِ . متفقٌ عليه .

763. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) prohibited drinking directly out of the mouth of a water-skin.
[Al-Bukhari and Muslim].
Commentary: This Hadith and the preceding one are complementary to each other.

764 وعن أمِّ ثابتٍ كَبْشَةَ بِنْتِ ثابتٍ أُخْتِ حَسَّانِ بْنِ ثابت رضي اللَّه عنه وعنها قالت: دخَل عليَّ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم ، فشَربَ مِن في قِرْبةٍ مُعَلَّقةٍ قائماً . فقُمْتُ إلى فِيهَا فقطعْتُهُ ، رواه الترمذي . وقال : حديث حسن صحيح .
وإنَّمَا قطعَتْها : لِتَحْفَظ موْضِعَ فم رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم . وَتَتَبَرَّكَ بِهِ ، وَتَصُونَهُ عَن الابتِذالِ ، وَهذا الحَدِيثُ محْمُول على بَيانِ الجواز ، والحديثان السابقان لبيان الأفضل والأكمل واللَّه أعلم .

764. Umm Thabit Kabshah (May Allah be pleased with her), daughter of Thabit (May Allah be pleased with him) and the sister of Hassan bin Thabit, the Prophet's poet) reported: Messenger of Allah (PBUH) visited me and drank some water from a hanging water-skin while he was in a standing posture. So, I stood up and cut off the mouth (of that water-skin). An-Nawawi said that the reason why she did this was to keep to receive benediction that part of the water-skin which the lips of Messenger of Allah (PBUH) touched.
[At-Tirmidhi].
Commentary: The first two Ahadith forbid us from drinking water out of the mouth of a water-skin, whereas, once Messenger of Allah (PBUH) himself had done so. This shows that not to drink water by this way is also approved. However, if needed, it is allowable. For this reason Imam An-Nawawi clarified that to drink water out of the mouth of the water-skin is conditionally permissible and not forbidden. But to eschew it is desirable. Likewise, to receive benediction from the Prophet's left-overs is permissible as long as this does not take the form of worship and glorification.

Chapter 113

باب كراهة النفخ في الشراب

Undesirability of blowing into the Vessel while Drinking

765 عن أبي سعيدٍ الخدريِّ رضي اللَّه عنه أنَّ النبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم نَهَى عَن النَّفخ في الشَّرابِ فقال رَجُلٌ : القذَاةُ أراها في الإناءِ ؟ فقال : « أهْرِقْهَا » قال : فإني لا أرْوَى مِنْ نَفسٍ وَاحِدٍ ؟ قال : « فأَبِنْ القدَحَ إذاً عَنْ فِيكَ » رواه الترمذي وقال : حديث حسن صحيح .

765. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: Messenger of Allah (PBUH) prohibited us blowing in the drinking water. A man said: "O Messenger of Allah! Sometimes I see some litter floating about on the surface. What should I do then?" He (PBUH) replied, "Pour them out." Then the man said: "My thirst is not quenched with one draught." Messenger of Allah (PBUH) said, "Then put away the cup from your mouth (in between three gulps), and take breath."
[At-Tirmidhi].
Commentary: If one sees straw or something like that in the water-vessel, he should not blow in the water. Messenger of Allah (PBUH) has forbidden it. Instead, some of the water or all the water should be poured out. Also, if his thirst is not quenched in a single breath, one should remove the vessel from his mouth. After taking breath, he should again drink water. To drink water in three breaths is preferable. However, in case of hot tea or milk, sipping is permissible, no matter if sips are in plenty.

766وعن ابن عباس رضي اللَّه عنهما أن النبى صَلّى اللهُ عَلَيْهِ وسَلَّم نَهَى أن يُتنَفَّسَ في الإنَاءِ ، أوْ يُنْفَخَ فِيهِ ، رواه الترمذي وقال : حديث حسن صحيح .

766. Ibn `Abbas (May Allah be pleased with them) reported: The Prophet (PBUH) prohibited us from breathing into the drinking vessel or blowing onto.
[At-Tirmidhi].

Chapter 114

باب بيان جواز الشرب قائماً

Permission to Drink while in a standing Posture

767 وعن ابن عباس رضي اللّه عنهما قال : سَقَيْتُ النَّبِيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم مِنْ زَمْزَمَ ، فشَرِبَ وَهُوَ قَائِمٌ . متفقٌ عليه .

767. Ibn `Abbas (May Allah be pleased with them) reported: I served Messenger of Allah (PBUH) Zamzam water to drink and he drank it while he was standing.
[Al-Bukhari and Muslim].

768 وعن النَزّال بن سبْرَةَ رضيَ اللّهُ عنه قال : أَتَى عَلِيٌّ رضيَ اللّهُ عنهُ باب الرَّحْبَةِ فشَرِب قائماً ، وقال : إنِّى رَأيْتُ رَسولَ اللّهِ صلّى اللهُ عَلَيْهِ وسلّم فعل كما رأيْتُمُونى فعَلْتُ ، رواه البخارى.

768. An-Nazzal bin Sabrah (May Allah be pleased with him) reported: `Ali bin Abu Talib (May Allah be pleased with him) arrived at Bab Ar-Rahbah (in Kufah) and drank water in a standing posture. Then he said: "I saw Messenger of Allah (PBUH) doing what you have seen me doing."
[Al-Bukhari].

769 وعن ابن عمر رضيَ اللّه عنهما قال : كنَّا نَأْكُلُ على عَهدِ رسُولِ اللّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم ونحْنُ نَمْشى ، ونَشْرَبُ وَنحْنُ قيامٌ . رواهُ الترمذي ، وقال : حديث حسن صحيح .

769. Ibn `Umar (May Allah be pleased with them) reported: During the lifetime of Messenger of Allah (PBUH) we would eat while walking and would drink while standing.
[At-Tirmidhi].
Commentary: The Companions would not habitually eat something while being on the move and drink water in a standing position. In fact, the Hadith simply tells us that these were some moments in their life when they did so. The Ahadith that follow show that drinking in a standing posture is deprecated.

770 وعن عمرو بن شعيب عن أبيهِ عن جدِّه رضي اللّهُ عنه قال : رَأيْتُ رسُولَ اللّهِ صلّى اللهُ عَلَيْهِ وسَلَّم يشربُ قائماً وقاعِداً . رواه الترمذي وقال : حديث حسن صحيح.

770. `Amr bin Shu`aib on the authority of his father and grandfather reported: that they saw Messenger of Allah (PBUH) drink standing, and sitting.
[At-Tirmidhi].
The last three Ahadith point out the permissibility of eating and drinking while walking or standing or sitting, but drinking in the sitting position remains the best.

771 وعن أنسٍ رضي اللّهُ عنه عن النبى صَلّى اللهُ عَلَيْهِ وسَلَّم أنهُ نَهَى أنْ يشربَ الرّجُلُ قائماً . قال قتادة : فقلْنَا لأنَس : فالأكْلُ ؟ قال : ذلكَ أشَرُّ أو أخْبثُ رواهُ مسلم .
وفي رواية له أنَّ النبى صَلّى اللهُ عَلَيْهِ وسَلَّم زَجَرَ عَن الشُّرْبِ قائماً .

771. Anas (May Allah be pleased with him) reported: The Prophet (PBUH) forbade us from drinking while standing. Qatadah reported: "We asked him: `What about eating?'" He said: "That is even worse, (or may be he said) more detestable."
Another narration is: Messenger of Allah (PBUH) reprimanded us for drinking while standing.
[Muslim].

772وعن أبي هريرة رضي اللّه عنه قال : قالَ رسُولُ اللّه صَلّى اللهُ عَلَيْهِ وسَلَّم : «لاَ يشْرَبَن أحدٌ مِنْكُمْ قائماً ، فَمَنْ نَسِيَ فَلْيَسْتَقيءْ » رواهُ مسلم .

772. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "None of you should drink standing; and if any one forgets, he must vomit."
[Muslim].

Commentary: In the preceding Ahadith, we are told that one can drink water even in a standing position, it is better to eat or drink while seated in order to be on the safe side. Otherwise, the truth of the matter is that one should be cautious enough to eat or drink seated. Doubtless, it is an approved practice. Nowadays, people have made it a habit to eat food at feasts in a standing posture. They argue it is convenient because the whole of the gathering is dealt out at the same time. Yet, they fail to keep in their view the overwhelming disadvantages of this convenience. First, it involves the emulation of western example without any benefit. Second, the Prophet (PBUH) has forbidden it. Third, the indiscipline it spawns hardly befits the social behaviour of a dignified and civilized nation. Fourth, a long wait, tedious and boring normally features feasts and wedding parties. Fifth, in order to make it agreeable and to do away with the boredom of participants, either film songs or musical notes are played on record-players, or jesters and buffoons are brought in to amuse and entertain them. This is all satanic work, forbidden and unlawful, having no place in Islam

Chapter 115

باب استحباب كون ساقي القوم آخرهم شرباً

Excellence of Cupbearer drinking Last

773 عن أبي قتادة رضيَ اللَّه عنه عن النبيِّ صلّى اللهُ عَلَيْهِ وسلَّم قال : « سَاقى القَوْمِ آخِرُهُمْ » يعنى: شرْباً . رواه الترمذي ، وقال : حديث حسن صحيح .

773. Abu Qatadah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "He who serves others with drinking water should be the last to drink himself."
[At-Tirmidhi].
Commentary: Referring to this Hadith, Imam An-Nawawi stresses the manner of serving food or drink and says that the distributor should have his share in the end.

Chapter 116

باب جواز الشرب من جميع الأواني الطاهرة غير الذهب والفضة

Permissibility of drinking water from clean Vessels of all types except Gold and Silver ones

774 عنْ أنسٍ رضيَ اللَّه عنه قال : حَضَرَتِ الصَّلاةُ ، فقامَ منْ كانَ قريب الدَّارِ إلى أهْلِهِ ، وبقِي قوْمٌ فأَتَى رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم بِمخْضَب مِن حِجارَةٍ ، فَصغُرَ المِخْضَبُ أن يبْسُط فِيهِ كفَّهُ ، فتوَضَّأَ القوْمُ كُلُّهُمْ . قالُوا : كَم كُنْتُمْ ؟ قالَ : ثَمانِين وزِيادةً . متفقٌ عليه . هذه رواية البخاري .
وفي رواية له ولمسلم : أنَّ النبيَّ صَلّى اللهُ عَلَيْهِ وسلَّم دَعا بِإناءٍ مِنْ ماءٍ ، فأُتِيَ بقدحٍ رحْرَاحٍ فِيهِ شيْءٌ مِنْ ماءٍ ، فوَضَعَ أصابِعَهُ فِيهِ . قالَ أنس : فجعَلْتُ أنْظُرُ إلى الماءِ يَنْبُعُ مِنْ بَيْنِ أصابعِه ، فحزرْتُ منْ تَوَضَّأَ ما بيْنَ السَّبْعِين إلى الثَّمانِينَ .

774. Anas bin Malik (May Allah be pleased with him) reported: Once the time for As-Salat (the prayer) approached. Those whose houses were near, went to their houses to perform Wudu' while some of the people remained with Messenger of Allah (PBUH). A stone (containing some water) bowl was brought for him. It was too small for him to spread his hand over it. He performed his Wudu' and it (the water) sufficed for all the others also. Anas was asked: "How many of you were present there?" He said: "Eighty or more."
[Al-Bukhari and Muslim].
Another narration in Muslim is: The Prophet (PBUH) called for a vessel containing water. A wide shallow vessel with a little water in it was brought for him. He put his fingers in it. Anas says: "I kept looking at the water pouring from between his fingers. I estimated that the number of people who made their Wudu' with it was from seventy to eighty."
Commentary: This Hadith mentions a miracle of Messenger of Allah (PBUH) and also provides for the use of a stoneware.

775 وعن عبد اللَّه بن زيدٍ رضي اللَّهُ عنه قال : أَتَانَا النَّبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم ، فَأَخْرَجْنَا لهُ مَاءً في تَوْرٍ مِنْ صُفْرٍ فتَوَضَّأَ . رواه البخاري .
»الصُّفْرُ « بضم الصاد ، ويجوز كسرها ، وهو النحاس ، « والتَّوْرُ » كالقدح، وهو بالتاءِ المثناة من فوق .

775. `Abdullah bin Zaid (May Allah be pleased with him) reported: The Prophet (PBUH) visited us and we brought water for him in a brass vessel for his ablution and he performed ablution.
[Al-Bukhari].
Commentary: This Hadith tells us that brassware can be used for performing ablution as well as for other purposes.

776 وعن جابر رضي اللَّهُ عنه أنَّ رسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم دَخَلَ على رَجُلٍ مِنَ الأنْصار ، ومَعهُ صاحبٌ لَهُ ، فقال رَسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : « إنْ كَانَ عِنْدَكَ مَاءٌ بَاتَ هَذِهِ اللَّيْلَةَ في شَنَّةٍ وَإلاَّ كَرعْنَا » رواه البخاري . « الشَّنُّ »: القِرْبةُ .

776. Jabir (May Allah be pleased with him) reported: Messenger of Allah (PBUH) visited the house of a man of the Ansar with one of his Companions and said to him, "If you have some water in the water-skin left over from last night, give it to us for drinking; otherwise, we shall drink from some stream directly."
[Al-Bukhari].
Commentary: With reference to this Hadith, Imam An-Nawawi says that apart from drinking water from a vessel, one can also drink at a cistern or stream.

777 وعن حذيفة رضي اللَّه عنه قالَ : إنَّ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسلَّم نَهَانَا عَن الحَرير والدِّيبَاج والشُّرْبِ في آنِيةِ الذَّهَب والفِضَّةِ ، وقال : « هِيَ لَهُمْ في الدُّنْيا ، وهِى لَكُمْ في الآخِرَةِ » متَّفقٌ عليه .

777. Hudhaifah (May Allah be pleased with him) reported: The Prophet (PBUH) prohibited us from wearing brocade or silk and drinking out of gold or silver vessels and said, "These are meant for them (disbelievers) in this world and for you in the Hereafter."
[Al-Bukhari and Muslim].
Commentary: Silk clothes are forbidden to men but allowed to women. Yet, both sexes are forbidden to use utensils made of silver and gold. However, the orthodox `Ulama' say that women can use ornaments of silver and gold and that, it is advisable not to use them because many vices stem from their use and display.

778 وعن أمِّ سلمة رضي اللَّه عنها أنَّ رسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « الذي يَشْرَبُ في آنِيَةِ الفِضَّةِ إنَّما يُجرْجِرُ في بَطْنِهِ نَارَ جَهَنَّمَ » متفق عليه .
وفي رواية لمسلم : « إنَّ الذي يَأْكُلُ أَوْ يَشْرَبُ في آنِيَةِ الفِضَّةِ والذَّهَبِ » .
وفي رواية لَه : « مَنْ شَرَبَ في إناءٍ مِنْ ذَهَبٍ أَوْ فضةٍ فَإنَّما يُجرْجِرُ في بَطْنِهِ نَاراً مِنْ جَهَنَّمَ » .

778. Umm Salamah (May Allah be pleased with her) reported: Messenger of Allah (PBUH) said, "He who drinks from the vessel of silver kindles the Fire (of Hell) in his belly."
[Al-Bukhari and Muslim].
A narration in Muslim is: Messenger of Allah (PBUH) said, "Surely, he who eats or drinks in gold and silver vessels fills his belly with Hell-fire."
Commentary: To use utensils of silver and gold involves extravagance. Moreover, it is a sign of pride and ostentatious lifestyle. Allah detests them both. On this count they are major sins, involving the danger of severe chastisement in Hell-fire.

Book Three: The Book of Dress

كتاب اللباس

Chapter 117

باب استحباب الثوب الأبيض

Excellence of wearing white clothes and the permissibility of wearing red, green, yellow and black clothes made from Cotton, Linen but not Silk

Allah, the Exalted, says:
"O Children of ¢dam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment, and the raiment of righteousness, that is better." (7:26)
"And (Allah) has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence." (16:81)

779 وعن ابنِ عبَّاس رضيَ اللَّه عنْهُما أنَّ رسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قال: الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ ، فَإِنَّهَا مِن خَيْرِ ثِيابِكُمْ ، وَكَفِّنُوا فِيها مَوْتَاكُمْ » رواهُ أبو داود ، والترمذي وقال : حديث حسن صحيح.

779. Ibn `Abbas (May Allah be pleased with them) reported: I heard Messenger of Allah (PBUH) saying, "Put on white clothes because they are the best; and use them for shrouding your dead."
[At-Tirmidhi and Abu Dawud].

780 وعن سَمُرَةَ رضيَ اللَّه عنه قال : قالَ رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : «الْبَسُوا الْبَيَاضَ ، فَإِنها أَطْهرُ وأطيبُ ، وكَفِّنُوا فِيها مَوْتَاكُمْ » رواهُ النسائى ، والحاكم وقال : حديث صحيح .

780. Samurah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, 'Wear white clothes because they are the purest and they are closest to modesty; and shroud the dead in it."
[An-Nasa'i and Al-Hakim].
Commentary: Both these Ahadith tell us that white clothes are fine and likeable and are especially recommended on Fridays and on all other occasions except on `Eid days where new clothes, if any, are recommended. The purity and beauty of this colour befits the dignity and honour of man.

781 وعن البراءِ رضيَ اللَّه عنه قال : كانَ رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم مَرْبُوعاً وَلَقدْ رَأَيْتُهُ في حُلَّةٍ حمْراءَ ما رأيْتُ شَيْئاً قطُّ أحْسَنَ مِنْهُ . متَّفقٌ عليه .

781. Bara' (May Allah be pleased with him) reported: Messenger of Allah (PBUH) was of medium stature. I saw him wearing a red mantle. I have never seen anything more graceful than that.
[Al-Bukhari and Muslim].
Commentary: On the basis of this Hadith, some argue that red dress is also allowed to men. Imam An-Nawawi seems to hold the same view. However, many `Ulama' believe that the dress of Messenger of Allah (PBUH) was not all red but had red stripes. They, therefore, maintain that the red clothes which women wear are not permissible to men. Some `Ulama' think that a ruling on this issue will be on condition of space and time. If at some place disbelievers or women are fond of this colour, it will be banned for Muslim men because of its relevance to disbelief and womanishness. Yet, it will be allowed to Muslim men in a contrary situation. Opinions also exist that the indoor wear of red clothes is permissible to men but forbidden in public. To sum up, the red-coloured dress is not itself a taboo with regard to men. A ruling on it will be conditional in accordance with the situation. For example, in the Eastern society the red-coloured dress is usually worn by women and is peculiar to brides on the occasion of wedding. Men are, therefore, banned to wear it. Allah Alone has the true knowledge.

782 وعن أبي جُحَيْفَة وهْبِ بن عبدِ اللَّهِ رضيَ اللَّه عنهُ قال : رَأَيْتُ النَّبِيَّ صلّى اللهُ عَلَيْهِ وسلَّم بمكَّةَ وَهُوَ بالأَبْطحِ في قُبَّةٍ لَهُ حمْراءَ مِنْ أدَمٍ فخَرَجَ بلالٌ بوَضوئِهِ ، فمِنْ نَاضحٍ ونَائِلٍ ، فَخَرَجَ النبى صلّى اللهُ عَلَيْهِ

وسَلَّم وعَلَيْهِ حُلَّةٌ حَمْرَاءُ ، كَأنِّي أنْظُرُ إلى بَيَاضِ ساقيْهِ ، فتوضَّأَ وَأذَّنَ بلالٌ ، فَجَعَلْتُ أتَتَبَّعُ فَاهُ ههُنَا وههُنَا ، يقولُ يَميناً وشِمَالاً: حَيَّ عَلى الصَّلاةِ ، حيَّ على الفلاَح . ثُمَّ رُكِزَتْ لَهُ عَنَزَةٌ ، فَتَقَدَّمَ فصلَّى يَمُرُّ بَيْنَ يَدَيْهِ الكَلْبُ وَالحِمَارُ لاَ يُمْنعُ. متَّفقٌ عليه . «العَنَزَةُ» بفتح النون نحْوُ العُكازَة .

782. Abu Juhaifah Wahb bin `Abdullah (May Allah be pleased with him) reported: I saw the Prophet (PBUH) by Al-Abtah valley in Makkah, in a red tent made from tanned skin. Bilal brought him ablution water. Then Messenger of Allah (PBUH) came out wearing a red mantle; and I can still remember looking at whiteness of his shanks. So he made his ablution, and Bilal (PBUH) pronounced the call for prayer (Adhan). I kept following the movement of his (Bilal's) face to the right and to the left when he recited: `Come to the prayer; come to the success.' Then a spear was fixed (as a Sutrah) in front of Messenger of Allah (PBUH) who then stepped forward and led the prayer. Dogs and donkeys passed in front of him (beyond the spear) and no one prevented them from doing so.
[Al-Bukhari and Muslim].
Commentary: `Al-Abtah' is the name of a place which is also called the Muhassab valley. Lexically `Al-Abtah' means a sloping ground. Since it was the passage of rainy water owing to its downward slope, it came to be known by this name. Here the Prophet (PBUH) encamped in a tent.
This Hadith provides for wearing red-coloured clothes as mentioned in detail in the preceding Hadith. Second, it points out an issue concerning the ritual prayer. The worshipper should place something before him as a symbol of obstruction (Sutra) so that somebody who goes past him may not divert his attention. Yet, there is no harm if the passer is an animal.

783 وعن أبي رِمْثَة رفاعَةَ التَّمِيْمِيِّ رضيَ اللَّه عنه قال : رأيت رسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم وعليْه ثوبان أخْضَرَانِ . رواهُ أبو داود ، والترمذي بإسْنَادٍ صحيح .

783. Abu Rimthah Rifa`ah At-Taimi (May Allah be pleased with him) reported: I saw Messenger of Allah (PBUH) wearing two green garments.
[Abu Dawud and At-Tirmidhi].
Commentary: Here we see a provision for wearing green-coloured clothes.

784 وعن جابر رضيَ اللَّه عنه ، أنَّ رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم دَخَلَ يَوْمَ فتْح مَكَّةَ وعَلَيْهِ عِمامة سوْداءُ . رواهُ مسلم .

784. Jabir (May Allah be pleased with him) reported: Messenger of Allah (PBUH) entered Makkah on the day of its conquest and he was wearing a black turban.
[Muslim].

785 وعن أبي سعيد عمرو بن حُرَيْثٍ رضيَ اللَّه عنه قال : كأني أنظر إلى رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم وعَلَيْهِ عِمَامَةٌ سَوْدَاءُ قَدْ أرْخَى طَرَفَيها بَيْنَ كتفيْهِ . رواه مسلم .
وفي روايةٍ له : أن رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم خَطَبَ النَّاسَ ، وعَلَيْهِ عِمَامَةٌ سَودَاءُ .

785. Abu Sa`id `Amr bin Huraith (May Allah be pleased with him) reported: As if I am seeing Messenger of Allah (PBUH) wearing a black turban and both ends of it are falling over his shoulders.
[Muslim].
Another narration is: Messenger of Allah (PBUH) was delivering a Khutbah wearing a black turban.
Commentary: We conclude from this Hadith that one can also put on black-coloured dress, turban and covering. Muslim scholars have said that it is a desirable act Mustahab to wear a black turban after defeating the enemy.

786 وعن عائشة رضي اللَّه عنها قالت : كُفِّنَ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم في ثلاثة أثْوَابٍ بيضٍ سَحُولِيَّةٍ مِنْ كُرْسُفٍ ، لَيْسَ فيهَا قَمِيصٌ ولاَ عِمامَةٌ . متفقٌ عليه .
»السَّحُولِيَّةُ « بفتحِ السين وضمها وضم الحاء المهملتين : ثيابٌ تُنْسَبُ إلى سَحُولٍ : قرْيَةٍ باليَمنِ « وَالكُرْسُف » : القُطْن .

786. `Aishah (May Allah be pleased with her) reported: The body of Messenger of Allah (PBUH) was shrouded in three white Yemeni cotton garments, among which was neither a gown nor a turban.
[Al-Bukhari and Muslim].
Commentary: The shroud of a dead body consists of three simple pieces of cloth to the exclusion of a turban, shirt and Izar. It is better for the shroud to be white.

787 وعنها قالت : خَرَجَ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ذات غداةٍ وَعَلَيْهِ مِرْطٌ مُرَحَّلٌ منْ شَعْرٍ أسود رواه مسلم .
»المِرْطُ » بكسر الميم : وهو كساءَ . « والمُرَحَّل » بالْحاءِ المهملة : هو الذي فيه صورةُ رحال الإبل ، وَهيَ الأكْوَارُ .

787. `Aishah (May Allah be pleased with her) reported: One morning Messenger of Allah (PBUH) went out wearing a black blanket made of camel's or sheep's black hair with patterns of camels' bags upon it.
[Muslim].
Commentary: This Hadith tells us that one can wear a black woollen cloth with the woven image of an inanimate object.

788 وعن المُغِيرةِ بن شُعْبَةَ رضي اللَّه عنه قال : كُنْتُ مع رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ذاتَ ليلَة في مسير ، فقال لي : « أمعكَ ماء ؟ » قلت : نَعَمْ ، فنَزَلَ عن راحلتِهِ فمَشى حتى توَارَى في سَوادِ اللَّيْلِ ثم جاءَ فأفْرَغْتُ عليْهِ مِنَ الإدَاوَةِ ، فغسَلَ وَجْهَهُ وَعَلَيهِ جُبَّةٌ مِنْ صُوفٍ ، فلم يَسْتَطِعْ أنْ يُخْرِجَ ذِراعَيْهِ منها حتى أخْرَجَهُمَا مِنْ أسْفَلِ الجُبَّةِ ، فغسَلَ ذِرَاعيْهِ وَمَسَحَ برأسِه ثُمَّ أهْوَيْت لأنزعَ خُفَّيْهِ فقال : « دعْهمَا فَإنى أدخَلْتُهُما طَاهِرَتَين » وَمَسَحَ عَلَيْهما . متفقٌ عليه .
وفي روايةٍ : وعَلَيْهِ جُبَّةٌ شامِيَّةٌ ضَيقةُ الْكُمَّيْنِ .
وفي روايةٍ : أنَّ هذِه القصة كانت في غَزْوَةِ تَبُوكَ .

788. Al-Mughirah bin Shu`bah (May Allah be pleased with him) reported: I was with Messenger of Allah (PBUH) in a journey one night, and he asked me, "Do you have any water with you?" I said, "Yes." So he dismounted from his riding camel and walked away (to answer the call of nature) until he disappeared in the darkness. When he returned, I poured out some water from a vessel and he washed his face. He was wearing a long woollen cloak and could not take out his forearms from his sleeves, so he brought them out from below the cloak and then washed them, and then passed his (wet) hands over his head. I stretched out my hand to take off his Khuff (leather socks), but he said, "Leave them. I put them on after performing Wudu'," and he passed his (wet) hands over them.
[Al-Bukhari and Muslim].
Another narration is: Messenger of Allah (PBUH) was wearing a Syrian cloak with tight sleeves.
Another narration is: This incident took place during the battle of Tabuk.
Commentary: Here, too, we have justification for wearing woollen dress. In order to answer the call of nature, one is supposed to get out of people's sight. Instead of washing the feet while performing Wudu', one may simply pass wet hands over the socks or stockings if these have been worn after the performance of ablution. A non-travelling person is allowed this facility for twenty-four hours while in the case of a traveller, this period is extended to three days. However, in case of sexual impurity one must take full bath.

Chapter 118

باب استحباب القميص

Excellence of Qamees

789 عن أمِّ سَلمة رضي اللَّه عنها قالت : كان أحَبَّ الثِّيابِ إلى رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم القميصُ .
رواه أبو داود ، والترمذي وقال : حديث حسن .

789. Umm Salamah (May Allah be pleased with her) reported: Out of all garments Messenger of Allah (PBUH) liked Qamees the best.
[At-Tirmidhi and Abu Dawud].
Commentary: Qamees is a piece of clothing with two sleeves, generally made of sewn cotton and worn under the rest of the clothes. In the lifetime of the Prophet (PBUH) the Arabs would commonly use two simple sheets of cloth as dress, one covering the lower part of body and one wrapping its upper part. Qamees was also in vogue but very few people used it. No doubt it covers the body adequately and is also comparatively convenient. So, the Prophet (PBUH) liked it most.

Chapter 119

باب صفة طول القميص والكم والإزار

Description of the length of Qamees and the Sleeves, the end of the Turban, the Prohibition of wearing long Garments out of Pride and the undesirability of wearing them without Pride

790 عن أسماء بنت يزيدَ الأنصاريَّةِ رضي اللَّه عنها قالت : كان كُمُّ قمِيصِ رسول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم إلى الرُّسُغ . رواه أبو داود ، والترمذي وقال : حديث حسن .

790. Asma` bint Yazid (May Allah be pleased with her) reported: The Qamees sleeves of Messenger of Allah (PBUH) reached down to his wrists.
[Abu Dawud and At-Tirmidhi].
Commentary: This Hadith simply tells us that Messenger of Allah (PBUH) used to wear a Qamees with long sleeves (up to the wrist); but in the case of all the other clothes, apart from the Qamees, the sleeves should not go beyond the finger tips.

**791 وعن ابن عمر رضي اللَّه عنهما أنّ النبى صلّى اللهُ عَلَيْهِ وسَلَّم قال : « مَنْ جَرَّ ثوْبَهُ خُيَلاءَ لَمْ يَنْظُر اللَّه إليهِ يوْمَ القِيَامَةِ » فقال أبو بكر : يارسول اللَّه إن إزارى يَسْتَرْخى إلا أنْ أتَعَاهَدَهُ، فقال له رسول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم : « إنَّكَ لَسْتَ مِمَّنْ يَفْعَلُهُ خُيَلاءَ ».
رواه البخاري ، وروى مسلم بعضه .**

791. Ibn `Umar (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Whoever allows his lower garment to drag out of vanity will find that Allah will not look at him on the Day of Resurrection." On this Abu Bakr (May Allah be pleased with him) submitted: "O Messenger of Allah! My lower garment keeps sliding down though I take care to pull it and wrap it." Messenger of Allah (PBUH) said, "You are not of those who do it out of vanity."
[Al-Bukhari].
Commentary: Messenger of Allah (PBUH) has given a severe warning to those who intentionally wear a dress which is dragging along the ground because this is a sign of arrogance. Yet, if a person's garment unintentionally slips downward he will not be put to accountability.

792 وعن أبي هريرة رضي اللَّه عنه أنَّ رسول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم قال : « لا يَنْظُرُ اللَّه يَوْمَ القِيَامة إلى مَنْ جَرَّ إزَارَهُ بَطراً » متفقٌ عليه .

792. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "On the Day of Resurrection, Allah will not look at him who trails his lower garment out of pride."
[Al-Bukhari and Muslim].
Commentary: A disregard of Allah's Favours and gifts means ungratefulness which is essentially manifested in a haughty attitude. It is also a sign of arrogance that one wears a dress with the hem trailing on the ground.

793 وعنه عن النبى صلّى اللهُ عَلَيْهِ وسَلَّم قال : « مَا أسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الإزار ففي النَّار » رواه البخاري .

793. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "What is below the ankles of a lower garment is condemned to the Fire (Hell)."
[Al-Bukhari].
Commentary: The apparent sense of the Hadith words is that the part of the dress hanging down below the ankles will be put into Hell-fire. Yet, if this is the fate of the particular piece of cloth the wearer will surely go to Hell. When Nafi` (May Allah be pleased with him) was asked about it he said, "Yes, but what sins have the clothes committed?"

794 وعن أبي ذرٍّ رضي اللَّه عنه عن النبى صَلّى اللهُ عَلَيْهِ وسلَّم قال : « ثلاثة لا يُكَلِّمُهُمُ اللَّهُ يَوْمَ القِيَامةِ ، ولا يَنْظُرُ إِلَيْهِم ، ولا يُزَكِّيهِمْ ، ولَهُمْ عَذَابٌ أليمٌ » قال : فقرأها رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلّم ثلاث مِرَارٍ . قال أبو ذرٍّ : خابُوا وخسِرُوا مَنْ هُمْ يا رسول اللَّه ؟ قال : « المُسبِلُ ، والمنَّانُ وَالمُنْفِقُ سِلْعَتَهُ بالحَلفِ الكاذِبِ » رواه مسلم .
وفي روايةٍ له : « المُسْبِلُ إِزَارَهُ » .

794. Abu Dharr (May Allah be pleased with him) reported: I heard the Prophet (PBUH) saying, "There are three to whom Allah will neither speak on the Day of Resurrection nor will look at them nor purify them (i.e., of their sins), and they will be severely tormented." When he repeated this (statement) thrice, Abu Dharr (May Allah be pleased with him) said: "They are doomed and destroyed! (But) who are they, O Messenger of Allah (PBUH)?" He said, "One whose lower garment trails, one who boasts of kindness shown to another; and one who promotes sale of his business by taking false oaths."
[Muslim].
Commentary: This Hadith sheds light on three major sins which, unfortunately, prevail in Muslim societies. May Allah amend the lapses of Muslims' behaviour!

795 وعن ابن عمر رضي اللَّه عنهما ، عن النبى صَلّى اللهُ عَلَيْهِ وسلَّم قال : «الإِسْبَالُ في الإِزار ، والقميص ، وَالعِمَامةِ ، منْ جَرَّ شَيئًا خُيَلاءَ لَم يَنظُرِ اللَّه إليهِ يوْمَ القِيَامةِ» رواه أبو داود، والنسائى بإسنادٍ صحيح .

795. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) said, "On the Day of Resurrection, Allah will not look at one who trails his lower garment, Qamees or turban arrogantly."
[Abu Dawud and An-Nasa'i].
Commentary: This Hadith tells us if trousers and pajamas, out of pride etc., hang loose below the ankles, the wearer will be committing a grave blunder. The excessive hang of shirt or turban out of pride is also a sign of arrogance and involves the wearer in a major sin. Wearing long garments without the intention of pride is disliked.

796 وعن أبي جُرَيٍّ جابر بن سُلَيم رضي اللَّه عنه قال : رَأيتُ رَجلاً يصْدُرُ النَّاسُ عَنْ رَأيهِ لا يَقُولُ شَيئاً إلاَّ صَدَرُوا عنه ، قلتُ : من هذا ؟ قالوا : رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم . قلتُ: عَليكَ السَّلامُ يا رسولَ اللَّه مَرَّتَيْنِ قال : «لا تَقُل عليكَ السَّلامُ ، عليْكَ السلامُ تحِيَّةُ الموْتَى قُل : السَّلامُ عليك » قال : قلتُ : أنتَ رسول اللَّه ؟ قال : «أنَا رسول اللَّه الذي إذا أصابَكَ ضَرٌّ فدعَوْتَهُ كَشَفَهُ عنْكَ ، وإذا أصابَكَ عامُ سنَة فَدعوْتَهُ أنبتَهَا لك ، وإذَا كُنتَ بأرْضٍ قفْرٍ أوْ فَلاةٍ ، فضَلَّت راحِلَتُكَ ، فدعوْتَه ردَّهَا عليْكَ » قال : قلت : اعْهَدْ إليَّ . قال : « لا تسُبَّنَّ أحداً » قال : فما سببْتُ بعْدهُ حُرّا ، ولا عبداً ، وَلا بَعِيراً، وَلا شَاةً « وَلا تحقِرَنَّ مِنَ المعروفِ شَيْئاً ، وأنْ تُكَلِّمَ أخَاك وأنتَ مُنْبسِطٌ إليهِ وجهُكَ، إنَّ ذلك مِنَ المعرُوفِ . وارفع إزارَكَ إلى نِصْفِ السَّاقِ ، فَإن أبيتَ فإلى الكَعبين ، وإياكَ وإسْبالَ الإِزار فإنَّهَا مِن المخيلةِ وإنَّ اللَّه لا يحبُّ المَخِيلَة ، وإن امْرُؤٌ شَتَمك وَعَيَّرَكَ بمَا يَعْلَمُ فيكَ فلا تُعيِّرْهُ بما تَعلَم فيهِ ، فإِنَّمَا وبالُ ذلكَ عليهِ » رواه أبو داود والترمذي بإسنادٍ صحيح ، وقال الترمذي : حديثٌ حسن صحيح .

796. Abu Juraiy Jabir bin Sulaim (May Allah be pleased with him) reported: I noticed a man whose opinion was followed by every body, and no one acted contrary to what he said. I asked who he was, and I was informed that he was Messenger of Allah (PBUH). I said to him twice: "Alaikas-salam ya Rasul-Allah (may Allah render you safe)." He said, "Do not say: `Alaikas-salamu.' This is the salutation to the dead (in Jahiliyyah times). Say, instead: `As-salamu `alaika (may Allah render you safe).'" I asked: "Are you Messenger of Allah?" He replied, "(Yes) I am the Messenger of Allah, Who will remove your affliction when you are in trouble and call to Him, Who will cause food to grow for you when you are famine-stricken and call to Him, and Who will restore to you your lost riding beast in the desert when you call upon Him." I said to him: "Give me instructions (to act upon)." He ((PBUH) said, "Do not abuse anyone." (Since then I have never abused anyone, neither a freeman, nor a slave, nor a camel, nor a sheep). He (PBUH) continued, "Do not hold in contempt even an insignificant act of goodness, because even talking to your brother with a cheerful countenance is an act of goodness. Hold up your lower garment half way to the leg, and at least above the ankles; for trailing it is arrogance, and Allah dislikes pride. And if a man imputes to you of bad things he knows you possess, do not impute to him bad things that you know he has for he will assume the evil consequences of his abuse."
[Abu Dawud and At-Tirmidhi].

Commentary: Herein, we are informed that the Companions of Messenger of Allah (PBUH) would lend a ready ear to the Prophet's advice and put it into practice resolutely. Besides, in Islam the greeting of peace or Salam is alike to the living as well as the dead.
The Hadith also tells us about the desirable length of Izar or lower garment. Shari`ah allows it up to the ankles, but if it goes below, the wearer will be involved in a serious transgression incurring Hell-fire as mentioned earlier. Second, any good act, however small it may be, must not be underestimated and ignored. At no cost should it be given up. Third, nobody should be reproached for his fault or mistake, that is, he should not be put to humiliation in public for it. However, in private conversation he may be advised to improve his behaviour and desist from repeating his mistake.

797 وعن أبي هريرة رضي اللَّه عنه ، قال : بينما رَجُل يُصَلِّى مُسْبِلٌ إزَارَه، قال له رسول اللَّه صلَّى اللهُ عَلَيْهِ وسلَّم : « اذهَب فتَوضأْ » فذهَب فتَوضَّأَ ، ثم جاءَ ، فقال: «اذهبْ فتَوضَّأْ » فقال له رجُلٌ : يا رسول اللَّه . مالكَ أمرْتَهُ أن يَتَوَضَّأ ثم سَكَتَّ عنه ؟ قال : « إنه كانَ يُصلِّى وهو مُسْبِلٌ إزارهُ ، إن اللَّه لا يقْبلُ صلاة رجُلٍ مُسبِلٍ » .
رواه أبو داود بإسنادٍ على شرط مسلم .
قلت: (ضعيف) [فيه : أبو جعفر ، وهو مجهول] .

797. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said to a man who was performing Salat while his lower garment was trailing, "Go and perform your Wudu' again." That man went and came back having performed it. The Messenger of Allah (PBUH) said (again), "Go and perform your Wudu'." Someone present said to Messenger of Allah (PBUH): "O Messenger of Allah! You ask him to perform his Wudu' and then you kept silent (without saying the reason for it)." He (PBUH) said, "He performed Salat while his lower garment was below his ankels. Allah does not accept the Salat of a man who trails his lower garment."
[Abu Dawud].

798 وعن قيس بن بشرٍ التَّغْلبيِّ قال : أَخْبَرني أبي وكان جليساً لأبي الدَّرداءِ قال : كان بِدِمشقَ رَجُلٌ من أصحاب النبي صلَّى اللهُ عَلَيْهِ وسلَّم يقال له سهلُ ابنُ الحنظليَّةِ، وكان رجُلاً مُتَوحِّداً قَلَّمَا يُجالِسُ النَّاسَ ، إنَّمَا هو صلاةٌ ، فإذا فرغ فإنَّمَا هو تسبيح وتكبيرٌ حتى يأتيَ أهْلَهُ ، فمَرَّ بنَا ونَحنُ عِند أبِي الدَّرداءِ ، فقال له أبو الدَّرداءِ : كَلِمةً تَنْفعُنَا ولا تضرُّكَ ، . قال : بَعثَ رسول اللَّه صلَّى اللهُ عَلَيْهِ وسلَّم سريَّةً فقدِمَتْ ، فجَاءَ رَجُلٌ مِنهم فجَلسَ في المَجْلِس الذي يَجلِسُ فِيهِ رسول اللَّه صلَّى اللهُ عَلَيْهِ وسلَّم ، فقال لرجُلٍ إلى جَنْبِهِ : لوْ رَأَيتَنَا حِينَ التقيْنَا نَحنُ والعدُو ، فحمَل فلانٌ فَطعَنَ ، فقال : خُذْهَا مِنِّي . وأنَا الغُلامُ الغِفَارِيُّ ، كَيْفَ تَرى في قوْلِهِ ؟ قال: مَا أرَاهُ إلا قدْ بَطلَ أجرُهُ . فسمِعَ بِذلكَ آخَرُ فقال : مَا أرَى بِذَلكَ بأساً ، فتَنَازعا حتى سَمِعَ رسول اللَّه صلَّى اللهُ عَلَيْهِ وسلَّم فقال : « سُبْحانَ اللَّه ؟ لا بَأس أن يُؤْجَرَ ويُحْمَد » فرَأَيْتُ أبا الدَّرداءِ سُرَّ بذلكَ ، وجعلَ يَرْفَعُ رأسَه إلَيهِ ويَقُولُ : أأنْتَ سمِعْتَ ذَلكَ مِنْ رسول اللَّه صلَّى اللهُ عَلَيْهِ وسلَّم،؟ فيقول : نعَمْ ، فما زال يعِيدُ عَلَيْهِ حتى إنِّى لأقولُ لَيَبرُكَنَّ على ركْبَتَيْهِ .
قال : فَمَرَّ بنَا يوماً آخَرَ ، فقال له أبُو الدَّرْدَاءِ : كَلِمَةً تنفعُنَا ولا تَضُرُّكَ ، قال: قال لَنَا رسول اللَّه صلَّى اللهُ عَلَيْهِ وسلَّم : « المُنْفِقُ عَلَى الخَيْلِ كالبَاسِطِ يَدَهُ بالصَّدَقَة لا يَقْبِضُهَا» . ثم مرَّ بنَا يوماً آخر ، فقال له أبو الدَّرْدَاءِ : كَلِمَةً تَنْفَعُنَا ولا تَضرُّكَ ، قال : قال رسول اللَّه صلَّى اللهُ عَلَيْهِ وسلَّم : « نِعْمَ الرَّجُلُ خُرَيْمٌ الأسَدِيُّ ، لولا طُولُ جُمته وإِسْبَالُ إزاره » فبلَغَ ذلك خُريماً، فعجَّلَ فأخَذَ شَفرَةً فقطعَ بها جُمتَهُ إلى أذنيْه ، ورفعَ إزَارَهُ إلى أنْصَافِ سَاقيْه . ثُمَّ مرَّ بنَا يَوْماً آخَرَ فقالَ لَهُ أبُو الدَّرْدَاءِ : كَلِمةً تَنْفَعُنَا ولاَ تَضُرُّكَ قَالَ : سَمِعْتُ رسُولَ اللَّه صلَّى اللهُ عَلَيْهِ وسلَّم يقُولُ : « إنَّكُمْ قادمُونَ عَلى إخْوانِكُمْ . فَأصلِحُوا رحالَكمْ ، وأصلحوا لبَاسَكُمْ حتى تَكُونُوا كَأَنَّكُمْ شَامَةٌ في النَّاس ، فإنَّ اللَّه لاَ يُحبُّ الفُحْشَ ولاَ التَّفَحُّش » . رواهُ أبو داود بإسنادٍ حسنٍ ، إلاَّ قيْسَ بن بشر ، فاخْتَلَفُوا في توثيقِهِ وتَضْعيفه ، وقد روى له مسلم .
قلت: بل هو ضعيف. [فيه : قيس التغلبي ، وهو مجهول] .

798. Qais bin Bishr At-Taghlibi reported that his father, who attended the company of `Abud-Darda' (May Allah be pleased with him) told him: There was a man in Damascus who was a Companion of the Messenger of Allah (PBUH). He was called Ibn Al-Hanzaliyyah. He was a lonesome person and would rarely spend some time in the company of people. He would spend most of his time in performing Salat and when he finished, he would engage himself in Tasbih (Subhan-Allah) and Takbir (Allahu Akbar), till he would go home. He passed by us one day when we were sitting with Abud-Darda' (May Allah be pleased with him). The latter said to him: "Tell us something

which will benefit for us and will not harm you." He said: "Messenger of Allah (PBUH) sent a detachment. When they returned, one of them came to the assemblage in which Messenger of Allah (PBUH) was present and said to his neighbour during the conversation: `I wish you had seen us when we encountered the enemy. So-and-so (a believer) took up his spear, struck and said: Take this from me and I am the Ghifari boy. Now what do you think of this?' The neighbour said: `I think that he lost his reward because of boasting.' He said: `I see no harm in it.' They began to exchange arguments till Messenger of Allah (PBUH) heard them and said, `Subhan-Allah (Allah is free from every imperfection). He would be rewarded (in the Hereafter) and praised (in this world)'. I noticed that Abud-Darda' (May Allah be pleased with him) felt a great pleasure at this remark and, raising his head began to repeat: "Have you heard Messenger of Allah (PBUH) say this!" Ibn Al-Hanzaliyyah (May Allah be pleased with him) continued responding till I asked Abud-Darda' (May Allah be pleased with him) not to annoy him.
Ibn Al-Hanzaliyyah (May Allah be pleased with him) happened to pass by us another day and Abud-Darda' said to him: "Tell us something which will benefit us and will not harm you." He said: "The Messenger of Allah (PBUH) told us, `He who spends to purchase a horse (for Jihad) is like one who extends his hand for spending out of charity without withholding it.'"
He passed by us another day and Abud-Darda' (May Allah be pleased with him) said to him: "Tell us something which might benefit us, and will not harm you." He said: "The Messenger of Allah (PBUH) once said, `Khuraim Al-Usaidi is an excellent man were it not of his long hair and his lower garment which is hanging down.' When Khuraim heard about what the Prophet had said about him, he trimmed his long hair up to his ears with a knife and raised his lower garment half way on his shanks."
On another occasion he passed by us and Abud-Darda' (May Allah be pleased with him) said to him: "Tell us something that will benefit us and will not harm you." He said that he heard Messenger of Allah (PBUH) say, while coming back from an expedition: "You are returning to your brothers, so set your saddles and clothes in order so that you look tidy and graceful. Allah hates untidiness."
[Abu Dawud].
Commentary: This Hadith talks about six points. First, a war cry expressive of one's chivalrous deeds and designed to intimidate the enemy is permissible. Second, it is not an impeachable act and will be rewarded by Allah if it is done with a good intention. Third, hair should be grown either up to the earlobes or up to the neck-end as was the Prophet's practice. The Prophet (PBUH) disapproved the long hair upon the shoulders. Fourth, on return from a journey, a man is advised to clean up his appearance and dust-covered clothes; due to the fatigue and dust of journey, he may appear untidy and out of shape. With his ruffled hair and run-down face, whether intentional or unintentional, he will perhaps give a depressive impression to his wife and children and other family members to the displeasure of Allah. Fifth, we may sympathetically allude to the minor shortcomings of a person in his absence for the sake of his moral uplifting. This will not be considered as backbiting. Messenger of Allah (PBUH) talked about Khuraim Al-Usaidi (May Allah be pleased with him) in the same spirit. Sixth, indecency which means something ugly and disgraceful is taken here in an untidy and dishevelled sense which is against aesthetic principles.

799 وعن أبي سعيدٍ الخدْريِّ رضيَ اللَّهُ عنه قال: قالَ رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم « إزرَةُ المُسلِمِ إلى نصْفِ السَّاق ، ولاَ حَرَجَ أوْ لا جُنَاحَ فيما بيْنَهُ وبَيْنَ الكَعْبيْنِ ، فمَا كانَ أسْفَلَ منَ الكعْبَين فهُوَ في النَّار ، ومَنْ جَرَّ إزارهُ بَطراً لَمْ يَنْظر اللَّه إلَيْهِ» .
رواهُ أبُو داود بإسنادٍ صحيح .

799. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "The lower garment of a believer should be half way below the knees. He is guilty of no sin if they are up to the ankles. That which is below the ankles is in the Fire (of Hell). Allah will not look at one who allows his lower garment to trail out of vanity.
[Abu Dawud].
Commentary: This Hadith says that a garment like trousers, pajamas, etc., should, properly speaking, go down up to the middle of the shanks. However, it is permissible to lower it up to the ankles which should remain uncovered. This commandment is for men alone. On the contrary, women are required to cover not only their ankles but also their feet, particularly when they go out.

800 وعن ابن عمر رضيَ اللَّه عنهما قال : مَرَرْتُ عَلى رسُولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم وَفي إزاري اسْتَرْخَاءٌ . فقَالَ : « يا عَبْدَ اللَّهِ ، ارْفعْ إزارَكَ » فرفعتهُ ثُمَّ قالَ : «زِدْ»، فزدْتُ ، فمَا زلْتُ أتَحرَّاها بَعْدُ . فقَالَ بَعْض القَوْمِ : إلى أيْنَ ؟ فقَالَ : إلى أنْصاف السَّاقيْنِ». رواهُ مسلم .

800. Ibn `Umar (May Allah be pleased with them) reported: My lower garment was trailing as I passed by Messenger of Allah (PBUH) so he said, "Raise your lower garment, Abdullah." I lifted it up and he told me to raise it higher. I complied with his orders and as I was still trying to find the best place (for it), one of the people asked

where it should reach and he (PBUH) replied, "Half way down the knees."
[Muslim].

801 وعنه قال : قالَ رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « مَنْ جَرَّ ثوبَه خيلاءَ لَمْ يَنْظُرِ اللَّه إلَيْهِ يَوْمَ القيامةِ » فقالَتْ أمُّ سَلَمَةَ : فكَيْفَ تَصْنَعُ النِّسَاءُ بذُيُولِهِنَّ ، قالَ : « يُرْخين شِبْراً». قالَتْ: إذن تَنكَشفُ أقدامُهنَّ . قال : « فيُرْخِينَهُ ذِراعاً لاَ يَزِدْنَ » .
رواهُ أبو داود ، والترمذي وقال : حديث حسن صحيح .

801. Ibn `Umar (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "On the Day of Resurrection, Allah will not look at the one who trails his lower garment out of arrogance." Umm Salamah (May Allah be pleased with her) asked: "What should women do with the hem of their clothes?" He (PBUH) said, "They might lower them a hand's span." She said: "But their feet would still remain exposed." He said, "Let them lower those equal to arm's length but not more than that."
[Abu Dawud and At-Tirmidhi].
Commentary: Herein, women are commanded to cover themselves completely up to an arm's length from the hem of their clothes in order to cover the sole of their feet with their wraps and lower-body garments.

Chapter 120

باب استحباب ترك الترفع في اللباس تواضعاً

Excellence of giving up Elegant Clothes for Humility

802 وعن معاذِ بن أنسٍ رضي اللَّه عنه أنَّ رسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : «مَنْ تَرَكَ اللِّباس تَواضُعاً للَّه ، وَهُوَ يَقْدِرُ علَيْهِ ، دعاهُ اللَّهُ يَوْمَ القِيامَةِ عَلى رُؤُوس الخَلائِق حتى يُخيِّره منْ أيِّ حُلَلِ الإيمان شَاءَ يلبَسُها » .
رواهُ الترمذي وقال : حديث حسن .

802. Mu`adh bin Anas (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Whoever gives up wearing elegant and expensive garments out of humbleness, when he can do so, Allah will call him on the Day of Resurrection and before all the creations, He will give him the choice to wear whichever garment of Iman he would like to wear."
[At-Tirmidhi].
Commentary: To adopt humility and not to assert superiority over others, according to this Hadith, is an excellent act with Allah. `The clothes of Iman' imply those special clothings of Jannah that Allah has prepared for sincere believers only.

Chapter 121

باب استحباب التوسط في اللباس

Excellence of Adopting Moderation in Dress

803 عن عمرو بن شُعْيبٍ عن أبيه عَنْ جدِّهِ رضيَ اللَّهُ عنه قال : قالَ رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم: « إن اللَّه يُحِبُّ أنْ يُرى أثرُ نِعْمَتِهِ عَلى عبْده» .
رواهُ الترمذي وقال : حديثٌ حسن .

803. `Amr bin Shu`aib on the authority of his father and grandfather reported: Messenger of Allah (PBUH) said, "Allah loves to see the sign of His Bounties on his slave."
[At-Tirmidhi].
Commentary: A simple dress is commendable if one wears it as a gesture of humility wining Allah's Pleasure. Yet, to zealously pursue the goal of goodness, to extend a helping hand to the indigent and the needy, to behave favourably towards one's relatives and to wear a fine dress as a manifestation of Allah's Favours are equally good acts of high merit. A fine dress is not impeachable in itself but it becomes so, if worn with an air of arrogance and self-importance. On the other hand, an expression of Divine bounty makes it praiseworthy. In other words, it is the intention which makes an act good or bad. Alongside the practice of the example of Messenger of Allah (PBUH), the sincerity of action and making right intention, therefore, become indispensable.

Chapter 122

باب تحريم لباس الحرير على الرجال

Prohibition of wearing Silk for men and its permissibility for Women

804 عن عمر بن الخطَّاب رضيَ اللَّه عنه قال : قالَ رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « لا تَلْبَسُوا الحرير ، فإنَّ مَنْ لبسه في الدُّنْيَا لَمْ يَلْبَسْهُ في الآخرةِ . » متفقٌ عليه .

804. `Umar bin Al-Khattab (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Do not wear silk (clothes). For whoever wears (them) in this life will be deprived of them in the Hereafter."
[Al-Bukhari and Muslim].
Commentary: It is not women but men who have been forbidden to wear silk dress. It is banned for men due to its aspect of adornment and beautification which is peculiar to women alone. The silk dress is not befitting to men because it affects their typical characteristics such as bravery, strength and fearlessness. Second, it betrays arrogance and haughtiness which is condemnable by all norms of morality. Third, it has relevance to disbelievers and polytheists known for their love for worldly possessions. Fourth, its use is against that austerity which Islam aims to develop in a Muslim's life. And this is borne out by the saying of Messenger of Allah (PBUH): "Simplicity is part of Faith."

805 وعنه قال : سمِعتُ رسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم يقولُ : « إنَّما يلبَسُ الحريرَ منْ لا خَلاق لَهُ» متفقٌ عليه .
وفي روايةٍ للبُخاريَ : « مَنْ لا خَلاَقَ لَهُ في الآخِرة » .
قولُهُ : « مَنْ لا خَلاَقَ لَهُ » ، أيْ : لاَ نَصيبَ لَهُ .

805. `Umar bin Al-Khattab (May Allah be pleased with him) reported: I heard Messenger of Allah (PBUH) saying, "Silk (clothes) are worn only by him who has no share in the Hereafter."
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us that men will fall into a serious error if they wear dress made from silk. And if they do not sincerely repent for it, they will undoubtedly be punished in Hell-fire.

806 وعن أنس رضي اللَّه عنه قال : قالَ رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « منْ لَبسَ الحرير في الدُّنْيا لَمْ يَلْبسْهُ في الآخرَةِ » متفقٌ عليه .

806. Anas (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "He who wears silk clothes in this life shall not wear them in the Hereafter."
[Al-Bukhari and Muslim].

807 وعن عليٍّ رضي اللَّه عنه قال : رأيْتُ رَسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم أَخَذَ حَريراً ، فَجعَلَهُ في يَمينه ، وَذَهَباً فَجَعَلَهُ في شِمالِهِ ، ثُمَّ قالَ : « إنَّ هذيْن حرامٌ عَلى ذُكُور أُمَّتي » .
رواهُ أبو داود بإسنادٍ حسن

807. `Ali (May Allah be pleased with him) reported: I saw Messenger of Allah (PBUH) holding a piece of gold in his left hand and a silk (cloth) in his right hand. Then he said, "These two are forbidden for the males of my Ummah."
[Abu Dawud].

808 وعن أبي مُوسى الأشْعريِّ رضي اللَّه عنه أنَّ رسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « حُرِّم لِبَاسُ الحَرير وَالذَّهَب على ذُكُور أُمَّتي ، وَأُحلَّ لإنَاثِهِم » .
رواهُ الترمذي وقال حديثٌ حسن صحيح .

808. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Wearing of silk and gold has been made unlawful for males and lawful for the females of my Ummah."
[At-Tirmidhi].
Commentary: Both the above mentioned Ahadith indicate that the use of silk and gold is allowed to women. But Divine sanction should not be so over-stretched as to make the ornaments of gold part and parcel of marriage. Yet, unfortunately, this sad situation exists in Muslim societies, making resourceless people feel extremely ill. In fact, at need, if resources permit, women are free to use gold but without making it as an essential ingredient of marriage. May Allah guide Muslims!

809وعن حُذَيْفَة رضي اللّه عنه قال : نَهَانَا النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم أنْ نَشْرب في آنِيةِ الذَّهب وَالفِضَّةِ ، وَأنْ نَأكُل فِيهَا ، وعَنْ لُبْس الحَرير وَالدِّيبَاج وأنْ نَجْلِس عَلَيّهِ . رواه البخاري.

809. Hudhaifah (May Allah be pleased with him) reported: The Prophet (PBUH) prohibited us from eating or drinking in gold or silver utensils and from wearing silk and brocade, or sitting on (anything made from) them.
[Al-Bukhari].
Commentary: There are many kinds of silk. But the real silk is that which is naturally spun by the silkworm. However, the artificially manufactured silk is also available nowadays. Men are not under ban to use it. But there are certain varieties of such cloth which are used only by women. These are forbidden to men. Besides, they are disallowed to sit on a silk cloth. Similarly, quilts, mattresses and pillows should not be made from it because both men and women use them.

Chapter 123

باب جواز لبس الحرير لمن به حِكّة

Lawfulness to wear Silk in case one is suffering from an Itch

810 عن أنس رضي اللَّه عنه قال : رَخَصَ رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم للزبير وعبْد الرَّحْمنِ بن عوْفٍ رضي اللَّه عنهما في لبْسِ الحَرير لحِكَّةٍ بهما . متفقٌ عليه .

810. Anas (May Allah be pleased with him) reported: Messenger of Allah (PBUH) permitted Zubair and `Abdur-Rahman bin `Auf (May Allah be pleased with them) to wear silk because they were suffering from an itch.
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us that, if needed, even men can wear clothes made from silk. For example, it may be suggested in case of a skin disease like itch. A man may also be allowed to wear a silk dress in order to escape extremely cold or hot weather provided he has no other clothes.

Chapter 124

باب النهي عن افتراش جلود النمور والركوب عليها

Prohibition of using the skin of the Leopard

811 عنْ مُعاوية رضي اللَّه عنه قالَ : قال رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم : « لاَ تَرْكَبوا الخَزَّ وَلاَ النِّمارَ » .
حديث حسن ، رواهُ أبو داود وغيره بإسنادٍ حسنٍ .

811. Mu`awiyah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Do not ride on saddles made from silk or leopard's skin."
[Abu Dawud].
Commentary: This Hadith prohibits Muslim men from using fur and the leopard's hide. In fact the non-Muslim contemporaries of the Prophet (PBUH) used to wear them. Since, they had an epicurean lifestyle, unconcerned about the Hereafter, the Muslims were dissuaded from emulating their example. The motive behind the ban by Messenger of Allah (PBUH) was to help believers in acquiring a sense of Taqwa (consciousness of Allah/fear of Allah). As for pure silk, Muslim men are totally disallowed to use it. Even the saddle-cloth must not be of silk. The same rule applies to any usable thing made from the leopard's hide because it is expressive of arrogance and also bears resemblance to the non-Muslim way of life.

812 وعن أبي المليح عن أبيهِ ، رضيَ اللَّه عنه ، أنَّ رسُول اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم نَهَى عنْ جُلُودِ السِّباع .
رواهُ أبو دَاود ، والترمذي ، والنسائي بأسَانِيد صحاح .

812. Abul-Malih on the authority of his father reported: Messenger of Allah (PBUH) prohibited the use of the skins of wild animals.
[Abu Dawud, At-Tirmidhi and An-Nasa'i].
Another narration in At-Tirmidhi is: Messenger of Allah (PBUH) forbade the use of the skins of wild animals in making Firash (i.e., something to sit on or lie down on, such as cushions, pillows, covers, spreads, saddles, etc.).
Commentary: The Messenger of Allah (PBUH) has forbidden the use of hide of wild beasts. Explaining the ban by Messenger of Allah (PBUH), some say that even the tanning process cannot wipe out hair from a beast's hide. As a result it retains some impurity. Others think that the prohibitive order is related only to the untanned hides and is inapplicable to the tanned ones. This opinion also goes since such hides are used by extravagant and arrogant people, and its use by Muslims may hold them analogous to the former. But Imam Ash-Shaukani is of the view that the hides of beasts, whether tanned or untanned, must not be used. We also have in view the saying of Messenger of Allah (PBUH): "Tanning purifies every hide." Yet, in the light of the current Hadith it will be considered as specific. The hides of beasts will remain unclean and unusable in all circumstances.

Chapter 125

باب ما يقول إذا لبس ثوباً جديداً أو نعلاً أو نحوه

Supplication at the time of wearing new Dress or Shoes

813 عن أبي سعيد الخُدْري رضيَ اللَّه عنه قال : كانَ رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم إذا اسْتَجَدَّ ثوْباً سمَّاهُ باسْمِهِ عِمامَةً ، أوْ قميصاً ، أوْ رِداءً يقُولُ : « اللَّهُمَّ لكَ الحَمْدُ أنْتَ كَسَوْتَنِيهِ ، أسْألُكَ خَيْرَهُ وَخَيْرَ ما صُنِع لَهُ ، وأعُوذُ بِكَ مِنْ شَرِّهِ وشَرِّ ما صُنِعَ لَهُ » .
رواهُ أبو داود ، والترمذي وقال : حديث حسن .

813. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: When Messenger of Allah (PBUH) wore a new garment, he would name it. For instance, a turban or shirt or cloak and would supplicate: "Allahumma lakal-hamdu, Anta kasautanihi, as`aluka khairahu wa khaira ma suni`a lahu, wa a`udhu bika min sharrihi wa sharri ma suni`a lahu (O Allah, all the praise is for You that You have given it to me to put on. I ask You its goodness and the goodness of the purpose for which it was made, and I seek Your Protection from its evil and the evil of the purpose for which it was made)."
[Abu Dawud and At-Tirmidhi].
Commentary: This Hadith tells us that we should recite the invocation taught by Messenger of Allah (PBUH) on wearing a new dress. Imam An-Nawawi argues that on wearing a new pair of shoes or something like that one should also recite this prayer.

Chapter 126

باب استحباب الابتداء باليمين في اللباس

Excellence of Starting from the right side first while wearing a Dress (or a pair of Shoes)

(Ahadith concerning this chapter has already been narrated. See chapter 99)

Book Four: The Book of the Etiquette of Sleeping, Lying and Sitting, etc.

كتاب آداب النوم والاضطجاع

Chapter 127
What is to be said at the time of Sleeping

814 عن الْبَرَاءِ بن عازبٍ رضيَ اللَّه عنهما قال : كَانَ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم إذا أوَى إلى فِرَاشِهِ نَامَ عَلَى شِقِّهِ الأيمنِ ، ثُمَّ قال : « اللَّهُمَّ أسْلَمْتُ نَفْسِي إليْكَ ، وَوجَّهْتُ وَجْهِي إلَيْك ، وفوَّضْتُ أمْرِي إلَيْك ، وَألْجَأْتُ ظهْرِي إلَيْكَ ، رَغْبةً ورَهْبَةً إلَيْكَ ، لا مَلْجأ ولا مَنْجى مِنْكَ إلاَّ إليْكَ ، آمَنْتُ بكتَابكَ الذي أنْزلت ، وَنَبيِّكَ الذي أرْسَلْتَ » .
رواه البخاري بهذا اللفظ في كتاب الأدب من صحيحه .

814. Al-Bara' bin `Azib (May Allah be pleased with them) reported: Whenever Messenger of Allah (PBUH) went to bed, he would lie down on his right side and recite: "Allahumma aslamtu nafsi ilaika, wa wajjahtu wajhi ilaika, wa fawwadtu amri ilaika, wa 'alja'tu zahri ilaika, raghbatan wa rahbatan ilaika, la malja'a wa la manja illa ilaika. Amantu bikitabikal-ladhi anzalta, wa nabiyyikal-ladhi arsalta [O Allah! I have submitted myself to You, I have turned my face to You, committed my affairs to You, and depend on You for protection out of desire for You and out of fear of You (expecting Your reward and fearing Your punishment). There is no refuge and no place of safety from You but with You. I believed in the Book You have revealed, and in the Prophet You have sent (i.e., Muhammad (PBUH)).]"
[Al-Bukhari].
Commentary: Before going to bed, a believer revives his commitment to Faith, Islam and Allah by reciting this prayer of Messenger of Allah (PBUH). Through this practice, every night he is able to remember Allah and His Commandments amidst the activities of the day time.

815 وعنه قال : قال لي رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « إذا أتَيْتَ مَضْجَعكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلاةِ ، ثُمَّ اضْطَجِعْ عَلى شِقِّكَ الأيمَنِ ، وَقُلْ .. » وذَكَرَ نَحْوهُ ، وفيه : « واجْعَلْهُنَّ آخِرَ مَا تَقول » متفقٌ عليه .

815. Al-Bara' bin `Azib (May Allah be pleased with them) reported: Messenger of Allah (PBUH) directed me thus: "Whenever you go to bed, perform Wudu' as you do for Salat then (before sleeping) recite: `O Allah! I have submitted myself to You, I have turned myself to You, committed my affairs to You and sought Your refuge for protection out of desire for You and fear of You (expecting Your reward and fearing Your punishment). There is no refuge and no place of safety from You but with You. I believe in the Book You have revealed and in the Prophet (PBUH) You have sent.'" Messenger of Allah (PBUH) added: "If anyone recites these words and dies during the night, he will die on the true Deen, and if he remains alive till the morning, he will obtain good. And make this supplication your last words (before sleeping)."
[Al-Bukhari and Muslim].

816 وعن عائشة رضيَ اللَّه عنها قالتْ : كَانَ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم يَصلِّي مِن اللَّيْلِ إحْدَى عَشْرَةَ رَكْعَةً ، فَإذا طلَع الْفَجْرُ صلَّى ركْعتَيْن خَفِيفتيْن ، ثمَّ اضْطَجَعَ على شِقِّهِ الأيمن حَتَّى يَجيءَ المُؤَذِّنُ فيُؤذِنَهُ ، متفق عليه .

816. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) used to offer eleven Rak`ah of optional Salat (prayers) in the latter part of night. When it was about dawn, he would offer two short Rak`ah and then would lie down on his right side till the Mu'adhdhin (one who calls for prayer) would come to inform him that the congregation had gathered (for prayer).
[Al-Bukhari and Muslim].
Commentary: This Hadith throws light on the Prophet's night prayers (Tahajjud), that is, it comprised thirteen Rak`ah including three Rak`ah of Witr. It is also reported in Al-Bukhari on the authority of `Aishah (May Allah be pleased with him) that Messenger of Allah (PBUH) would always perform thirteen Rak`ah in the Tahajjud prayer. This Hadith further tells us that after his midnight prayer, the Prophet (PBUH) would perform two Rak`ah of Sunnah (i.e., after the Adhan of Fajr prayer) and then lie down on his right side. This practice of Messenger of Allah (PBUH) is an established fact.

817 وعن حُذَيْفَة رضي اللَّه عنه قال : : كان النبي صَلّى اللهُ عَلَيْهِ وسَلَّم إذا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدهُ تَحْتَ خَدِّهِ ، ثمَّ يقُولُ : « اللَّهُمَّ باسْمِكَ أَمُوتُ وَ أَحْيَا » وإذا استَيْقظ قالَ : «الحَمْدُ للَّهِ الَّذي أَحْيَانَا بعْدَ مَا أَمَاتَنَا وإليه النُّشُورُ » . رواه البخاري .

817. Hudhaifah (May Allah be pleased with him) reported: Whenever the Prophet (PBUH) lay down for sleep at night, he would place his (right) hand under his (right) cheek and supplicate: "Bismika Allahumma amutu wa ahya [O Allah, with Your Name will I die and live (wake up)]." And when he woke up, he would supplicate: "Al-hamdu lillahil-ladhi ahyana ba`da ma amatana, wa ilaihin-nushur (All praise is due to Allah, Who has brought us back to life after He has caused us to die, and to Him is the return)."
[Al-Bukhari].
Commentary: In this prayer of Messenger of Allah (PBUH) the state of sleep is associated with death, while the state of being awake is associated with life. Furthermore, it conjures up the vision of Doomsday. However, to recite these prayers prior to going to sleep and on getting up was the practice of Messenger of Allah (PBUH).

818 وعن يعِيشَ بنِ طخْفَة الغِفَارِيِّ رضي الله عنهما قال : قال أبي «بينما أنا مضْطجعٌ في الْمسَجِدِ عَلَى بَطْنِي إذَا رَجُلٌ يُحَرِّكُنِي برِجْلِهِ فقال « إنَّ هذِهِ ضَجْعَةٌ يُبْغِضُهَا اللهُ » قال : فَنَظرْتُ ، فإذَا رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم رواه أبو داود بإسنادٍ صحيح .

818. Ya`ish bin Tikhfah Al-Ghifari (May Allah be pleased with him) reported: My father said: I was lying down on my belly in the mosque when someone shook me with his foot and said, "Lying down this way is disapproved by Allah." I looked up and saw that it was Messenger of Allah (PBUH).
[Abu Dawud].
Commentary: To sleep in prone position is extremely repugnant and Messenger of Allah (PBUH) has forbidden it.

819وعن أبي هريرة رضي الله عنه عن رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « مَنْ قعَدَ مَقْعَداً لَمْ يَذْكُر الله تعالى فِيهِ كَانَتْ عَلَيهِ مِنَ الله تعالى ترةٌ ، وَمَن اضطَجَعَ مُضْطجَعاً لاَيَذْكُرُ الله تعالى فِيهِ كَانَتْ عَلَيه مِن اللهِ ترةٌ » رواه أبو داود بإسنادِ حسن . « التِّرةُ » بكسر التاء

819. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Whoever sits in a place where he does not remember Allah (SWT), he will suffer loss and incur displeasure of Allah; and whoever lies down (to sleep) in a place where he does not remember Allah, he will suffer sorrow and incur displeasure of Allah."
[Abu Dawud].
Commentary: In the light of this Hadith, remembrance of Allah is commendable everywhere. Indifference to it doubtless incurs Divine wrath.

Chapter 128

باب جواز الاستلقاء على القفا

Manners of Lying down on one's back and placing one leg upon the Other

820 عن عبدِ الله بن يزيد رضي الله عنه أنه رأى رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم مُستَلقِيا في المسَجْدِ وَاضعاً إحْدَى رجْلَيْهِ عَلى الأُخْرىَ متفق عليه .

820. `Abdullah bin Zaid (May Allah be pleased with them) reported: I saw Messenger of Allah (PBUH) lying down on his back in the mosque, placing one leg on the other.
[Al-Bukhari and Muslim].

821 وعن جابِر بن سمرة رضي الله عنه قال : « كان النبي صَلّى اللهُ عَلَيْهِ وسَلَّم إذا صَلَّى الْفَجرَ تَربَّعَ في مَجْلِسِهِ حتَّى تَطْلُعَ الشَّمسُ حَسنْاء » حديث صحيح ، رواه أبو داود وغيره بأسانيد صحيحة.

821. Jabir bin Samurah (May Allah be pleased with him) reported: After the Fajr (dawn) prayer the Prophet (PBUH) used to sit crossed legged in the same place in which he had prayed till the sun shone brightly.
[Abu Dawud].
Commentary: This Hadith tells us that it is commendable to stay in the mosque after offering Fajr prayer with the congregation until sunrise. It also commends sitting cross-legged.

822 وعنْ ابن عمر رضي الله عنهما قال : رأيت رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم بفناء الكَعْبة مُحْتَبياً بيَدَيْهِ هكَذَا ، ووَصفَ بيَدِيه الاحْتِباء، و َهُوَ القُرفُصاء رواه البخاري.

822. Ibn `Umar (May Allah be pleased with them) reported: I saw Messenger of Allah (PBUH) sitting in the compound of the Holy Ka`bah, with the thighs against the stomach and arms around his legs.
[Al-Bukhari].

823 وعن قيْلَة بنْت مَخْرمَة رضي الله عنها قالت : رأيتُ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم وهو قاعِدٌ القُرفُصاءَ فلما رأيتُ رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم المُتَخَشِّعَ في الجِلْسةِ أرْعِدتُ مِنَ الفرَقَ . رواه أبو داود ، والترمذي.

823. Qailah bint Makhramah (May Allah be pleased with her) reported: I saw the Prophet (PBUH) seated with his arms enfolding his legs; and when I saw him in such a state of humble guise I trembled with fear due to the awe (he showed in that posture).
[At-Tirmidhi].

824وعن الشَّديد بن سُوَيْدٍ رضي الله عنه قال : مر بي رسولُ الله صَلّى اللهُ عَلَيْهِ وسَلَّم وَأنا جَالس هكذا ، وَقدْ وَضعَتُ يَدي اليُسْرَى خَلْفَ ظَهْري وَاتَّكأتُ عَلَى إلْيَة يَدِي فقال : أتَقْعُدُ قِعْدَة المَغضُوبِ عَليهِمْ ، رواه أبو داود بإسناد صحيحٍ.

824. Ash-Sharid bin Suwaid (May Allah be pleased with him) reported: Messenger of Allah (PBUH) passed by me when I was sitting with my left hand behind my back and leaning on my palm. On seeing me in this posture he said, "Do you sit like those upon whom the Wrath of Allah has descended?"
[Abu Dawud].
Commentary: The Jews and Christians are the people upon whom came the Wrath of Allah. Muslims have been stopped from copying their example. But unfortunately they now take a pride in imitating them in every matter and think it necessary for worldly progress.

Chapter 129

باب في آداب المجلس والجليس

Etiquette of Attending company and sitting with Companions

825 عن ابن عمر رضي الله عنهما قال : قال رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم « لايُقِيمَنَّ أحَدُكُمْ رَجُلاً مِنْ مَجْلسهِ ثم يَجْلسُ فِيه ولكِنْ تَوسَعُّوا وتَفَسَّحوا » وكَان ابنُ عُمَرَ إذا قامَ لَهُ رَجُلٌ مِنْ مجْلِسه لَمْ يَجلِسْ فِيه . متفق عليه .

825. Ibn `Umar (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "Do not ask someone to give up his seat in order to take it, but make accommodation wide and sit at ease." It was Ibn `Umar's habit that if a person left his seat for him, he would not take it.
[Al-Bukhari and Muslim].
Commentary: Herein, we are told that the space of meeting should be wide enough to accommodate every participant. None should feel the space problem. Good manners disallow a newcomer to get a seat vacated for himself by force, no matter if the occupant is an inferior. Yet, there is nothing undesirable if the latter willingly vacates the seat for a superior. Ibn `Umar (May Allah be pleased with them) would never agree to availing even a willing offer in this respect. Obviously extreme Taqwa (fear of Allah) and moral scruples lay behind his reluctance to take the place of somebody else. Yet, there are a few exceptions in this regard. For example, if somebody sits in the chair of his teacher, he may be asked to leave it. Also if a man has fixed place in the market to sell his goods, another person will not be justified in occupying it forcibly.

826 وعن أبي هريرة رضي الله عنه أن رسول لله صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « إذا قامَ أحَدُكُمْ من مَجْلسٍ ثُمَّ رَجَعَ إلَيْهِ فَهُوَ أحَقُّ به » رواه مسلم .

826. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "If someone leaves his seat (for one reason or another) and returns to it, he is better entitled to it."
[Muslim].

827 وعن جابر بن سَمُرَةَ رضي اللَّه عنهما قال : « كُنَّا إذَا أتَيْنَا النبي صَلّى اللهُ عَلَيْهِ وسَلَّم جَلَسَ أحَدُنَا حَيْثُ يَنْتَهي » . رواه أبو داود . والترمذي وقال : حديث حسن .

827. Jabir bin Samurah (May Allah be pleased with them) reported: Whenever we came to the gathering of the Prophet, we would sit down at the end (of the assembly).
[Abu Dawud].
Commentary: This Hadith throws light on social etiquette. Suppose, if somebody comes to participate in a meeting, he should not behave in a rustic manner by crossing over the heads of the sitting people. Nor should he attempt to forcibly put himself in the place of another person.

828 وعن أبي عبدِ الله سَلْمان الفارسي رضي الله عنه قال : قال رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم :« لا يَغْتَسِلُ رَجُلٌ يَوْمَ الجُمُعة وَيَتَطَهّرُ ما اسْتَطاعَ مِنْ طُهر وَيدَّهنُ مِنْ دُهْنِهِ أوْ يَمسُّ مِنْ طيب بَيْته ثُمَّ يَخْرُجُ فلاَ يُفَرِّقُ بَيْنَ اثنينْ ثُمَّ يُصَلّي ما كُتِبَ لهُ ثُمَّ يُنْصِتُ إذا تَكَلَّمَ الإمامُ إلا غُفِرَ لهُ ما بَيْنَهُ وَبَيْن الجمُعَةِ الأُخْرَى » رواه البخاري .

828. Salman Al-Farisi (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "If a man takes a bath on Friday, purifies himself thoroughly, uses oil and perfume which is available in the house, sets forth for the mosque, does not (forcibly) sit between two persons, offers the prayer that is prescribed for him and listens to the Imam silently, his sins between this Friday and the previous Friday will be forgiven."
[Al-Bukhari].
Commentary: This Hadith highlights eight points. First, to take a bath on Friday is a matter of commendation. Some say this bath is commendable, while others think it is necessary. Second, one should take it in the morning or before going to the mosque to offer prayer. Third, on this occasion the use of perfume or hair-cream is preferable. Fourth, there is a mention of good manners. Instead of crossing over the heads of worshippers, one should try to

locate an open space and sit there. To thrust oneself between two sitting persons looks awkward. Fifth, entry into the mosque should be followed by the performance of two Rak`ah prayer, even if the Imam is delivering Khutbah (religious talk). Sixth, an attempt should be made to offer voluntary prayer before the Khutbah. Seventh, complete silence should be observed during the Khutbah to the point that one is not allowed to say to the other person: "Keep silent," if one does not want to loose reward. Eighth, if a man offers his Friday prayer by observing the said conditions and prerequisites, his week-long sins will be forgiven by Allah. But these are exclusively minor sins including failure in doing one's duty to Allah. As regards major sins, the sinner will not be forgiven by Allah unless he sincerely repents from the sins. Similarly, a man's failure to do his duties towards his fellow-Muslim brothers or sisters, in case he has wronged them in anyway, will not be pardoned unless he is forgiven by them.

829 وعن عمرو بن شُعَيْب عن أبيه عن جده رضي الله عنه أن رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم قال: « لايحلُّ لِرجُل أن يُفرِّقَ بَيْنَ اثنيْن إلا بإذْنهمَا » رواه أبو داود، والترمذي وقال : حديث حسن .
وفي رواية لأبي داود : « لايَجلِسُ بَيْنَ رَجُليْن إلا بإذْنِهمَا ».

829. `Amr bin Shu`aib on the authority of his father and grandfather reported: Messenger of Allah (PBUH) said, "It is not permissible for a person to sit between two people without their permission."
[At-Tirmidhi].
Commentary: This Hadith tells us that a man is forbidden to push himself between two sitting persons unless they themselves allow him to do that.

830 وعن حذيفة بن اليمان رضي الله عنه أن رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم لَعَنَ مَنْ جَلَسَ وَسَطَ الحَلْقَةَ . رواه أبو داود بإسناد حسن .
وروى الترمذي عن أبي مِجْلَزٍ أن رَجُلاً قعَدَ وَسَط حَلقة فقال حُذَيْفةُ : مُلْعُونٌ عُلَى لِسَانِ مُحَمَّدٍ صَلّى اللهُ عَلَيْهِ وسَلَّم أوْ لَعَنَ اللهُ عَلَى لِسَانِ محمَدٍ صَلّى اللهُ عَلَيْهِ وسَلَّم مَنْ جَلَسَ وَسَطَ الْحَلْقَةِ. قال الترمذي : حديث حسن صحيح .
(ضعيف) . [فيه انقطاع ، أبو مجلز واسمه لاحق بن حميد لم يسمع من حذيفة] .

830. Hudhaifah bin Al-Yaman (May Allah be pleased with him) reported: Whosoever takes seat in the midst of an assembly has been cursed by Messenger of Allah (PBUH) The Messenger of Allah curses the one who sits in the middle of people's circle.
[Abu Dawud].
Commentary: Herein, we are also told that a man must not push himself into the circles of some sitting people as this shows no consideration for their feelings. A Muslim should not intrude on other people's personal affairs.

831 وعن أبي سعيد الخدريِّ رضي الله عنه قال سمعت رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم يقول « خَيْرُ الْمَجَالِسِ أوْسَعُهَا » رواه أبو داود بإسناد صحيح على شرطِ البخاري .

831. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: I heard Messenger of Allah (PBUH) saying "The best assemblies are those in which people make room for one another."
[Abu Dawud].
Commentary: This Hadith tells us that the closely-sitting people have a feeling of narrowness and suffocation. On the other hand, in a well-spaced meeting, one has a feeling of relief and comfort. The Hadith urges us to spread out in assemblies and make room for one another to the comfort of everyone.

832 وعن أبي هريرة رضي الله عنه قال : قال رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم : « مَنْ جَلَسَ في مَجْلس فكثُرَ فيهِ لَغطُهُ فقال قبْلَ أنْ يَقُومَ منْ مجلسه ذلك : سبْحانكَ اللَّهُمّ وبحَمْدكَ أشْهدُ أنْ لا إله إلا أنْتَ أسْتغْفِركَ وَأتُوبُ إليْك : إلا غُفِرَ لَهُ ما كانَ في مجلسه ذلكَ » رواه الترمذي وقال : حديث حسن صحيح .

832. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Whoever sits in a gathering and indulges in useless talk and before getting up supplicates: `Subhanaka Allahumma wa bihamdika, ash-hadu an la ilaha illa Anta, astaghfiruka wa atubu ilaika (O Allah, You are free from every imperfection; praise be to You. I testify that there is no true god except You; I ask Your Pardon and turn to You in repentance),' he will be forgiven for (the sins he may have intentionally or unintentionally committed) in that assembly."
[At-Tirmidhi].
Commentary: A senseless, boisterous talk, not related to the life to come, is unprofitable and warrants deprecation. But since it is a small sin, it may be pardoned if one sincerely repents of it. Yet, it cannot be classified under the

head of major sins and human-right violations which are unpardonable. Scholars unanimously agree that those sins which can be forgiven upon sincerely reciting the above-mentioned supplication are minor sins which relate to the violation of Allah's Rights, as evidenced by other Ahadith.

833 وعن أبي بَرْزَةَ رضي الله عنه قال : كان رسول صلّى اللهُ عَلَيْهِ وسلَّم يقولُ بآخرة إذا أرادَ أنْ يقُومَ مِنَ الْمَجلس « سُبْحَانَكَ اللّهُمَّ وبحَمْدكَ أشْهدُ أنْ لا إلهَ إلا أنْتَ أستَغْفِرُكَ وأتُوبُ إلَيْكَ » فقال رَجُلٌ يارسول الله إنّكَ لَتَقُولُ قولاً ماكُنْتَ تَقُولُهُ فِيمَا مَضَى ؟ قال : «ذلكَ كفَّارَةٌ لِما يَكُونُ في الْمجْلِس » رواه أبو داود ، ورواه الحاكم أبو عبد الله في المستدرك من رواية عائشة رضي الله عنها وقال : صحيح الإسناد .

833. Abu Barzah (May Allah be pleased with him) reported: Towards the end of his life, Messenger of Allah (PBUH) would supplicate before leaving an assembly thus: "Subhanaka Allahumma wa bihamdika, ash-hadu an la ilaha illa Anta, astaghfiruka wa atubu ilaika (O Allah, You are free from every imperfection; all praise is for You. I testify that there is no true god except You, I ask Your forgiveness and turn to You in repentance)." A man once said to him: "O Messenger of Allah! You have spoken such words as you have never uttered before." He said, "It is an expiation of that which goes on in the assembly."
[Abu Dawud].
Commentary: Messenger of Allah (PBUH) would recite this supplication at the end of every assembly to teach his Ummah how to gain more rewards and to beseech Allah to forgive the lapses which they might have inadvertently committed during the course of a general conversation. There is no indication in the Hadith that he himself used to engage in idle talk while he was with his Companions.

834 وعن ابن عمر رضي الله عنهما قال : قلّمَا كان رسول الله صلّى اللهُ عَلَيْهِ وسلَّم يقوم من مَجْلس حتى يَدعُوَ بهؤلاَءِ الدّعوَاتِ « اَللّهمَّ اقسِم لنَا مِنْ خَشْيَتِكَ ما تحُولُ به بَيْنَنَا وبيَنَ مَعْصِيَتِك، ومن طاعَتِكَ ماتُبَلِّغُنَا به جَنَّتَكَ، ومِنَ ألْيقِين ماتُهوِّنُ به علَيْنا مَصَائِبَ الدُّنيَا . اَللّهُمَّ مَتِّعْنَا بأسْمَاعِنا، وأبْصَارنا، وقُوّتِنا ما أحيَيْتَنَا ، واجْعَلْهُ الوَارِثَ منّا ، واجعَل ثأرَنَا علَى مَنْ ظَلَمَنَا، وانْصُرْنا علَى مَنْ عادَانَا ، ولاَ تَجْعلْ مُصِيبَتَنا في دِينَنا ، ولاَ تَجْعلِ الدُّنْيَا أكبَرَ همِّنا ولا مبلغ عِلْمِنا ، ولاَ تُسلّطْ عَلَيْنَا مَنْ لا يَرْحَمُنَا » رواه الترمذي وقال حديث حسن .

834. Ibn `Umar (May Allah be pleased with them) reported: Messenger of Allah (PBUH) seldom left a gathering without supplicating in these terms: "Allahumma-qsim lana min khashyatika ma tahulu bihi bainana wa baina ma`sika, wa min ta`atika ma tuballighuna bihi jannataka, wa minal-yaqini ma tuhawwinu `alaina masa-'ibad-dunya. Allahumma matti`na biasma`ina, wa absarina, wa quwwatina ma ahyaitana, waj`alhul-waritha minna, waj`al tharana `ala man zalamana, wansurna `ala man `adana, wa la taj`al musibatana fi dinina, wa la taj`alid-dunya akbara hammina, wa la mablagha `ilmina, wa la tusallit `alaina man-la yarhamuna, (O Allah, apportion to us such fear as should serve as a barrier between us and acts of disobedience; and such obedience as will take us to Your Jannah; and such as will make easy for us to bear in the calamities of this world. O Allah! let us enjoy our hearing, our sight and our power as long as You keep us alive and make our heirs from our own offspring, and make our revenge restricted to those who oppress us, and support us against those who are hostile to us let no misfortune afflict our Deen; let not worldly affairs be our principal concern, or the ultimate limit of our knowledge, and let not those rule over us who do not show mercy to us)."
[At-Tirmidhi].
Commentary: This Hadith reveals a prayer through which we may be able to reach all that which is good in this world as well as in the Hereafter.

835 وعن أبي هريرة رضي الله عنه قال : قال رسول صلّى اللهُ عَلَيْهِ وسلَّم « مَا مِنْ قوْمٍ يَقومونَ منْ مَجْلسٍ لا يَذكُرُونَ الله تعالى فيه إلا قاموا عَنْ مِثْلِ جيفةِ حِمَارٍ وكانَ لَهُمْ حَسْرَةً » رواه أبو داود بإسناد صحيح .

835. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Those people who leave a gathering in which they have not remembered Allah, will conclude it as if it has foul odour similar to that of a rotten carcass of a donkey. And it will be a cause of grief to them."
[Abu Dawud].
Commentary: Messenger of Allah (PBUH) has warned us against refraining from the remembrance of Allah because most of the heart diseases are caused by this indifference, and because most of the sins are committed as a result of this indifference.

836 وعنه عن النبي صلّى اللهُ عَلَيْهِ وسلَّم قال : « مَا جَلَسَ قومٌ مَجْلِساً لم يَذْكرُوا الله تَعَالى فيه ولَم يُصَلُّوا على نَبِيِّهِم فيه إلاَّ كانَ عَلَيْهمْ تِرةٌ ، فإنْ شاءَ عَذَّبَهُم ، وإنْ شَاءَ غَفَرَ لَهُم » رواه الترمذي وقال حديث حسن .

836. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Whenever a group of people sit in a gathering in which they do not remember Allah the Exalted, nor supplicate to elevate the rank of their Prophet, such a gathering will be a cause of grief to them. If Allah wills, He will punish them, and if He wills He will forgive them."
[At-Tirmidhi].
Commentary: Any meeting where Allah (SWT) is not glorified and praised and His blessings are not invoked to elevate the rank of His Prophet (PBUH), will cause grief and punishment to the participants in the Hereafter.

837وعنه عن رسول الله صلّى اللهُ عَلَيْهِ وسلَّم « مَنْ قعَدَ مَقْعَداً لم يَذْكُرِ الله تعالى فِيهِ كَانَت عليه مِنَ الله ترَة، وَمَن اضطجَعَ مُضْطجَعاً لايَذْكرُ الله تعالى فيه كَانتْ عَلَيْه مِنَ الله تِرَةٌ » رواه أبو داود . وقد سبق قريبا ، وشَرَحْنَا « التِّرَةَ » فِيهِ

837. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "If anyone sits in a gathering where he does not remember Allah, he will bring grief upon himself (on the Day of Resurrection), and he who lies down in a place where he does not remember Allah, will bring grief upon himself (on the Day of Resurrection)."
[Abu Dawud].
Commentary: To sum up what has gone in the Ahadith of this chapter, man should remember Allah on all occasions. This will establish and cement his bond with Allah, keeping heedlessness away from his heart and mind. It is heedlessness which prompts man to transgress Divine rules and limits, whereas the remembrance of Allah prevents him from indulging in backbiting and passing slanderous remarks against people in their absence or reproaching and belittling someone at a meeting. Unfortunately, such petty and negative out-pourings are relished at chat sessions in our society. This generates grudge, illwill and hostility in hearts and splits up social cohesion and Islamic solidarity. Every Muslim should, therefore, take care to avoid such gatherings.

Chapter 130

باب الرؤيا وما يتعلق بها

Visions in Dream and matters relating to them

Allah, the Exalted, says:
"And among His Signs is your sleep by night and by day." (30:23)

838 وعن أبي هريرة رضي الله عنه قال : سمعت رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم يقول : « لم يَبْقَ مِنَ النُّبُوَّةِ إلا المبَشِّراتُ » قالوا : وَمَا المُبَشِّراتُ ؟ قال : « الرُّؤْيَا الصَّالِحةُ » رواه البخاري .

838. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "All that is left from Prophethood is the glad tidings." He was asked what the glad tidings were, and he said, "The good dream." [Al-Bukhari].

Commentary: Dreams are both pleasant and unpleasant or nightmarish. Sometimes a dream is based on truth and foreshadows a coming event. The significance of such a dream is realised at a moment when our vision flows into a real occurrence. Coming to the meaning of this Hadith, since the institution of Prophethood is abolished, Revelation too cannot descend upon anybody. Yet, one Prophetic vestige still exists and that means a prophetic dream about some future event. It may be with a good or bad omen, though this Hadith brings into focus dreams with good tidings alone.

839 وعنه أن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « إذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمؤْمِن تَكذبُ ، وَرُؤْيَا المُؤْمِنِ جُزْءٌ منْ ستَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبوَّةِ » متفق عليه . وفي رواية: « أَصْدَقُكُمْ رُؤْيَا: أَصْدُقُكُم حَديثاً . «

839. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "When the time draws near (i.e., near the end of the world), the dream of a believer can hardly be false; and the dream of a believer represents one part from forty-six parts of Prophethood."
[Al-Bukhari and Muslim].
One narration says: Messenger of Allah (PBUH) said, "The most truthful of you in their speech are those who see the truest visions."

Commentary: According to the saying of Messenger of Allah (PBUH), in the last phase of this world, true believers will see dreams in which Allah will show them certain facts. Al-Muhallab said: The visions of the Prophets are true and those of the believers are mostly true because Satan does not overtake their hearts. As for the dreams of the disbelievers and the disobedient Muslims, they are mostly untrue because Satan has overtaken their hearts.

840 وعنه قال : قال رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم : « مَنْ رآني في المنَام فسَيَرَاني في اليَقظَةِ أوْ كأنَّمَا رآني في اليَقظةِ لايَتَمثَّلُ الشَّيْطانُ بي » . متفق عليه .

840. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "He who sees me in his dream will see me in his wakefulness (or he (PBUH) may have said it is as though he has seen me in a state of wakefulness), for Satan does not appear in my form."
[Al-Bukhari and Muslim].

Commentary: Two things are reported in this Hadith. The narrator forgets which of the two has been uttered by Messenger of Allah (PBUH). If it is the first, it means that a believer who saw Messenger of Allah (PBUH) in a dream would also see him on the Day of Resurrection. In a sense it verifies the veracity of the believer. In the case of the second, the sense is clear. Yet, Satan may also appear in a believer's dream under a saintly guise and put him into delusion that he has seen Messenger of Allah (PBUH). Every Muslim, therefore, is required to know the identity and features of Messenger of Allah (PBUH) so that Satan may not deceive him.

841 وعن أبي سعيد الخدريِّ رضي الله عنه أنه سمع النبي صَلّى اللهُ عَلَيْهِ وسَلَّم يقول : « إذا رَأى أحدُكُم رُؤْيَا يُحبُّهَا فإنَّما هي من الله تعالى فليَحْمَدِ الله عَلَيهَا وَلْيُحدِّثْ بها وفي رواية : فلا يُحدِّثْ بِهَا إلا مَنْ يُحِبُّ وَإذا رأى غيْرَ ذلك مما يَكرَهُ فإنَّمـا هي منَ الشَّيْطانِ فلْيَسْتَعِذْ منْ شرِّهَا وَلا يَذْكرها لأحد فإنها لا تضُرُّه » متفق عليه .

841. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: I heard the Prophet (PBUH) saying, "When one of you sees a dream that he likes, then it is from Allah. He should praise Allah for it and relate it to (others)." Another narration adds: Messenger of Allah(PBUH) said, "He should not report it except to those whom he loves. And if he sees one which he dislikes, then it is from the Satan. He should seek refuge in Allah against its evil and should not mention it to anyone. Then it will not harm him."
[Al-Bukhari and Muslim].
Commentary: There are clear instructions from Messenger of Allah (PBUH) about both good and bad dreams. A good dream means a good news sent by Allah to a person who has seen it. It should be related only to those who are close to his heart and not to such people who may start nourishing malice against him like the brothers of Prophet Yusuf (Joseph). A bad dream should be attributed to Satan and not be described to others because it often causes one to be pessimistic and it may be taken as a bad omen, which is not allowed in Islam. Rather, a man should seek Allah's Refuge against its evil. And if he puts faith in Allah, no harm will come to him.

842 وعن أبي قتادة رضي الله عنه قال : قال النبي صلّى اللهُ عَلَيْهِ وسلَّم : « الرّؤيا الصَّالَحِةُ وفي رواية الرُّؤيَا الحَسَنَةُ منَ الله ، والحُلم مِنَ الشَّيْطان ، فمَن رَأى شَيْئاً يكرهُهُ فلْيَنْفُثْ عَن شِمَاله ثلاثاً ، ولْيَتَعَوَّذْ مِنَ الشَّيْطان فإنَّها لا تَضُرُّهُ » متفق عليه . « النَّفثُ » نَفخٌ لطيفٌ لاريقَ مَعَهُ.

842. Abu Qatadah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "A good vision (dream) is from Allah and a bad dream is from the Satan. He who sees something in a dream that he dislikes, should blow thrice on his left, must seek Allah's Refuge from the evil of the Satan (i.e., by saying: A`udhu billahi minash-Shaitanir-Rajim). Then it will not harm him."
[Al-Bukhari and Muslim].
Commentary: As mentioned in the preceding Hadith, there are good dreams and bad dreams. This Hadith shows us what to do in order to avoid the evil of Satan who cannot harm anyone except by Allah's leave.

843 وعن جابر رضي الله عنه عن رسول الله صلّى اللهُ عَلَيْهِ وسلَّم قال : « إذَا رَأى أحَدُكُم الرُّؤيا يَكْرَهُها فلْيبصُقْ عَن يَسَارِهِ ثلاَثاً ، وْليَسْتَعِذْ بالله مِنَ الشَّيطَانِ ثلاثاَ ، وليَتَحولَّ عَنْ جَنْبِهِ الذي كان عليه » رواه مسلم .

843. Jabir (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "When one of you sees a bad dream let him blow three times on his left, seek refuge in Allah from the Satan three times (i.e., by saying: A`udhu billahi minash-Shaitanir-Rajim) and change the side on which he was lying."
[Muslim].
Commentary: This Hadith makes an addition to the preceding ones, that is, on seeing a bad dream, one should change his side. If he is lying on his right side, he should turn to the left, and vice versa. By this precaution Allah will turn a bad dream into a good one by His leave.

844 وعن أبي الأسقع واثلة بن الأسقع رضي الله عنه قال : قال رسول الله صلّى اللهُ عَلَيْهِ وسلَّم : « إنَّ من أعظم الفِرى أن يَدَّعِي الرَّجُلُ إلى غَيْرِ أبيه ، أوْ يُري عَيْنهُ مَالم ترَ ، أوْ يقولَ على رسول الله صلّى اللهُ عَلَيْهِ وسلَّم مَا لَمْ يَقُلْ » رواه البخاري .

844. Wathilah bin Al-Asqa` (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Of the worst lies are: to claim a false father, or to pretend to have seen what one has not seen (tell a false dream), or to attribute to the Messenger of Allah (PBUH) what he has not said."
[Al-Bukhari].
Commentary: To disown one's father and attribute fatherhood to somebody else is a major sin, because apart from causing doubts and confusion in people's minds about one's blood, descent and character, this will give rise to social, moral and psychological problems as well. And of the same serious nature is the case where fabricated sayings and acts are attributed to the Messenger of Allah (PBUH). Unfortunately, some unwary `Ulama', particularly the story-telling preachers, frequently indulge in uttering fabricated Ahadith. The warning equally holds good in case a man narrates a Hadith of a weak chain of transmission without pointing to its category. One should, therefore, refrain from recounting all Ahadith of such a category.
There are always some so-called `Ulama', ambitious of social distinction and fame, who have made tall claims on the basis of their dreams. They are audacious enough to claim that they unceremoniously see the Prophet (PBUH) and receive instructions from him. There also exist certain misguided people who justify their fantastic views on the basis of their dreams and repudiate the rightly-established beliefs and precepts. All this is baseless and nonsensical.

Dreams cannot be made the touchstone of verifying what is lawful or unlawful, or what is true or untrue. What we need indeed are the tangible arguments of the Shari`ah.

Book Five: The book of Greetings

كتاب السلام

Chapter 131

باب فضل السلام والأمر بإفشائه

Excellence of Promoting Greetings

Allah, the Exalted, says:
"O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them." (24:27)
"But when you enter the houses, greet one another with a greeting from Allah (i.e., say: As-Salamu `alaikum - peace be on you), blessed and good." (24:61)
"When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally." (4:86)
"Has the story reached you, of the honoured guests [three angels; Jibril (Gabriel) along with another two] of Ibrahim (Abraham)? When they came in to him, and said, `Salam (peace be upon you)!' He answered: `Salam (peace be upon you).'" (51:24,25)

845 وعن عبد الله بن عمرو بن العاص رضي الله عنهما أن رجلا سأل رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم أيُّ الإسلام خَيْرٌ ؟ قال « تُطعم الطّعَامَ ، وَتَقْرأُ السَّلَام عَلَىَ مَنْ عَرفْتَ وَمَنْ لَمْ تَعْرِفْ » . متفق عليه .

845. Abdullah bin `Amr bin Al-`as (May Allah be pleased with them) reported: A man asked the Messenger of Allah (PBUH): "Which act in Islam is the best?" He (PBUH) replied, "To give food, and to greet everyone, whether you know or you do not."
[Al-Bukhari and Muslim].
Commentary: Feeding poor and destitute is an act of goodness, and so is fulfilling the needs of the indigent. Greeting everybody (saying `As-Salamu `Alaikum'), whether an acquaintance or a stranger, is a good manner too. Both of these acts generate mutual love and remove hatred and ill will from hearts. All other forms of greetings do not no substitute for Islamic greeting.

846 وعن أبي هريرة رضي الله عنه عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال « لما خَلَقَ الله آدم صَلّى اللهُ عَلَيْهِ وسَلَّم قال : اذْهَبْ فَسَلِّمْ عَلَى أولئِكَ نَفَرٍ مِنَ المَلَائكة جُلُوسٌ فاسْتَمِعْ ايُحَيُّونَكَ فَإنَّها تَحيَّتُكَ وَتَحيَّةُ ذُرِّيَّتِك. فقال : السَّلام عَلَيْكُمْ، فقالوا : السَّلامُ عَلَيْكَ وَرَحْمَةُ الله ، فزادُوهُ : وَرَحْمَةُ الله » متفق عليه .

846. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "When Allah created Adam (PBUH), He said to him: `Go and greet that company of angels who are sitting there - and then listen to what they are going to say in reply to your greetings because that will be your greeting and your off-spring's.' Adam (PBUH) said to the angels: `As-Salamu `Alaikum (may you be safe from evil).' They replied: `As-Salamu `Alaikum wa Rahmatullah (may you be safe from evil, and Mercy of Allah be upon you).' Thus adding in reply to him: `wa Rahmatullah (and Mercy of Allah)' to his greeting."
[Al-Bukhari and Muslim].
Commentary: The Islamic form of greeting - As-Salamu `Alaikum (may you be safe from evil) - has been in existence since the days of Prophet Adam. According to some Ahadith, it is better to add in response: wa Rahmatullahi wa Barakatuhu (and the Mercy and Blessings of Allah).

847 وعن أبي عُمارة البراء بن عازبٍ رضي الله عنهما قال : أمرنا رسولُ الله صَلّى اللهُ عَلَيْهِ وسَلَّم بسَبعٍ : «بِعيَادَةِ المَريض . واتِّباع الجَنائز ، وَتَشْميت العَاطس ، ونصر الضَّعِيف ، وَعَوْنِ المظلوم، وإفْشاءِ السَّلام ، وإبرار المقسم » متفق عليه ، هذا لفظ إحدى روايات البخاري .

847. Al-Bara' bin `Azib (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) commanded us to do seven things: to visit the sick, to follow the funeral (of a dead believer), to invoke the Mercy of Allah upon one who sneezes (i.e., by saying to him: Yarhamuk-Allah), to support the weak, to help the oppressed, to promote the greeting of `As-Salamu `Alaikum', and to help those who swear to do something to keep their oaths.
[Al-Bukhari and Muslim].
Commentary: Muslims have obligations towards one another. The fulfillment of this social responsibility creates among them mutual love, a sense of cohesion and feelings of respect for one another.

848 وعن أبي هريرة رضي الله عنه قال : قال رسول الله صَلّى اللهُ عَلَيْهِ وسَلّم « لا تَدْخُلُوا الجَنَّة حَتَّى تُؤْمِنُوا وَلا تُؤمِنوا حتى تحابُّوا ، أوَلا أدُلُّكُمْ عَلَى شَئٍ إذا فعَلْتُمُوهُ تَحابَبْتُم ؟ أفْشُوا السَّلام بَيْنَكُم » رواه مسلم .

848. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "By Him in Whose Hand is my life! You will not enter Jannah until you believe, and you will not believe until you love one another. Shall I inform you of something which, if you do, you will love one another? Promote greetings amongst yourselves."
[Muslim].
Commentary: Iman is a prerequisite for entry to Jannah. Whereas mutual love among Muslims is complementary to it, and this quality can only be attained by giving a social character to the Islamic form of greeting, that is to say, `As-Salamu `Alaikum.'

849 وعن أبي يوسف عبد الله بن سلام رضي الله عنه قال : سمعت رسول الله صَلّى اللهُ عَلَيْهِ وسَلّم يقول « يَا أيُّهَا النّاسُ أفْشُوا السَّلام ، وَأطعِمُوا الطّعَامَ، وَصِلُوا الأرحامَ ، وَصَلُّوا والنَّاس نيامٌ ، تَدْخُلوا الجَنَّةَ بسلام » رواه الترمذي وقال : حديث حسن صحيح .

849. `Abdullah bin Salam (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying, "O people, exchange greetings of peace (i.e., say: As-Salamu `Alaikum to one another), feed people, strengthen the ties of kinship, and be in prayer when others are asleep, you will enter Jannah in peace."
[At-Tirmidhi].
Commentary: All these habits and practices are indispensable to a believer because each one of them leads to Jannah with the first people to enter it without being punished in Hell first.

850وعن الطفيل بن أبي بن كعب أنه كان يأتي عبد الله بن عمر فيغدو مَعَهُ إلى صاحب بيعَة وَلا مسْكين وَلا أحد إلا سَلّم عليه ، قال الطُّفيلُ : فَجِئْتُ عبد الله بنَ عُمرَ يَوْماً فاستَتْبعني إلى السُّوق فقُلْت لَهُ : ماتَصْنَعُ بالسوق وأنْتَ لا تَقِفُ عَلى البَيْع وَلا تَسْألُ عَن السلع وَلا تَسُومُ بها وَلا تَجلسُ في مجالس السّوق ؟ وأقولُ اجْلِسْ بنا ههُنا نَتَحدَّث ، فقال يا أبا بُطن. وَكانَ الطُّفيلُ ذا بَطْن إنَّما نَغْدو منْ أجْل السَّلام نُسَلِّمُ عَلَى مَنْ لَقِيناهُ ، رواه مالك في الموطّإ بإسناد صحيح .

850. At-Tufail bin Ubayy bin Ka`b (May Allah be pleased with him) reported: I used to visit `Abdullah bin `Umar (May Allah be pleased with them) in the morning and accompany him to the market. `Abdullah offered greetings of peace to every one he met on the way, be they sellers of petty goods, traders or poor people. One day when I came to him, he asked me to accompany him to the market. I said to him: "What is the point of your going to the market when you do not sell, nor ask about articles, nor offer a price for them, nor sit down with any company of people. Let us sit down here and talk." He replied: "O Abu Batn (belly)! (Tufail had a large belly), we go to the market to greet everyone we meet."
[Malik].
Commentary: This Hadith highlights `Abdullah bin `Umar's passion for promoting Salam which is a practice of Sunnah. Secondly, we can call a person by his epithetic name provided he is not offended by it.

Chapter 132

باب كيفية السلام

Words to be used for offering Greetings

It is recommended for the one offering greetings to say: `As-Salamu Alaikum wa Rahmatullahi wa Barakatuhu'. The reply is `Wa `Alaikum us-Salamu wa Rahmatullahi wa Barakatuhu.'

851 عن عِمران بن حصين رضي الله عنهما قال : جاءَ رجُل إلى النبي صلّى اللهُ عَلَيْهِ وسلَّم فقال : السَّلامُ عَليكُم ، فَرَدّ عَلَيْهِ ثم جَلَسَ ، فقال النبي صلّى اللهُ عَلَيْهِ وسلَّم : «عَشْرٌ» ثم جَاءَ آخَرُ فقالَ : السَّلامُ عَليكُم وَرَحْمَةُ الله ، فَرَدّ عليهِ فَجَلَسَ ، فقال : «عِشْرون » ، ثم جَاءَ آخَرُ فقالَ : السَّلامُ عَليكُم وَرَحْمَةُ الله وَبَرَكَاتُهُ ، فَرَدّ عليهِ فَجَلَسَ ، فقال : « ثلاثُونَ » . رواه أبو داود والترمذي وقال : حديث حسن .

851. `Imran bin Husain (May Allah be pleased with them) reported: A man came to the Prophet (PBUH) and said: "As-Salamu `Alaikum (may you be safe from evil). Messenger of Allah (PBUH) responded to his greeting and the man sat down. The Prophet (PBUH) said, "Ten (meaning the man had earned the merit of ten good acts)." Another one came and said: "As-Salamu `Alaikum wa Rahmatullah (may you be safe from evil, and Mercy of Allah be upon you)." Messenger of Allah (PBUH) responded to his greeting and the man sat down. Messenger of Allah (PBUH) said, "Twenty." A third one came and said: "As-Salamu `Alaikum wa Rahmatullahi wa Barakatuhu (may you be safe from evil, and the Mercy of Allah and His Blessings be upon you)." Messenger of Allah (PBUH) responded to his greeting and the man sat down. Messenger of Allah (PBUH) said, "Thirty."
[Abu Dawud and At-Tirmidhi].
Commentary: This Hadith shows that we can earn ten-fold good rewards by greeting a person in the Islamic way. There will be a further ten-fold addition to it if we say, "As-Salamu `Alaikum wa Rahmatullah". may you be safe from evil, and the Mercy of Allah be upon you). And if we say, "As-Salamu `Alaikum wa Rahmatullahi wa Barakatuhu" may you be safe from evil, and the Mercy of Allah and His Blessings be upon you), thirty-fold good reward comes to us. But Ahadith are silent on increasing more words to Salam. So this much will suffice.

**852 وعن عائشة رضي الله عنها قالتْ : قال لي رسولُ الله صلى الله عليه وسلم :((هذا جِبريلُ يقرأ عَلَيْكِ السَّلَامَ)) قالتْ : قُلتُ : (وَعَلَيْهِ السَّلامُ ورحمَةُ الله وَبَرَكَاتُهُ)) متفقٌ عليه.
وهكذا وقع في بعض رواياتِ الصحيحين :((وَبَرَكَاتُهُ)) وفي بعضها بحذفها ، وزيادة الثقة مقبولة .**

852. `Aishah (May Allah be pleased with her) reported: Messenger of Allah (PBUH) said to me, "This is Jibril (Gabriel) who is conveying you greetings of peace." I responded: "Wa `Alaihis-Salamu wa Rahmatullahi wa Barakatuhu (may he be safe from evil, and the Mercy of Allah and His Blessings be upon him)."
[Al-Bukhari and Muslim].
Commentary: This Hadith affirms the excellence of `Aishah (May Allah be pleased with him). It also tells us how to respond to the Salam of a third person, that is, we should say, "Wa `Alaihis-Salamu wa Rahmatullahi wa Barakatuhu.'

853 وعن أنسٍ رضي الله عنه أن النبي صلّى اللهُ عَلَيْهِ وسلَّم كان إذا تكلم بكَلمة أعَادهَا ثلاثاً حتَّى تُفهَم عنه، وإذا أتى على قوْم فَسَلَّمَ عَليهم سَلَّم عَليهم ثلاثا ، رواه البخاري . وهذا محمُولٌ عَلَى ما إذا كان الجَمْعُ كثيراً .

853. Anas (May Allah be pleased with him) reported the Prophet (PBUH) used to repeat his words thrice so that the meaning thereof would be fully understood, and whenever he came upon a gathering of people, he would greet them. He would repeat Salam thrice.
[Al-Bukhari].
Commentary: This Hadith tells us about one aspect of the Prophet's excellent manners that he would take due care of showing regard for the sentiments of people. The whole of a gathering is not supposed to hear the Salam of somebody and respond to him. A single person can represent the gathering in this regard. Yet, it was characteristic benevolence of the Messenger of Allah (PBUH) which prompted him to repeat his saying "As-Salamu `Alaikum" thrice so that everybody would hear it and may not have a feeling of being neglected.

854 وعن الْمِقْدَاد رضي الله عنه في حَدِيثِه الطويل قال : كُنَّا نَرْفَعُ للنبي صَلّى اللهُ عَلَيْهِ وسَلَّم نَصِيبهُ مِنَ اللّبَنِ فَيَجِيئُ مِنَ اللّيلِ فيُسَلِّمُ تسليما ً لايوقظُ نَائِماً ويُسمِعُ اليَقظان فجَاء النبي صَلّى اللهُ عَلَيْهِ وسَلَّم فَسَلَّمَ كما كان يُسَلِّمُ ، رواه مسلم.

854. Al-Miqdad (May Allah be pleased with him) reported in course of a long Hadith: We used to reserve for the Prophet (PBUH) his share of the milk, and he would come at night and offer greetings in such a manner as did not disturb those asleep and was heard only by those who were awake. In fact, the Prophet (PBUH) came and offered greetings as usual.
[Muslim].
Commentary: Herein, we are told how to offer Salam to people when some of them are asleep while others are awake. Our voice should be so low so as not to disturb those who are asleep and to give a chance to those who are awake to respond to it.

855 عن أسماء بنتِ يزيد رضي الله عنها أن رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم مَرَّ في المَسْجِد يوْماً وَعصبْةٌ مِنَ النِّساء قُعوُدٌ فألْوَي بيده بالتسليم .
رواه الترمذي وقال : حديث حسن . وهذا محمول على أنه صَلّى اللهُ عَلَيْهِ وسَلَّم جَمَعَ بَين اللّفظ والإشارة ، ويُؤيِّدُهُ أن في رواية أبي داود : « فَسلَّم عَلَيْنا » .

855. Asma' bint Yazid (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) passed through the mosque one day and there was a group of women (about ten of them) sitting in the mosque. He raised his hand to offer greetings.
[At-Tirmidhi].
Commentary: To offer As-Salam by the gesture of hand from a distance is forbidden in Islam because it is the way of non-Muslims. However, it is allowed if words are also uttered along with it. Secondly, Messenger of Allah (PBUH) could greet women because he was sinless and permanently stood under Allah's Protection. Yet, it is not permissible to other men for the fear of provoking temptation. But this Hadith can be carried into effect in case one feels that no temptation and evil will be involved in it. For example, a man can greet aged and respectable women. However, Salam to young women is not allowed as it can give birth to wickedness.

856 وعن أبي جُرَيٍّ الهجُيْمِيِّ رضي الله عنه قال : أتيت رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم فقلْت : عَلَيك السَّلامُ يا رَسول الله . فقال : لاتَقُلْ عَلَيْكَ السَّلامُ، فإن عَلَيْكَ السّلامُ تَحيَّةُ الموتى » رواه أبو داود ، والترمذي وقال : حديث حسن صحيح . وقد سبق بطولِه .

856. Abu Juraiy Al-Hujaimi (May Allah be pleased with him) reported: I saw Messenger of Allah (PBUH) and said: "Alaikas-Salamu ya Rasulallah! (Upon you be peace, O Messenger of Allah)!" He said, "Do not say: `Alaikas-Salamu (Upon you be peace).' This is the Salam to the dead."
[Abu Dawud and At-Tirmidhi].
Commentary: This is part of a long Hadith which has been mentioned earlier on. Refer to Hadith 796 and the commentary following it.

Chapter 133

باب آداب السلام

Etiquette of offering Greetings

857 وعن أبي هريرة رضي الله عنه أن رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي ، وَالْماشي عَلَي القاعِدِ ، والقليلُ على الكَثِيرِ » متفق عليه . وفي رواية البخاري : والصغيرُ على الْكَبِيرِ » .

857. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, 'A rider should greet a pedestrian; a pedestrian should greet one who is sitting; and a small group should greet a large group (of people)."
[Al-Bukhari and Muslim].
The narration in Al-Bukhari adds: Messenger of Allah (PBUH) said, "The young should greet the elderly."
Commentary: The greeting of As-Salamu Alaikum should be uttered according to the prescribed way. It is the situations under reference and not the grades which will be taken into consideration in this respect.

858 وعن أبي أمامة صُديٍّ بن عجلان الباهِلِي رضي الله عنه قال : قال رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم : «إنَّ أوْلَى النَّاس بالله مَنْ بَدأهم بالسَّلاَم)).
رواه أبو داود بإسنادٍ جيدٍ ، ورواه الترمذي عن أبي أمامة رضي الله عنهُ قِيلَ يارسولَ الله، الرَّجُلانِ يَلْتَقيان أيُّهُمَا يَبْدأ بالسَّلامِ ، قال أوْلاهُمَا بالله تعالى ، قال الترمذي : حديث حسن .

858. Abu Umamah Sudaiy bin `Ajlan Al-Bahili (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The person nearest to Allah is one who is the first to offer greeting."
[Abu Dawud].
The narration in At-Tirmidhi is: The Messenger of Allah (PBUH) was asked: "O Messenger of Allah! When two persons meet, who should greet the other first?" The Messenger of Allah (PBUH) said, "The person nearest to Allah (i.e., one who is more obedient and therefore closer to Allah will say: As-Salam first."
Commentary: The degree of a man's humbleness and modesty will be measured by the degree of his nearness to Allah. One who is nearer to Allah is always the first to offer As-Salam to others, while others stick to their stuck-up behaviour

Chapter 134

باب استحباب إعادة السلام

Excellence of Greeting the Acquaintance Repeatedly

859 عن أبي هريرة رضي اللَّه عنه في حديث المسيءِ صَلاتُه أنَّهُ جاء فصَلّى ثُمَّ جاء إلى النبي صَلّى اللهُ عَلَيْهِ وسَلَّم فَسَلَّمَ عَلَيْهِ فرَدَّ عَلَيْهِ السَّلام فقال : « ارجِع فصَلِّ فإنَّكَ لم تُصَلِّ» فرَجَعَ فصَلَّى ، ثُمَّ جاء فسَلَّمَ عَلَى النبي صَلّى اللهُ عَلَيْهِ وسَلَّم حَتَّى فعَل ذلكَ ثلاثَ مَرَّاتٍ . متفق عليه .

859. Abu Hurairah (May Allah be pleased with him)reported in the Hadith in respect of the person who was at fault in performing his Salat (prayer): He came to the Prophet (PBUH) and greeted him. The Prophet (PBUH) responded to the greeting and said, "Go back and repeat your Salat because you have not performed the Salat (properly)." He again performed Salat as he had prayed before and came to the Prophet (PBUH) and greeted him. The Prophet (PBUH) responded to the greetings (and repeated his words to him). This act of repeating (the Salat and the Salam) was done thrice.
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us that one can greet others after short intervals.

860وعنه عن رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « إذا لقيَ أحَدَكُمْ أخاه فلْيُسَلِّمْ عَلَيْهِ ، فإنْ حالَتْ بَيْنَهُمَا شَجَرَةٌ أو جِدَارٌ أوْ حَجَرٌ ثُمَّ لَقِيَهُ فلْيُسَلِّمْ عَلَيْه » رواه أبو داود .

860. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "When one of you meets a brother (in Faith) he should greet him. Then if a tree or a wall or a stone intervenes between them and then he meets him again, he should greet him."
[Abu Dawud].
Commentary: This Hadith convincingly bears out the subject matter of the chapter.

Chapter 135

باب استحباب السلام إذا دخل بيته

Excellence of Greeting at the time of entry into the House

Allah, the Exalted, says:

"But when you enter the houses, greet one another with a greeting from Allah (i.e., say: As-Salamu `Alaikum - may you be safe from evil), blessed and good." (24:61)

861 وعن أنس رضي الله عنه قال : قال لي رسول الله صلّى اللهُ عَلَيْهِ وسَلَّم « يابُنَّي ، إذا دَخَلْتَ عَلى أهْلِكَ فسَلِّمْ يَكُنْ بَركةً عَلَيْكَ وَعَلَى أهل بَيْتِكَ »
رواه الترمذي وقال : حديث حسن صحيح .

861. Anas bin Malik (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said to me, "Dear son, when you enter your house, say As-Salamu `Alaikum to your family, for it will be a blessing both to you and to your family."
[At-Tirmidhi].
Commentary: Many people, on returning home, feel belittled in saying As-Salamu `Alaikum to their household. In fact, As-Salam is a prayer for goodness, blessing and peace, and one should have no complex about it.

Chapter 136

باب السلام على الصبيان

Greeting the Children

862 عن أنس رضي الله عنه أنَّهُ مَرَّ عَلى صِبْيان فسَلَّمَ عَلَيْهمْ وقال : كانَ رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم يَفْعلُهُ . متفق عليه .

862. Anas (May Allah be pleased with him) reported that he passed by some children and greeted them. Then he said: "Messenger of Allah (PBUH) used to do the same."
[Al-Bukhari and Muslim].
Commentary: By greeting children, we please their hearts and also vent our modesty. Besides, the importance of As-Salam is unconsciously felt by them. Above all it is the Sunnah of the Messenger of Allah (PBUH) and so we are supposed to put it into practice.

Chapter 137

باب سلام الرجل على زوجته

Greeting one's Wife and other Women

863 عن سهل بن سعد رضي الله عنه قال : كانَتْ فينا امْرَأَةٌ وفي رواية : ـ كانَتْ لنا عَجُوزٌ تأْخُذُ منْ أُصُولِ السِّلْقَ فتطْرَحُهُ في القِدْرِ وتُكَرْكِرُ حبَّاتٍ منْ شَعِيرٍ ، فإذا صلَّيْنا الجُمُعَة وانْصرَفْنا نُسلِّمُ علَيْها فتُقدِّمُهُ إليْنا رواه البخاري . قوله « تُكَرْكِرُ » أي تَطحَنُ .

863. Sahl bin Sa`d (May Allah be pleased with him) reported: There was a woman among us who would put beet root in a pot and add to it some ground barley. She used to cook them together. On returning from the Friday prayer, we would greet her and she would offer it to us.
[Al-Bukhari].

**864 وعن أم هانئ فاخِتَة بنتِ أبي طالب رضي الله عَنْهَا قالت : أتيت النبي صلّى اللهُ عَلَيْهِ وسلَّم يَوْمَ الفتْح وَهُو يَغْتسِلُ وَفاطِمةُ تَسْتُرُهُ بثوْبٍ فسلَّمْتُ .
وذَكَرَت الحديث . رواه مسلم .**

864. Umm Hani (May Allah be pleased with her), the daughter of Abu Talib reported: I went to the Prophet (PBUH) on the day of the conquest of Makkah. He was taking a bath and Fatimah was screening him with a cloth. I greeted him. And she mentioned the rest of the Hadith.
[Muslim].

865 وعن أسماءَ بنتِ يزيد رضي الله عنها قالت : مر علينا النبي صلّى اللهُ عَلَيْهِ وسلَّم في نِسْوَةٍ فسَلَّمَ علَيْنا . رواه أبو داود ، والترمذي وقال : حديث حسن ، وهذا لفظ أبي داود، و لفظ الترمذي : أن رسول الله صلّى اللهُ عَلَيْهِ وسلَّم مَرَّ في المَسْجِدِ يوْماً وعُصْبَةٌ من النِّسَاءِ قُعُود فألوى بيَدِهِ بالتَّسليم .

865. Asma bint Yazid (May Allah be pleased with her) reported: The Prophet (PBUH) passed by us when we were with a party of women, and he greeted us.
[Abu Dawud].
Commentary: The permissibility of men to greet women, and vice versa, is with the condition that there will be no fear of temptation to commit the unlawful. Here are the details:
1. A young woman is forbidden to greet men and to respond to their greeting.
2. A group of women or an old woman are allowed to greet men and to respond to men's greetings. Men are also allowed to greet a group of women or an old woman.
3. A man on his own is not allowed to greet a young woman.
4. A man on his own is allowed to greet a group of women.
However, in all these cases, Islamic rules in this regard, including the lowering of the gaze, are to be observed.

Chapter 138

Greeting the non-Muslims and Prohibition of taking an Initiative

866 - عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: « لا تبدءوا اليهود ولا النصارى بالسلام، فإذا لقيتم أحدهم في طريق فاضطروه إلى أضيقه » رواه مسلم.

866. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Do not greet the Jews and the Christians before they greet you; and when you meet any one of them on the road, force him to go to the narrowest part of it."
[Muslim].
Commentary: This Hadith prohibits Muslims from greeting non-Muslims first. It also tells us that when the road is crowded, we should use the middle of the road and let the non-Muslims use its sides. This Hadith shows the dignity of Muslims and the disgrace and humiliation of the non-Muslims.
867. Anas (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "When the people of the Book greet you (i.e., by saying `As-Samu `Alaikum,' meaning death be upon you), you should respond with: `Wa `alaikum' [The same on you (i.e., and death will be upon you, for no one will escape death)]."
[Al-Bukhari and Muslim].

868 - وعن أسامة رضي الله عنه أن النبي صلى الله عليه وسلم مر على مجلس فيه أخلاط من المسلمين والمشركين ـ عبدة الأوثان واليهود ـ فسلم عليهم النبي صلى الله عليه وسلم. متفق عليه.

868. Usamah bin Zaid (May Allah be pleased with him) reported: The Prophet (PBUH) passed by a mixed company of people which included Muslims, polytheists and Jews, and he gave them the greeting (i.e., saying As-Salamu `Alaikum).
[Al-Bukhari and Muslim].
Commentary: If there is a mixed assembly of Muslims and non-Muslims, one should utter greeting to it but consider Muslims as one's addressees.

Chapter 139
Excellence of Greeting on Arrival and Departure

869 - عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: « إذا انتهى أحدكم إلى المجلس فليسلم، فإذا أراد أن يقوم فليسلم؛ فليست الأولى بأحق من الآخرة » رواه أبو داود، والترمذي وقال: حديث حسن.

869. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "When one of you arrives in a gathering, he should offer Salam to those who are already there, and he should also do so when he intends to depart. The first act of greeting is not more meritorious than the last."
[Abu Dawud].

Commentary: We should offer As-Salam to those sitting in a gathering, on our arrival as well as departure. Both the greetings are essential. "The first act of greeting is not more meritorious than the last" means that we should utter it on both occasions.

Chapter 140

باب الاستئذان وآدابه

Seeking Permission to enter (somebody's House) and Manners relating to it

Allah, the Exalted, says:

"O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them." (24:27)

"And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age)." (24:59)

870 وعن أبي موسى الأشعري رضي الله عنه قال: قال رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم: « الاستِئْذَانُ ثَلاثٌ، فَإِنْ أُذِنَ لَكَ وَ إِلاَّ فَارْجِع ، متفق عليه .

870. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Permission is to be sought thrice. If it is accorded, you may enter; otherwise, go back."
[Al-Bukhari and Muslim].

871 وعن سهل بن سعد رضي الله عنه قال : قال رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم « إِنَّمَا جُعِلَ الاستئذانُ مِنْ أَجْلِ البَصَرِ » متفق عليه .

871. Sahl bin Sa`d (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Seeking permission to enter (somebody's house) has been prescribed in order to restrain the eyes (from looking at something we are not supposed to look at)."
[Al-Bukhari and Muslim].

Commentary: Within the four walls of their homes, people are normally engaged in different types of domestic chores, or they rest in seclusion. Women understandably do things at home in a relaxed manner which is scarcely possible for them in the presence of a man not belonging to their household. We commit an intrusion upon others' privacy and also eye the Hijab-observing women by entering a house without permission. Both the things are prohibited and must be avoided.

872 وعن ربْعِيِّ بن حِرَاشٍ قال حدَّثَنا رَجُلٌ من بَنِي عَامرٍ أَنَّهُ استأذَنَ على النبي صَلّى اللهُ عَلَيْهِ وسَلَّم وهو في بيت فقال : أَألِجُ ؟ فقال رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم لخادِمِهِ : «أخْرُجْ إلى هذا فَعَلِّمْهُ الإستئذَانَ فَقُل لَهُ قل : السَّلامُ عَلَيكُم، أَأَدْخُلُ ؟ » فسَمِعهُ الرَّجُلُ فقال : السَّلام عَليكم ، أأدخُلُ ؟ فأذن له النبي صَلّى اللهُ عَلَيْهِ وسَلَّم فَدَخَلَ . رواه أبو داود بإسناد صحيح .

872. Rib`i bin Hirash (May Allah be pleased with him) reported: A man of Banu `Amir tribe has told us that he had asked the Prophet (PBUH) for permission to enter when he was at home. He said: "May I enter?" Messenger of Allah (PBUH) said to the servant, "Go out and instruct him about the manner of seeking permission. Tell him to say: As-Salamu `Alaikum (may you be safe from evil). May I come in?" The man heard this and said: "As-Salamu `Alaikum (may you be safe from evil). May I come in?" The Prophet (PBUH) then accorded permission to him and he entered in.
[Abu Dawud].

Commentary: This Hadith teaches us manners of visiting a house. One should offer As-Salam to the host at the doorstep and then seek his permission to enter. Moreover, we are told to impart a religious information to an ignorant person so that he may put it into practice.

873 عن كلدة بن الحنبل رضي الله عنه قال: أتيت النبي صَلّى اللهُ عَلَيْهِ وسَلَّم فَدَخَلْتُ عَلَيْه ولم أَسَلِّم فقال النبي صَلّى اللهُ عَلَيْهِ وسَلَّم : «ارْجِعْ فقُلْ السَّلامُ عَلَيكُم أَأَدْخُلُ ؟ » رواه أبو داود ، والترمذي وقال : حديث حسن .

873. Kildah bin Al-Hanbal (May Allah be pleased with him) reported: I visited the Prophet (PBUH) and I entered his house without seeking permission. So he said, "Go back and say: `As-Salamu `alaikum (may you be safe from evil). May I come in?'"
[Abu Dawud and At-Tirmidhi].

Chapter 141

باب بيان أن السنة إذا قيل للمستأذن : من أنت ؟ أن يقول : فلان

Seeking Permission to enter by telling one's Name

874 عن أنس رضي الله عنه في حديثه المشهور في الإسراء قال : قال رسول الله صلّى اللهُ عَلَيْهِ وسلَّم ، « ثُمَّ صَعِدَ بي جِبْرِيلُ إلى السّماء الدُّنيا فاستفتح » فقيل : منْ هذا ؟ قال : جبْريلُ، قِيلَ : وَمَنْ مَعَك ؟ قال : مُحمَّدٌ . ثمَّ صَعِدَ إلى السَّماء الثانية فاستفتح ، قيل : مَنْ هذا ؟ قال : جبريلُ ، قيل : وَمَنْ مَعَكَ ؟ قال : مُحمَدٌ » والثالثة والرَّابعة وَسَائرهنَّ وَيُقالُ في باب كل سماء : مَنْ هذا ؟ فيقُولُ : جبريل متفق عليه .

874. Anas (May Allah be pleased with him) reported in the course of his famous Hadith pertaining to Al-Isra' (the Ascension) that Messenger of Allah (PBUH) said, "Then Jibril (Gabriel) ascended along with me to the nearest heaven and requested for the gate to be opened. He was asked: `Who is there?' He replied: `Jibril.' He was asked: `Who is with you?' He said: `Muhammad.' Then he ascended to the second heaven and requested for the opening of the gate. He was asked: `Who is there?' He said: `Jibril.' He was asked: `Who is with you?' He replied: `Muhammad.' In the same way he ascended to the third, fourth and all the heavens (i.e., until the seventh). At all of the gates he was asked: `Who is there?' He replied: Jibril.'"
[Al-Bukhari and Muslim]

875 وعن أبي ذر رضي الله عنه قال: خَرجَتُ لَيْلَة من اللّيالي فإذا رسول الله صلّى اللهُ عَلَيْهِ وسلَّم يمشي وحْدَهُ، فجَعلتُ أمشي في ظلِّ القمَر، فالتفت فرآني فقال : « مَنْ هذا ؟ » فقلتُ أبو ذَرٍ، متفق عليه

875. Abu Dharr (May Allah be pleased with him) reported: I stepped out one night and saw Messenger of Allah (PBUH) walking by himself. I began to walk in the moonlit night. He turned round and saw me and asked, "Who is there?" I replied: "Abu Dharr."
[Al-Bukhari and Muslim].

876 وعن أمَّ هانئ رضي الله عنها قالت: أتيت النبي صلّى اللهُ عَلَيْهِ وسلَّم وهو يغتسل وفاطمة تسْتُرُهُ فقال : «مَنْ هذه ، » فقلت : أنا أم هَانئ . متفق عليه .

876. Umm Hani (May Allah be pleased with her) reported: I went to the Prophet (PBUH) who was taking a bath while Fatimah was screening him. He asked, "Who is there?" I replied: "I am Umm Hani."
[Al-Bukhari and Muslim].

877 وعن جابر رضي الله عنه قال : أتَيتُ النبي صلّى اللهُ عَلَيْهِ وسلَّم فدَقَقْتُ الباب فقال : « من هذا ؟ » فقلت ، أنا ، فقال : « أنا أنا ؟ » كأنهُ كَرِهَهَا ، متفق عليه .

877. Jabir (May Allah be pleased with him) reported: I went to the Prophet (PBUH) and knocked at the door (to seek permission). He asked, "Who is there?" I said: "I". He repeated, " I, I?!" as if he disliked it.
[Al-Bukhari and Muslim].
Commentary: At the doorstep, the visitor should disclose his identity to the host. Secondly, to knock at the door or to ring the door-bell is tantamount to seeking permission to enter the house. When the host comes out, the visitor should first offer him As-Salam.

Chapter 142

باب استحباب تشميت العاطس إذا حمد الله تعالى

Saying 'Al-Hamdulillah' on Sneezing, its reply and Manners relating to Sneezing and Yawning

878 عن أبي هريرة رضي الله عنه أن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم : « إن الله يُحِبُّ الْعطاسَ ويَكْرَهُ التَّثَاؤبَ ، فإذَا عَطسَ أحَدكُم وحمد الله تعالى كانَ حقّاً على كل مسلم سمعهُ أن يقول له يرحمك الله وأما التّثاوب فإنما هو من الشيطان ، فـإذا تثاءب أحدكم فليردُّهُ ما استطاع ، فإن أحدكم إذا تثاءب ضَحِكَ منه الشيطان » رواه البخاري .

878. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Allah likes sneezing and dislikes yawning. When any one of you sneezes and says `Al-hamdu lillah (praise be to Allah)', it becomes obligatory upon every Muslim who hears him to respond with `Yarhamuk-Allah (may Allah have mercy on you)'. Yawning is from the devil. When one of you feels like yawning, he should restrain it as much as possible, for the devil laughs when one of you yawns."
[Al-Bukhari].
Commentary: Sneezing lightens the mind of man, and bodily he feels comfort. It is, therefore, something good and one should glorify Allah for it. Whereas, yawning is indicative of gluttony, sloth and heaviness and is considered disagreeable. The Prophet (PBUH) commanded us to stop it either by closing our mouth or by putting our hand across it in order to avoid an act which pleases Satan.

879 وعنه عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم : « إذا عطس أحدكم فليقل : الحمد لله ، وليقل له أخوه أو صاحبه : يرحمك الله ، فإذا قال له : يرحمك الله فليقل : يهديكم الله ويصلح بالكم » رواه البخاري .

879. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "When one of you sneezes he should say: `Al-hamdu lillah (praise be to Allah),' and his brother or his companion should say to him: `Yarhamuk-Allah (may Allah have mercy on you).' When he says this he should reply: `Yahdikum-ullah wa yuslihu balakum (may Allah guide you and render sound your state of affairs).'"
[Al-Bukhari].
Commentary: This Hadith teaches Muslims to have good wishes for one another and to return good for good. This reciprocity increases mutual love and results in the unity, peace and dynamism of the Muslim society. May we act upon the golden principles of our religion!

880 وعن أبي موسى رضي الله عنه قال : سمعت رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم يقولُ « إذا عَطس أحدُكُم فحمد الله فشمتوه ، فإنْ لم يحمد الله فلا تُشمتوه » رواه مسلم .

880. Abu Musa (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When one of you sneezes and praises Allah (i.e., says Al-hamdu lillah), you should invoke Allah's Mercy upon him (i.e., say Yarhamuk-Allah); but if he does not praise Allah, you should not make a response." [Muslim].
Commentary: Two senses have been attributed to this prayer of Messenger of Allah (PBUH). It means to pray for the good and growth of somebody. Yet, it may also be interpreted in this way, "May Allah save you from such things as will please your opponents."

881 وعن أنس رضي الله عنه قال : عطس رجلان عند النبي صَلّى اللهُ عَلَيْهِ وسَلَّم فشمت أحدهما ولم يشمت الآخر ، فقال الذي لم يشمته : عطس فُلانٌ فشَمَّتهُ وَعطستُ فلَمْ تُشَمّتني ؟ فقال : « هذا حمد الله ، وإنّك لم تحمد الله » . متفق عليه .

881. Anas (May Allah be pleased with him) reported: When two men sneezed in the presence of the Prophet (PBUH), he responded to one with "Yarhamuk-Allah (may Allah have mercy on you)" and did not respond to the other. The latter said to him: "You invoked a blessing on this man but did not do so in my case." The Prophet (PBUH) replied, "He praised Allah (i.e., he said `Al-hamdu lillah') but you did not."
[Al-Bukhari and Muslim].

Commentary: This Hadith tells us that we should seek Blessings of Allah only to that sneezer who says Al-hamdu lillah.

882 وعن أبي هريرة رضي الله عنه قال : كان رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم إذا عَطس وَضعَ يَدَهُ أوْ ثوبَهُ عَلى فيهِ وَخَفَض أوْ غَضَّ بَها صَوْتَهُ. شك الراوي رواه أبو داود ، والترمذي وقال حديث حسن صحيح .

882. Abu Hurairah (May Allah be pleased with him) reported: Whenever the Messenger of Allah (PBUH) sneezed, he would cover his mouth with his hand or a piece of cloth, suppressing the sound this way.
[Abu Dawud and At-Tirmidhi].
Commentary: This Hadith stresses a very important point. In the presence of others, a sneezer is supposed to put his hand or handkerchief over his mouth so that the explosive sound may be suppressed. The other benefit of this precaution is that it avoids causing an uneasy feeling to persons sitting beside him.

883 وعن أبي موسى رضي الله عنه قال: « كان الْيَهُودُ يَتَعَاطسُونَ عْندَ رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم يَرْجُونَ أنْ يَقولَ لهُمْ يَرْحَمُكُم الله ، فيقولُ : يَهدْيكمُ الله ويُصلحُ بالكم » رواه أبو داود، والترمذي وقال حديث حسن صحيح .

883. Abu Musa (May Allah be pleased with him) reported: The Jews used to intentionally sneeze in the presence of the Messenger of Allah (PBUH) hoping that he would say to them: `Yarhamukum-ullah (may Allah have mercy on you),' but he would respond with: "Yahdikum-ullahu wa yuslihu balakum (may Allah guide you and render sound your state of affairs)."
[Abu Dawud and At-Tirmidhi].
Commentary: Here, we are told that in response to sneezing on the part of non-Muslims, we should only utter these benedictory words: "Yahdikum-ullahu wa yuslihu balakum (may Allah guide you and render sound your state of affairs)!"

884 وعن أبي سعيد الخدري رضي الله عنه قال : قال رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم : إذْا تَثاءَبَ أحَدُكُمْ فَلْيُمسكْ بَيده على فيه فإنَّ الشيطان يدْخل» رواه مسلم .

884. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When one yawns, he should put his hand over his mouth, otherwise the devil will enter."
[Muslim].
Commentary: At the time of yawning, one should put his hand across his mouth. It is a disliked act or Makruh to yawn noisily, because this act pleases Satan. In other words, we must not miss any chance to degrade and frustrate Satan

Chapter 143

باب استحباب المصافحةِ عندَ اللقاء وبشاشةِ الوجهِ

Excellence of Hand shaking at the time of Meeting

885 عن أبي الخطاب قتادة قال : قلْتُ لأنس : أكَانتِ المُصافحةُ في أصْحابِ رسول الله صَلّى اللهُ عَلَيْهِ وسلّم؟ قال : نَعَمْ . رواه البخاري .

885. Abu Khattab Qatadah (May Allah be pleased with him) reported: I asked Anas: "Did the Companions of Messenger of Allah (PBUH) use to shake hands?" He said: "Yes."
[Al-Bukhari].
Commentary: To shake hands with somebody is a welcome sign and the practice of the Messenger of Allah (PBUH). The social behaviour of the Companions also included handshaking along with saying `As-Salamu `Alaikum.'

886 وعن أنس رضي الله عنه قال : لَمَّا جَاءَ أهْلُ اليَمنِ قال رسول الله صَلّى اللهُ عَلَيْهِ وسلّم : « قَدْ جَاءَكُمْ أهْلُ الْيَمَن ، وَهُمْ أولُ مَنْ جَاءَ بالمُصَافَحَة » رواه أبو داود بإسناد صحيح .

886. Anas (May Allah be pleased with him) reported: When the people of Yemen came, the Messenger of Allah (PBUH) said, "The people of Yemen have visited you. They are the first to introduce the tradition of handshaking."
[Abu Dawud].
Commentary: This Hadith shows that the custom of handshaking was prevalent in Yemen. When some Yemenites came to see the Prophet (PBUH), they displayed their practice of handshake. He liked and approved it as his Sunnah.

887 وعن البراء رضي الله عنه قال : قال رسول الله صَلّى اللهُ عَلَيْهِ وسلّم : « ما مِنْ مُسْلِمْين يَلْتَقِيَان فَيَتَصافحَان إلا غُفر لَهما قبل أن يفترقا » رواه أبو داود .

887. Al-Bara' (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Two Muslims will not meet and shake hands without having their sins forgiven (by Allah) before they depart."
[Abu Dawud].
Commentary: Herein, we are told that Allah forgives the minor sins of the two believers who shake hands. However, major sins cannot be forgiven without heartfelt repentance with its conditions. As for our duty towards our fellow-humans, it is inescapable, and a failure in this regard is not forgiven. To sum up, when two Muslims meet and shake hands, two benefits accrue to them. Firstly, their mutual love increases, and secondly, their minor sins are pardoned by Allah.

888 وعن أنس رضي الله عنه قال : قال رجل : يا رسول الله ، الرَّجُلُ مِنَّا يَلْقَى أخَاهُ أوْ صَدِيقهُ أيَنْحني لَهُ ؟ قال : « لا » قال : أفيَلْتزمه ويقبله ؟ قال : « لا » قال : فَيَأْخُذُ بيده وَيُصَافِحُهُ ؟ قال : « نَعَم » رواه الترمذي وقال : حديث حسن .

888. Anas (May Allah be pleased with him) reported: A man asked: "O Messenger of Allah! When a man meets a brother or a friend, should he bow to him?" He said, "No." The man asked whether he should embrace and kiss him? The Messenger of Allah (PBUH) replied, "No." He asked whether he should hold his hand and shake it? The Messenger of Allah (PBUH) replied, "Yes."
[At-Tirmidhi].
Commentary: Here, we are clearly told that when two Muslims meet they are not allowed to bow. Some say the bowing must not come down to the position as assumed in Ruku`. But the Hadith imposes a total ban on it. There is no question of more or less degree of bowing, still less of touching the knees and feet of anybody. Here embracing has been prohibited too, but the prohibition is effective only if the kissing of hands is also involved. Otherwise, some Ahadith allow embracing, particularly on return from a journey or when two persons meet after a long time. Thirdly, the Hadith is absolutely clear on handshake. The question put to the Prophet u was about taking a single hand to which he had replied in the affirmative. There was no reference to taking or using both hands for handshake.

889 وعن صَفْوان بن عَسَّال رضي الله عنه قال : قال يَهُودي لِصَاحبه اذْهب بنا إلى هذا النبي فأتيا رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم فسألاه عن تسْع آيات بَينات فذكرَ الْحَديث إلى قوْله : فقبَّلا يَدَهُ وَرِجْلَهُ وقالا : نَشْهَدُ أنَّكَ نبي . رواه الترمذي وغيره بأسانيد صحيحة.

(ضعيف) . [فيه : عبد الله بن سلمة ـ بكسر اللام ـ ، قال الشيخ الألباني : وهو المرادي وهو مختلف فيه وهو راوي حديث علي في " النهي عن قراءة القرآن جنبا " ، وقد ضعفه الحفاظ المحققون كما قال المصنف نفسه ومنهم أحمد والشافعي والبخاري وغيرهم] .

889. Safwan bin `Assal (May Allah be pleased with him) reported: A Jew asked his companion to take him to the Prophet (PBUH); and when they came to the Messenger of Allah (PBUH), they asked him about the nine clear signs (given to Prophet Musa). Safwan narrated the long Hadith which concludes: They kissed the hands and feet of the Messenger of Allah (PBUH) and said: "We testify that you are a Prophet."
[At-Tirmidhi] (Unapproved Hadith).

890 وعن ابن عمر رضي الله عنهما قصة قال فيها : فَدَنَوْنا من النبي صَلّى اللهُ عَلَيْهِ وسَلَّم فقبَّلْنا يده . رواه أبو داود .
(ضعيف) . [إسناده يزيد بن أبي زياد الهاشمي مولاهم ، وهو ضعيف] .

890. In a narration of Ibn Umar (May Allah be pleased with them) at the end of the narration of the Hadith) he said: "We came near the Prophet (PBUH) and kissed his hand."
[Abu Dawud] (Weak Hadith).

891وعن عائشة رضي الله عنها قالت : قدم : زَيْدُ بْن حَارثة المدينة ورسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم في بَيْتي فأتَاهُ فقرَعَ الباب. فقام إليهْ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم يَجُرُّ ثوْبَهُ فاعتنقه وقبله » رواه الترمذي وقال : حديث حسن .
(ضعيف) . [فيه : محمد بن إسحاق وهو مدلس ، ولم يصرح بالتحديث] .

891. `Aishah (May Allah be pleased with her) reported: Zaid bin Harithah came to the Messenger of Allah (PBUH) when he was in my house. Zaid knocked at the door. The Prophet (PBUH) rose to receive him, trailing his garment. He embraced and kissed him.
[At-Tirmidhi].
Commentary: Since Muhammad bin Ishaq, known for his delusive tendency, happens to be a narrator in this Hadith, Sheikh Al-Albani deems it deficient. Indeed, Hadith memorizers and researchers believe that the Ahadith about the kissing of hand are weak and deficient from the viewpoint of authenticity. The two persons should, therefore, confine to handshake when they meet. Though there is no harm if they embrace.

892 وعن أبي ذرٍ رضي الله عنه قال : قال لي رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم «لاتَّحقِرَنَّ مِنَ المعْرُوف شَيْئاً وَلَو أن تلقى أخاك بوجه طليق » رواه مسلم .

892. Abu Dharr (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said to me, "Do not belittle any good deed, even your meeting with your brother (Muslim) with a cheerful face."
[Muslim].
Commentary: This Hadith has already been reported. See the commentary on Hadith No. 695.

893 وعن أبي هريرة رضي الله عنه قال : قبَّل النبي صَلّى اللهُ عَلَيْهِ وسَلَّم الحسن بن على رضي الله عنهما ، فقال ، الأقرَعُ بن حَابس : إنَّ لي عَشَرةً مِنَ الْوَلَد ماقبَّلتُ مِنهُمْ أحَداً . فقال رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم « مَنْ لاَيَرْحَمْ لا يُرْحَمْ ، » متفق عليه .

893. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) kissed his grandson Hasan bin `Ali in the presence of Aqra` bin Habis. Thereupon Aqra` remarked: "I have ten children and I have never kissed any one of them." The Messenger of Allah (PBUH) cast a glance upon him and said, "He who does not show mercy to others, will not be shown mercy."
[Al-Bukhari and Muslim].

Commentary: This Hadith has already been placed earlier. To pamper and kiss children is an expression of compassion and kindness. One who lacks this tender quality and fails to behave kind-heartedly towards people, may be deprived of Divine mercy. The Messenger of Allah (PBUH) has said, "Have compassion for others, Allah will have mercy on you." On another occasion the Messenger of Allah (PBUH) said, "Be merciful to others and Allah will have mercy on you, and forgive (others), you will be forgiven."

Book Six: The Book of Visiting the Sick

كتاب عيادة المريض ، وتشييع الميت ، والصلاة عليه، وحضور دفنه ، والمكث عند قبره بعد دفنه

Chapter 144

Following the Funeral, and Matters relating to Illness and Death

894 عن البَراء بن عازب رضي الله عنهما قال : أَمَرَنا رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم بعِيَادةِ المَرِيض ، واتِّباع الجنازة ، وتشميت العاطس، وإبرار المقسم ونصر المظلوم ، وإجابة الداعي ، وإفشاء السلام . متفق عليه .

894. Al-Bara' bin `Azib (May Allah be pleased with them) reported: Messenger of Allah (PBUH) has ordered us to visit the sick, to follow the funeral (of a dead believer), respond to the sneezer (i.e., by saying to him: Yarhamuk-Allah after he says: Al-hamdu lillah), to help those who vow to fulfill it, to help the oppressed, to accept the invitation extended by the inviter; and to promote greetings (i.e., saying As-Salamu `Alaikum).
[Al-Bukhari and Muslim].
Commentary: This Hadith has already been mentioned with slightly different wording. Here it has been repeated owing to its relevance to this chapter. See Hadith No. 847.

895 وعن أبي هريرة رضي الله عنه أن رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « حَقُّ الْمُسلِمِ عَلَى الْمُسلِمِ خَمْسٌ ، رَدُّ السَّلَامِ. وَعِيادَةُ المَرِيض ، وَاتباعُ الجنائز ، وإجابة الدَّعوة . وتشميت العاطس» متفق عليه .

895. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Every Muslim has five rights over another Muslim (i.e., he has to perform five duties for another Muslim): to return the greetings, to visit the sick, to accompany funeral processions, to accept an invitation, to respond to the sneezer [i.e., to say: `Yarhamuk-Allah (may Allah bestow His Mercy on you),' when the sneezer praises Allah]."
[Al-Bukhari and Muslim].
Commentary: This Hadith has already been mentioned. See the commentary on Hadith No. 240.

896 وعنه قال قال رسول الله صَلّى اللهُ عَلَيْهِ وسَلَّم : إنَّ الله عزَّ وجل يَقُولُ يَوْمَ القِيَامَة : « يَا ابْنَ آدَمَ مَرِضْتُ فَلَم تَعُدْنِي ، قال : يارِبِّ كَيْفَ أَعُودُكَ وأَنْتَ رَبُّ العَالَمِين ؟ قال : أَمَا عَلِمتَ أَنَّ عَبْدِي فُلَاناً مَرِض فَلَمْ تَعُدْهُ ، أَمَا عَلِمتَ أَنَّكَ لو عُدْتَه لوجدتني عنده ؟ يا ابن آدم اطعمتك فلم تطعمني ، قال : يا رب كيف أطعمك وأنت رب العالمين ، قال : أما علمت أنه استطعمك عبدي فلان فلم تطعمه أما علمت أنك لو أطعمته لوجدت ذلك عندي ؟ يا ابن آدم استسقيتك فلم تسقني ، قال : يارب كيف اسقيك وأنت رب العالمين ؟ قال : استسقاك عبدي فلان فلم تسقه ، أما علمت أنك لو سقيته لو جدت ذلك عندي ؟ » رواه مسلم .

896. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Verily, Allah, the Exalted, and Glorious will say on the Day of Resurrection: `O son of Adam, I was ill but you did not visit Me.' He would say: `O my Rubb, how could I visit you and You are the Rubb of the worlds?' Thereupon He would say: `Did you not know that such and such a slave of Mine was ill but you did not visit him? Did you not realize that if you had visited him (you would have known that I was aware of your visit to him, for which I would reward you) you would have found Me with him? O son of Adam, I asked food from you but you did not feed Me.' He would submit: `My Rubb, how could I feed You and You are the Rubb of the worlds?' He would say: `Did you not know that such and such a slave of Mine asked you for food but you did not feed him? Did you not realize that if you had fed him, you would certainly have found (its reward) with Me? O son of Adam, I asked water from you but you did not give it to Me.' He would say: `My Rubb, how could I give You (water) and You are the Rubb of the worlds?' Thereupon He would say: `Such and such a slave of Mine asked you for water to drink but you did not give it to him. Did you not realize that if you had given him to drink you would have found (its reward) with Me?'"
[Muslim].
Commentary: The person who is more beneficial to the slaves of Allah is loved most by Him. Allah likes it very much if somebody serves His creatures and treats them well. He will give him the best reward for it. Here, one has been urged in an effective and eloquent way to visit the sick and to treat the needy nicely.

* This Hadith is a clear-cut proof refuting pantheism for it is clear that this Hadith differentiates between the Creator and the creature in terms of feeding, giving water to drink, visiting, etc.
* This Hadith confirms the speech as Divine attribute.
* That Allah rewards His slaves for their good deeds, and never wrongs a thing.
* The duty of looking after the Muslims and their interests seeking the pleasure of Allah.
* The duty of visiting the sick.
* The duty of offering food for the hungry needy Muslims.

897 وعن أبي موسى رضي الله عنه قال : قالَ رسولُ اللهِ ، صلى الله عليه وسلم: ((عُودُوا المَرِيضَ ، وَأَطْعِمُوا الجَائعَ، وفكُّوا العَاني)) رواه البخاري .
((العَاني)): الأسِيرُ.

897. Abu Musa (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Visit the sick, feed the hungry, and (arrange for the) release of the captive."
[Al-Bukhari].
Commentary: Islam calls upon its followers to co-operate with one another in good things. Like the previous Ahadith, this Hadith too, should be viewed in the same context. Herein, believers are enjoined to endeavour for the liberation of a fellow-Muslim who becomes a prisoner of war or is taken captive by disbelievers in any way. This instruction of the Messenger of Allah (PBUH) is also meant for the help of that person who is involved in a false case or is undergoing jail term on this count. Similarly, it is the duty of the community to extend help and co-operation to a Muslim suffering a financial difficulty so that he becomes self-sufficient.

898 وعن ثوبان رضي الله عنه عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « إنَّ المسلم إذا عاد أخاه المسلم لم يزل في خُرْفَةِ الجنة حتى يرجع » قيل : يا رسول الله وما خُرْفَةُ الجنة ؟ قال : « جَنَاهَا » رواه مسلم . « جَنَاها » : أي واجتني من الثمر .

898. Thauban (May Allah be pleased with him) reported: The Prophet (PBUH) said, "He who visits his brother in Faith, will remain engaged in picking the fresh fruits from the garden of Jannah till he returns."
[Muslim].

899 وعن على رضي الله عنه قال : سمعت رسول الله صلى الله عليه وسلم يقول : ما من مسلم يعود مسلماً غدوة إلا صلى عليه سبعون ألف ملك حتى يمسي ، وإن عاده عشية إلا صلى عليه سبعون ألف ملكٍ حتى يصبح ، وكان له خريف في الجنة » رواه الترمذي وقال : حديث حسن .
»الخريفُ « : التَّمْرُ المَخْرُوفُ ، أي : المُجتَنَي .

899. `Ali bin Abu Talib (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying, "When a Muslim visits a sick Muslim at dawn, seventy thousand angels keep on praying for him till dusk. If he visits him in the evening, seventy thousand angels keep on praying for him till the morning; and he will have (his share of) reaped fruits in Jannah."
[At-Tirmidhi].
Commentary: Both, this Hadith and the preceding one, lay stress on the virtue of visiting a sick person so as to obtain the Divine reward. The Hadith mentions "dawn" and "evening" to mean at all times, and not necessarily at those particular times.

900 وعن أنسٍ ، رضي اللّهُ عنه ، قال : كانَ غُلامٌ يَهُودِيٌّ يَخْدُمُ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم ، فمرضَ فأتَاهُ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم يعُودُهُ ، فقعَدَ عِنْدَ رَأسِهِ فقالَ لَهُ : « أسْلِمْ » فنَظَرَ إلى أبيهِ وهُو عِنْدَهُ؟ فقالَ : أطِعْ أبا الْقاسِمِ ، فَأسْلَم ، فَخَرَجَ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم ، وَهُوَ يقولُ : « الحَمْدُ للَّهِ الَّذي أنْقذَهُ مِنَ النَّار » . رواه البخاري .

900. Anas (May Allah be pleased with him) reported: A young Jewish boy who was in the service of the Prophet (PBUH) fell ill. The Prophet (PBUH) went to visit him. He sat down by his head and said to him, "Embrace Islam." The little boy looked at his father who was sitting beside him. He said: "Obey Abul-Qasim (i.e., the Messenger of Allah (PBUH))." So he embraced Islam and the Prophet ü stepped out saying, "Praise be to Allah Who has saved him from Hell-fire."
[Al-Bukhari].

Commentary: Herein, the example of the Messenger of Allah (PBUH) inspires us to visit even a sick disbeliever and invite him to accept Islam. Besides, the Hadith tells that the company of the virtuous does bear fruit and that we should continue to hope that the heart of a disbeliever will turn to Allah at any moment. Furthermore, we come to believe that parents, though not clinging to the right way, may tell their offspring to pursue the truth.

Chapter 145

باب ما يدعى به للمريض

Supplication for the Sick

901 عن عائشة ، رضي اللَّه عنها ، أن النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم كَانَ إذا اشْتكى الإنْسانُ الشَّيءَ مِنْهُ، أوْ كَانَتْ بِهِ قَرْحة أوْ جُرْحٌ ، قال النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم ، بأُصْبُعِهِ هكذا ، ووضع سُفْيانُ بْنُ عُيَيْنَةَ الرَّاوي سبابتَهُ بالأرْضِ ثُمَّ رَفَعَهَا وقال : بِسْمِ اللَّهِ ، تُرْبَةُ أرْضِنا ، بريقةِ بَعْضِنا ، يُشْفَى بِهِ سَقِيمُنَا ، بِإذْنِ رَبِّنَا » متفقٌ عليه .

901. `Aishah (May Allah be pleased with him) reported: When a person complained to the Prophet (PBUH) about an ailment or suffered from a sore or a wound, the Prophet (PBUH) would touch the ground with his forefinger and then raise it (Sufyan bin `Uyainah, the narrator, demonstrated this with his forefinger) and would recite: `Bismil-lahi, turbatu ardina, biriqati ba`dina, yushfa bihi saqimuni, bi 'idhni Rabbina' (With the Name of Allah, the dust of our ground mixed with the saliva of some of us would cure our patient with the permission of our Rubb."
[Al-Bukhari and Muslim].
Commentary: The Prophet (PBUH) would put his forefinger on earth and then mix his spittle with the dust sticking to it. Afterwards, he would put it on the patient's pain-spot or wound and utter the said supplication. This simple act would cure the patient. Some believe that it was peculiar only to the Prophet (PBUH) and was indeed his miracle because the particular dust was of Al-Madinah's soil with the Prophet's spittle being of a unique quality. But Ibn Hajar differs from this view. Spittle and dust, according to him, are simply external means and the curative effect in them comes from Allah Alone. Secondly, we may turn to the pious people to seek their blessings and prayers for the removal of our ailments and troubles, provided the spiritual treatment is bereft of amulets and other polytheistic ways.

902 وعنها أن النبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم كَانَ يعُودُ بَعْضَ أهْلِهِ يَمْسَحُ بيدِهِ اليُمْنى ويقولُ : « اللَّهُمَّ ربَّ النَّاسِ ، أذْهِبِ الْبَأسَ ، واشْفِ ، أنْتَ الشَّافي لا شِفاءَ إلاَّ شِفاؤُكَ ، شِفاءً لا يُغادِرُ سقماً » متفقٌ عليه .

902. `Aishah (May Allah be pleased with her) reported: When the Prophet (PBUH) visited any ailing member of his family, he would touch the sick person with his right hand and would supplicate: "Allahumma Rabban-nasi, adhhibil-ba'sa, washfi, Antash-Shafi, la shifa'a illa shifa'uka, shifaan la yughadiru saqaman [O Allah! the Rubb of mankind! Remove this disease and cure (him or her)! You are the Great Curer. There is no cure but through You, which leaves behind no disease]."
[Al-Bukhari and Muslim].
Commentary: The word "Ya`udu" (enquired about the patient's health or visited) occurs in the Hadith text quoted by Imam An-Nawawi. But according to Al-Bukhari, this word is "Yuawwidu" which, says Ibn Hajar, is synonymous to the word "Yarqee" (blew over the patient).

903 وعن أنسٍ رضي اللَّه عنه أنه قال لِثابتٍ رحمه اللَّه : ألا أرْقِيكَ بِرُقيَةِ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ؟ قال : بَلى . قال : اللَّهُمَّ رَبَّ النَّاسِ ، مُذْهِبَ البَأسِ ، اشْفِ أنتَ الشَّافي ، لا شافي إلاَّ أنْتَ ، شِفاءً لا يُغادِرِ سَقَماً . رواه البخاري .

903. Anas (May Allah be pleased with him) reported: I said to Thabit (May Allah had Mercy upon him) Should I not perform Ruqyah (i.e., recite supplication or Quranic Ayat and blow) over you, such supplication as was practised by the Messenger of Allah (PBUH)?" He said: "Please do so." Anas (May Allah be pleased with him) supplicated: "Allahumma Rabban-nasi, mudh-hibal-ba'si, ishfi Antash-Shafi, la shafiya illa Anta, shifa'an la yughadiru saqaman [O Allah! the Rubb of mankind! Take away this disease and cure (him or her). You are the Curer. There is no cure except through You. Cure (him or her), a cure that leaves no disease]."
[Al-Bukhari].
Commentary: The said Hadith testifies that the Prophet (PBUH) and the Companions had certainly `blown over' the patients. There is no doubt about that. Yet, the act of blowing over must be based on the Names and Attributes of Allah and the Prophetic prayers or on Qur'anic Surat and Ayat. Besides, one should have the firm belief that the secondary causes cannot yield the desired effect unless Allah wills so.

904 وعن سعدِ بن أبي وَقّاصٍ رضي اللّه عنه قال : عَادَني رسول اللّه صلّى اللهُ عَلَيْهِ وسلَّم فقال : «اللّهُمَّ اشْفِ سعْداً ، اللّهُمَّ اشْفِ سعْداً ، اللّهُمَّ اشْفِ سعْداً » رواه مسلم .

904. Sa`d bin Abu Waqqas (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) visited me during my illness and supplicated, "O Allah! Cure Sa`d. O Allah! Cure Sa`d. O' Allah! Cure Sa`d."
[Muslim].
Commentary: To pray for the health and recovery of the patient, particularly uttering his name, is commendable. Furthermore, one should repeatedly pray to Allah and beseech Him with supplication till He responds.

905 وعن أبي عبد اللّهِ عثمانَ بنِ العَاص ، رضي اللّه عنه أنه شَكا إلى رسول اللّه صلّى اللهُ عَلَيْهِ وسلَّم وَجعاً يجِدُهُ في جَسدِهِ ، فقال له رسول اللّه صلّى اللهُ عَلَيْهِ وسلَّم : «ضَعْ يَدَكَ عَلَى الذي يَألَمُ مِن جَسَدِكَ وَقُلْ : بِسمِ اللّهِ ثَلاثاً وَقُلْ سَبْعَ مَرَّاتٍ : أَعُوذُ بِعِزَّةِ اللّهِ وَقُدْرَتِهِ مِن شَرِّ مَا أَجِدُ وَأُحاذِرُ » رواه مسلم .

905. Abu `Abdullah bin Abul-`as (May Allah be pleased with him) reported: I complained to the Messenger of Allah (PBUH) about a pain I had in my body. The Messenger of Allah (PBUH) said, "Place your hand where you feel pain and say: `Bismillah (With the Name of Allah)' three times; and then repeat seven times: `A`udhu bi`izzatillahi wa qudratihi min sharri ma ajidu wa `uhadhiru (I seek refuge with Allah and with His Power from the evil that afflicts me and that which I apprehend).'"
[Muslim].
Commentary: This Hadith tells us it is not necessary that a patient should exclusively get Ruqyah from others; rather he can also do Ruqyah himself by reciting the Prophet's supplications.

906 وعن ابن عباسٍ ، رضي اللّه عنهما ، عن النبيِّ صلّى اللهُ عَلَيْهِ وسلَّم قال : « مَنْ عَادَ مَرِيضاً لَمْ يَحْضُرْهُ أَجَلُهُ ، فقالَ عِنْدَهُ سَبْعَ مَرَّات : أَسْأَلُ اللّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشفِيَك : إلاَّ عَافَاهُ اللّهُ مِنْ ذَلكَ المَرَض » رواه أبو داود والترمذي وقال : حديث حسن، وقال الحاكِم : حديث صحيح على شرطِ البخاري .

906. Ibn `Abbas (May Allah be pleased with them) reported: The Prophet (PBUH) said, "He who visits a sick person who is not on the point of death and supplicates seven times: As'alullahal-`Azima Rabbal-`Arshil-`Azimi, an yashfiyaka (I beseech Allah the Great, the Rubb of the Great Throne, to heal you), Allah will certainly heal him from that sickness."
[Abu Dawud and At-Tirmidhi].
Commentary: There is always a great certainty that Allah will respond to a supplication which springs from a sincere, veracious heart. One should, therefore, pray for a patient with full conviction and reassurance of heart. Moreover, the Prophet's prayers have special effect and grace and therefore their original wordings should be uttered.

907 وعنه أنَّ النبيَّ صلّى اللهُ عَلَيْهِ وسلَّم دَخَل على أعَرابيٍّ يَعُودُهُ ، وَكانَ إذا دَخَلَ عَلى مَن يَعُودُهُ قال : « لا بَأس ، طَهُورٌ إن شَاءَ اللّه » رواه البخاري .

907. Ibn `Abbas (May Allah be pleased with them) reported: The Prophet (PBUH) visited a bedouin who was sick. Whenever he visited an ailing person, he would say, "La ba'sa, tahurun in sha' Allah [No harm, (it will be a) purification (from sins), if Allah wills]."
[Al-Bukhari].
Commentary: According to this Hadith, a patient should be told that his disease will purge out his sins. To sit beside the sick, to comfort his heart and to say a few words of sympathy to him was the Prophet's practice.

908 وعن أبي سعيد الخُدْرِيِّ رضي اللّه عنه أن جِبْرِيلَ أَتَى النَّبيَّ صلّى اللهُ عَلَيْهِ وسلَّم فقال : يَا مُحَمّدُ اشْتَكَيْتَ ؟ قال : « نَعَمْ » قال : بِسْمِ اللّهِ أَرْقِيكَ ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ ، اللّهُ يشْفِيك ، بِسْمِ اللّهِ أَرْقِيكَ » رواه مسلم .

908. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: Jibril (Gabriel) came to the Prophet (PBUH) and said: "O Muhammad (PBUH)! Do you feel sick?" He (PBUH) said, "Yes." Jibril supplicated thus (i.e., he performed Ruqyah): "Bismillahi arqika, min kulli shay'in yu'dhika, min sharri kulli nafsin aw `ayni hasidi, Allahu yashfika, bismillahi arqika. [With the Name of Allah. I recite over you (to cleanse you) from all that troubles you, and from every harmful mischief and from the evil of the eyes of an envier. Allah will cure you; and with the Name

of Allah, I recite over you]."
[Muslim].
Commentary: This Hadith clearly tells us that the Prophet (PBUH) was not free from the basic attributes of human nature and occasionally he also fell ill. Angel Jibril (Gabriel) therefore prayed for his health and safety against all those things which could harm him. These prayers should be recited after the Prophet's practice.

909 وعن أبي سعيد الخُدْريِّ وأبي هريرة رضيَ اللَّه عنهما ، أنـهُما شَهدَا على رسول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم أنه قال : « مَنْ قال : لا إلهَ إلاَّ اللَّهُ واللَّهُ أَكْبَرُ ، صدَّقهُ رَبَّهُ ، فقال : لا إله إلاَّ أنَا وأنا أكْبرُ . وَإذَا قال : لا إلهَ إلاَّ اللَّهُ وحْدهُ لا شَرِيكَ لَهُ ، قال : يقول : لا إله إلا أنَا وحْدِي لا شَرِيك لي . وإذا قال : لا إلهَ إلاَّ اللَّهُ لَهُ المُلْكُ ولَهُ الحَمْدُ ، قال : لا إلهَ إلاَّ أنَا لِيَ المُلْك ولِيَ الحَمْدُ . وإذا قال : لا إله إلاَّ اللَّهُ ولا حَوْلَ ولا قوَّةِ إلاَّ باللَّهِ، قال لا إله إلاَّ أنَا ولا حَوْلَ ولا قوَّةَ إلاَّ بي » وكانَ يقولُ : « مَنْ قالهَا في مَرَضِهِ ثُمَّ ماتَ لَمْ تَطْعَمْهُ النَّارُ » رواه الترمذي وقال : حديث حسن .

909. Abu Sa`id Al-Khudri and Abu Hurairah (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "If a person says: `La ilaha illallahu wallahu Akbar (There is no true god except Allah and Allah is Greatest)', his Rubb responds to him and affirms: `(Yes!) There is no true god except I, and I am the Greatest.' When he says: `La ilaha illallahu Wahdahu la sharika Lahu (There is no true god except Allah, the One, He has no partner).' Allah (SWT) affirms: `(Yes!) There is no true god except I. I have no partner.' When he says: `La ilaha illallahu Lahul mulku wa Lahul-hamdu (the sovereignty belongs to Him and all the praise is due to Him).' He (SWT) affirms: `(Yes!) There is no true god except I, Mine is the praise and to Me belongs the sovereignty.' When he says: `La ilaha illallahu wa la hawla wa la quwwata illa Billah (There is no true god except Allah, and there is no might and power but with Allah).' He (SWT) affirms: `(Yes!) There is no true god except I, and there is no might and power but with Me.'" The Messenger of Allah (PBUH) added, "He who recites this during his illness and dies, will not be touched by the Fire (Hell)."
[At-Tirmidhu].
Commentary: This Hadith points out the excellence of the words mentioned above. This is so because of great meaning they have, namely the firm belief in Allah, His Oneness and Glorification; that to Him Alone we should return, upon Him Alone we should rely, and to Him Alone we should express gratefulness. If somebody utters them during his illness, his life is sure to come to an end in a good way, that is, he will go to Jannah.

Chapter 146

بابُ استحباب سؤالِ أهلِ المريضِ عَنْ حالِهِ

Recommendation of Inquiring the Family Members of the Patient about his Condition

908 عن ابن عباسٍ ، رضي اللَّه عنهما ، أنَّ عليَّ بنَ أبي طالبٍ ، رضي اللَّهُ عنهُ خرجَ مِنْ عِنْدِ رسولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم في وجَعِهِ الذِي تُوُفيِّ فِيهِ ، فقال النَّاسُ : يا أبَا الحسنِ ، كَيفَ أصْبَحَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : أصْبحَ بحمْدِ اللَّهِ بَارِئاً . رواه البخاري .

910. Ibn `Abbas (May Allah be pleased with them) reported: When `Ali (May Allah be pleased with him) came out after visiting the Messenger of Allah (PBUH) during his last illness, the people asked: "How is Messenger of Allah (PBUH), O Abul-Hasan?" He replied: "Praise be to Allah, he (PBUH) is feeling better."
[Al-Bukhari].

Commentary: This Hadith shows that if a patient is in a critical condition and people are advised not to visit him, it will be appropriate to enquire of his blood relatives about his health. The family members, too, are supposed to give an encouraging report about the patient's condition to enquirers.

Chapter 147

باب ما يقوله من أيس من حياته

Supplication when one is disappointed about his Life

911 عن عائشة رضيَ اللَّهُ عنها قالت : سَمِعْتُ النبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم وهُوَ مُسْتَنِدٌ إليَّ يَقُولُ : «اللَّهُمَّ اغفِرْ لي وَارْحمْني ، وَألحِقني بالرَّفِيق الأعْلَى » متفق عليه .

911. `Aishah (May Allah be pleased with her) reported: While the Prophet (PBUH) was reclining against me (during his last illness) I heard him saying: "Allahumma-ghfir li, warhamni, wa alhiqni bir Rafiqil-A`la (O Allah, forgive me, bestow Your Mercy on me and let me join with the exalted companions."
[Al-Bukhari and Muslim].
Commentary: Most of the `Ulama' believe that Allah is the Sublime Companion (Ar-Rafiq Al-A`la). Ar-Rafiq (the Companion) is one of the Divine Names. Some take it to mean the supreme communion of angels, Prophets, martyrs and the righteous. Prophet Yusuf (Joseph) had prayed to Allah, "... And join me with the righteous." (12:101).
At the hour of death, man should cut off his link with the world and unite it with the Hereafter. By seeking Divine forgiveness, the Prophet (PBUH) aimed at moral elevation and abundance of goodness. Otherwise, he was protected by Allah and immune against sinning.

912 وعنها قالت : رأَيْتُ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم وهُوَ بالموتِ ، عِندهُ قدحٌ فِيهِ مَاءٌ ، وهُو يدخِلُ يدهُ في القدَحِ ، ثم يمسَحُ وجهَهُ بالماءِ ، ثم يقول : « اللَّهُمَّ أعِنِّي على غمرَاتِ الموْتِ وَسَكَرَاتِ المَوْتِ » رواه الترمذي .
(ضعيف) . [فيه : موسى بن سرجس ، وهو مجهول] .

912. `Aishah (May Allah be pleased with her) reported: I saw the Messenger of Allah (PBUH) when he was at the point of death. He had a drinking bowl with water in it. He would dip his hand into the bowl, and wipe his face. Then he would supplicate, "O Allah! Help me over pangs and agony of death."
[At-Tirmidhi].
Commentary: This Hadith, too, affirms the Prophet's creatural aspect, that is to say, like other humans he was also overwhelmed by the intensity of illness and felt its agony. In his last days, he suffered from intense fever. In order to decrease the high temperature, he repeatedly wet his right hand with water and passed it over his face. Like all mortals, he too, experienced the agony of the last moments and prayed to Allah for its alleviation and sought His Help. Sheikh Al-Albani considers the authenticity of this Hadith as deficient. However, the Prophet (PBUH) is authentically reported to have lost consciousness during severe illness. Both the Ahadith of this chapter reveal that man should seek help from Allah at the hour of his departure from this world.

Chapter 148

باب استحباب وصية أهل المريض

Instructing the Patient's family to be kind to him - Consoling the Patients and showing kindness to one Facing Death Sentence

913 عن عِمران بن الحُصَين رضي اللّه عنهما أن امرأةً مِنْ جُهَيْنَة أتَتِ النبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم وهِي حُبْلَى مِنَ الزِّنَا ، فقالت : يا رسول اللّهِ ، أصبتُ حدًّا فأَقِمْهُ عليَّ ، فدعا رسولُ اللّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم وليَّهَا ، فقال : « أحْسِنْ إلَيْهَا ، فإذا وضَعتْ فأْتِني بهَا » ففعلَ فأمر بها النبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم فشُدَّتْ عليها ثِيابُها ، ثُمَّ أمر بها فرُجِمتْ ، ثُمَّ صَلَّى عليها . رواه مسلمٌ .

913. \`Imran bin Husain (May Allah be pleased with them) reported: A woman belonging to the Juhainah tribe came to the Messenger of Allah (PBUH) after having conceived from Zina. She submitted: "O Messenger of Allah! I am liable to Hadd (punishment ordained by Allah), so execute it." The Messenger of Allah (PBUH) called her guardian and said, "Treat her well and bring her to me after delivery." He acted accordingly. Then the Messenger of Allah (PBUH) commanded to tie her clothes firmly around her and then stoned her to death. He (PBUH) then offered funeral prayer for her.
[Muslim].

Commentary: This Hadith has relevance to the theme of the chapter as we see it. Moreover, it reveals that if a woman becomes pregnant after committing adultery, she will not be subjected to punishment immediately. Instead, the penalty will take place after childbirth. This will certainly contribute to the remission of her sins and will also be a factor in offering the funeral prayer for her.

Chapter 149

باب جواز قول المريض : أنا وجع ، أو شديد الوجع

Permissibility of expressing feelings of agony in Serious Illness

914 عن ابن مسعودٍ رضيَ اللَّه عنه قال : دَخَلْتُ عَلى النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم وهُو يُوعكُ ، فمسِسْتُه ، فقلْتُ : إنَّكَ لَتُوعكُ وعْكاً شَديداً ، فقال : « أجَلْ إنِّي أوعَكُ كما يُوعكُ رَجُلانِ مِنْكُمْ » متفق عليه .

914. Ibn Mas`ud (May Allah be pleased with him) reported: I visited the Prophet ({PBUH) while he was suffering. I said: "(O Messenger of Allah!) You suffer too much." He said, "Yes, I suffer as much as two men of you."
[Al-Bukhari and Muslim].
Commentary: This Hadith also throws light on the fact that the Prophet (PBUH) was merely a human being. Besides, it tells us that one is at liberty to speak of one's suffering.

915 وعن سعدِ بن أبي وَقَّاص رضي اللَّه عنه قال : جَاءَني رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم يعودُني مِن وجع اشْتَدَّ بي ، فقُلْتُ : بلَغَ بي ما ترى ، وأنَا ذو مَالٍ ، وَلا يرثُني إلاَّ ابنتي . وذكر الحديث ، متفقٌ عليه .

915. Sa`d bin Abu Waqqas (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) came to visit me when I had a severe pain. I said: "I am suffering from such trouble as you are observing. I am a wealthy man and the only heir of mine is my daughter." (Then Sa`d narrated the whole incident).
[Al-Bukhari and Muslim].

916 وعن القاسم بن محمدٍ قال : قالَتْ عائشَةُ رضي اللَّهُ عنها : وارأسَاهُ . فقال النَّبيُّ صلّى اللهُ عَلَيْهِ وسَلَّم : «بلْ أنَا وارأسَاهُ » . وذكر الحديث .
رواه البخاري .

916. Al-Qasim bin Muhammad reported `Aishah (May Allah be pleased with her) said: "Oh, my head." (It was hurting due to pain.) Thereupon the Prophet (PBUH) said, "Rather it is I who says: `Oh, my headache.'" (Then Al-Qasim narrated the complete narration).
[Al-Bukhari].
Commentary: `Aishah (May Allah be pleased with her) had a headache and she told the Prophet (PBUH) about it. He said, "My head too is splitting with pain." This means that a man can express the intensity of his pain and suffering, provided he has no intention to complain against the Will of Allah and point out his sorrow and frustration. Al-Qasim bin Muhammad bin Abu Bakr, the reporter of this Hadith, was `Aishah's nephew and one of the seven distinguished jurists of Al-Madinah.

Chapter 150

باب تلقين المحتضر : لا إله إلا الله

Helping a dying Person to Pronounce 'La Ilaha Illahllah'

917 عن معاذٍ رضي اللَّه عنه قالَ : قال رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « منْ كَانَ آخِرَ كلامِهِ لا إله إلاَّ اللَّه دَخَلَ الجنَّة » رواه أبو داود والحاكم وقال : صحيح الإسناد .

917. Mu`adh bin Jabal (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He whose last words are: `La ilaha illallah' (There is no true god except Allah) will enter Jannah."
[Abu Dawud].
Commentary: This Hadith says that if a man's tongue spontaneously starts uttering the basic testification of Islam: "None has the right to be worshipped but Allah" just before his death, he will undoubtedly enter Jannah. However, it is not definite whether he will go to Jannah in the first phase or will be admitted to it in the second phase after undergoing a purification process. This depends on the Will of Allah. Yet, admission to Jannah is subjected to his thorough understanding of monotheism and its conditions, that is to say, a complete abstinence from a polytheistic conduct of life. Otherwise, Jannah is likely to be denied to many of the so-called Muslims overtly indulging in polytheism.

918 وعن أبي سعيد الخُدْريِّ رضي اللَّه عنهُ قال : قال رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « لَقّنُوا موْتَاكُمْ لا إله إلاَّ اللَّهُ » رواه مسلم .

918. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Exhort your dying men to recite: `La ilaha illallah' (There is no true god except Allah)."
[Muslim].
Commentary: This Hadith implies the Prophet's instruction to his followers to recite the testification of Islam: La ilaha illallah (There is no true god except Allah) beside the dying people so that they may also recite it after hearing it. Yet, they should not be urged to recite it (i.e., by saying to the dying person: say it, say it) lest they refuse in embarrassment involving an affront to Faith. May Allah guard us against such a thing!

Chapter 151

باب ما يقوله بعد تغميض الميت

Supplication to be made soon after a Person's Death

919 عن أمِّ سَلَمة رضيَ اللَّهُ عنها قالت : دَخَلَ رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم على أبي سلَمة وَقَدْ شَقَّ بصَرُهُ ، فأغْمضَهُ ، ثُمَّ قال : « إنَّ الرُّوح إذا قُبِضَ ، تبعَه الْبصَرُ » فضَجَّ نَاسٌ مِنْ أهْلِهِ فقال : « لا تَدْعُوا عَلَى أنْفُسِكُم إلاَّ بِخَيْرٍ ، فإنَّ المَلائِكَة يُؤَمِّنُون عَلى ما تَقُولونَ » ثمَّ قالَ : « اللَّهُمَّ اغْفِر لأبِي سَلَمَة ، وَارْفَعْ درَجَتَهُ في المَهْدِيِّينَ ، وَاخْلُفْهُ في عَقِبهِ في الْغَابرين، واغْفِرْ لَنَا ولَه يَاربَّ الْعَالمِينَ ، وَافسحْ لَهُ في قَبْرِهِ ، ونَوِّرْ لَهُ فيه » رواه مسلم .

919. Umm Salamah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) visited Abu Salamah (May Allah be pleased with him) when his eyes were open soon after he died. He closed them (the eyes) for him and said, "When the soul is taken away, the sight follows it." Some members of his family began to weep. He (PBUH) said: "Do not supplicate for yourselves anything but good, for the angels say `amin' to what you say." Then he ü said, "O Allah! Forgive Abu Salamah, raise his rank among those who are rightly-guided and grant him a successor from his descendants who remain behind. Grant him pardon and us, too. O Rubb of the worlds. Make his grave spacious for him and give him light in it."
[Muslim].

Commentary: When the soul leaves the body, the eyes remain open as if gazing at it. So, the eyes of the dead body should be closed. Secondly, one should avoid uttering any imprecation on such occasions as the angels, present on the occasion, say `Amin' to it. Thirdly, the Prophet's example requires the pious persons to visit a bereaved family. Condoling them, they should invoke supplication and blessing for the departed soul. Besides, they should pray to Allah to bless the bereaved with both spiritual and material gains and multiple goodness. Supplication, as other Ahadith also tell us, is beneficial to the dead person. Condolence and supplication is undoubtedly a confirmed practice of the Prophet (PBUH). We are supposed to follow only what the Prophet (PBUH) did on such occasions, that is to say, to pray for both the departed soul and the bereaved family. This is not confirmed if in any mourning session, the Prophet ü ever prayed by raising his hands. But in view of the accepted mode of praying, to raise hands is also allowable.

Chapter 152

باب ما يقال عند الميت وما يقوله من مات له ميت

Good Words to be Uttered before a dying Person and his Family

920 عن أمِّ سلَمَة رضي اللَّه عنها قالت : قالَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « إذا حَضرْتُمُ المريضَ ، أوِ الميِّتَ ، فقُولوا خيْراً ، فإنَّ الملائِكَة يُؤمِّنون عَلى ما تقُولُون ، قالت: فلمَّا مَاتَ أَبُو سَلَمَة ، أَتَيْتُ النَّبيَّ صلّى اللهُ عَلَيْهِ وسلَّم فقُلْتُ : يا رسُولَ اللَّه ، إنَّ أبا سلَمَة قدْ مَاتَ ، قالَ : «قُولي : اللَّهُمَّ اغْفِرْ لي ولَهُ ، وَأَعْقِبْنِي مِنْهُ عُقبى حسنة » فقلْتُ : فأَعْقبني اللَّهُ منْ هُوَ خَيْرٌ لي مِنْهُ : مُحمَّداً صلّى اللهُ عَلَيْهِ وسلَّم . رواه مسلم هكذا : « إذا حَضَرْتُمُ المَرِيضَ » أو « الميّت » على الشَّكِّ ، رواه أبو داود وغيره : « الميِّت » بلا شَكٍّ .

920. Umm Salamah (May Allah be pleased with her): The Messenger of Allah (PBUH) said, "When you visit a sick or a dying person, you should utter good words because the angels say `Amin' at what you say." She added: When Abu Salamah (May Allah be pleased with him) died, I came to the Prophet (PBUH) and said: "O Messenger of Allah, Abu Salamah has died." He (PBUH) directed me to supplicate thus: "Allahummaghfir li wa lahu, wa a`qibni minhu `uqba hasanatan [O Allah, forgive me and him, and bestow upon me a better future (give me a better substitute)]." So I supplicated as he directed, and Allah gave me a man who was better for me than Abu Salamah (i.e., the Prophet Muhammad (PBUH)). (The Prophet (PBUH) married Umm Salamah afterwards.)
[Muslim].
Commentary: In order to fill the vacuum of the dead person, the family members should pray to Allah to grant them a better substitute as He is Omnipotent and nothing is impossible to Him.

921 وعنها قالت : سمعتُ رسول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم يقول : « مَا مِنْ عبدٍ تُصيبُهُ مُصيبَة ، فيقولُ : إنَّا للَّهِ وَإنَّا إليهِ رَاجِعُونَ : اللَّهمَّ أجرني في مُصيبَتِي ، وَاخْلُف لي خَيْراً مِنْها، إلاَّ أَجَرَهُ اللَّهُ تعَالى في مُصيبتِهِ وَأَخْلَف له خَيْراً منْهَا . قالت : فلمَّا تُوفِّيَ أَبُو سَلَمَة ، قلتُ كما أمَرني رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم فَأَخْلَفَ اللَّهُ لي خَيْراً منْهُ رسولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم . رواه مسلم .

921. Umm Salamah (May Allah be pleased with her) reported: I heard the Messenger of Allah (PBUH) saying, "When a person suffers from a calamity and utters: `Inna lillahi wa inna ilaihi raji`un. Allahumma ujurni fi musibati, wakhluf li khairan minha (We belong to Allah and to Him we shall return. O Allah! Compensate me in my affliction, recompense my loss and give me something better in exchange for it), then Allah surely compensates him with reward and better substitute." Umm Salamah (May Allah be pleased with her) said: When Abu Salamah (May Allah be pleased with him) died, I repeated the same supplication as the Messenger of Allah (PBUH) had commanded me (to do). So Allah bestowed upon me a better substitute than him (I was married to Muhammad, the Messenger of Allah (PBUH)).
[Muslim].
Commentary: The better substitute which fell to Umm Salamah (May Allah be pleased with her) as her lot, was her marriage with the Prophet (PBUH) after the death of her husband Abu Salamah (May Allah be pleased with him). She got the reward in her earthly life. If somebody remains deprived of it in the world, he is sure to have it in the life to come. However, this depends on the Will of Allah, for being the Creator, He has the best knowledge of what is appropriate and good for us.

922 وعن أبي موسى رضي اللَّه عنه أنَّ رسولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قال : « إذا ماتَ وَلَدُ العبْدِ قال اللَّهُ تعالى لملائِكَتِهِ : قبضْتُم وَلَدَ عَبْدِي ؟ فيقولُونَ : نعَم ، فيقولُ : قَبَضتُم ثَمرَةَ فُؤَادِهِ؟ فيقولونَ : نَعم . فَيَقُولُ : فَماذَا قال عبْدِي ؟ فيقُولُونَ : حمِدكَ واسْتَرْجعَ ، فيقولُ اللَّهُ تعالى: ابْنُوا لعبدِي بيتاً في الجَنَّةِ، وَسَمُّوهُ بيتَ الحمدِ» رواه الترمذي وقال: حديث حسن.

922. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When a man's child dies, Allah, the Exalted, asks His angels, `Have you taken out the life of the child of My slave?' and they reply in the affirmative. He (SWT) then asks, `Have you taken the fruit of his heart?' and they reply in the affirmative. Thereupon He asks, `What did my slave say?' They say: `He praised You and said: Inna lillahi wa inna

ilaihi raji'un (We belong to Allah and to Him we shall return).' Allah says: `Build a house for my slave in Jannah and name it Baitul-Hamd (the House of Praise).'"
[At-Tirmidhi].
Commentary: The death of a child is distressing to parents. But it will be a matter of great excellence on their part if they are patient.

923 وعن أبي هُريرةَ رضي اللَّهُ عنه أنَّ رسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : **يقُولُ اللَّهُ تعالى : ما لعَبْدِي المؤْمِن عِنْدِي جزَاءٌ إذا قبَضْتُ صَفيَّه مِنْ أهْلِ الدُّنْيَا ، ثُمَّ احْتَسَبهُ ، إلاَّ الجَنَّة »** رواه البخاري .

923. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said: "Allah, the Exalted, says: `I have no reward except Jannah for a believing slave of Mine who shows patience and anticipates My reward when I take away his favourite one from the inhabitants of the world.'"
[Al-Bukhari].

924 وعن أسامة بن زيدٍ رضي اللَّه عنهما قال : **أرْسَلَتْ إحْدى بَناتِ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم إلَيهِ تَدْعُوهُ وتُخْبِرُهُ أنَّ صبيًّا لَهَا أوْ ابْناً في المَوتِ فقال للرَّسول : « ارْجِعْ إلَيْهَا ، فأخْبِرْهَا أنَّ للَّهِ تعالى مَا أخذَ ولَهُ ما أعطى ، وَكُلُّ شَيْءٍ عِنْدَهُ بأجَلٍ مُسَمَّى، فمُرْهَا، فلْتَصْبِرْ ولْتَحْتسِبْ »** وذكر تمام الحديث ، متفقٌ عليه .

924. Usamah bin Zaid (May Allah be pleased with them) reported: A daughter of the Prophet (PBUH) sent a message to him that her son was at his last breath, and requested him to come to her. The Messenger of Allah (PBUH) sent back the informer saying: "To Allah belongs what He takes and what He gives, and everything has a limited period (in this world). So ask her to endure patiently, and expect the reward of Allah."
[Al-Bukhari and Muslim].
Commentary: This Hadith exhorts us to keep self-composure at a moment of tribulation. The Prophet's daughter mentioned in this Hadith is Zainab (May Allah be pleased with her). See the Commentary on Hadith No. 29.

Chapter 153

The Ruling of crying and wailing over a Dead Person

Wailing is unanimously forbidden (Haram) as will be mentioned later on. There are some Ahadith which forbid us from crying over somebody's death, and which inform us that the dead will be tormented in their graves as a result of their relatives crying over their death. This prohibition applies only to those cases where crying is accompanied with lamenting and wailing. Weeping without these two is, permissible; and the Ahadith in support of this are many, including the following:

925 - عن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم عاد سعد بن عبادة، ومعه عبد الرحمن بن عوف، وسعد بن أبي وقاص، وعبد الله بن مسعود رضي الله عنهم، فبكى رسول الله صلى الله عليه وسلم، فلما رأى القوم بكاء رسول الله صلى الله عليه وسلم، بكوا؛ فقال: « ألا تسمعون؟ إن الله لا يعذب بدمع العين، ولا بحزن القلب، ولكن يعذب بهذا أو يرحم » وأشار إلى لسانه. متفق عليه.

925. Ibn `Umar (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) visited Sa`d bin `Ubadah during his illness. He was accompanied by `Abdur-Rahman bin `Auf, Sa`d bin Abu Waqqas and `Abdullah bin Mas`ud (May Allah be pleased with them). The Messenger of Allah (PBUH) began to weep. When his Companions saw this, their tears also started flowing. He (PBUH) said, "Do you not hear, Allah does not punish for the shedding of tears or the grief of the heart, but punishes or bestows mercy for the utterances of this (and he pointed to his tongue)."
[Al-Bukhari and Muslim].

Commentary: Under the stress of grief, man becomes heavy-hearted and tears flow out from his eyes. This is something natural and beyond human control. Rather the outflow of tears results from Divine compassion. This is neither forbidden nor subject to accountability. It is only wailing which is Haram, and is punishable. Yet, man is blessed with Divine mercy if he gives expression to patience and gratefulness by his tongue. Moreover, to mention the merits and excellence of a departed soul is in itself a good thing because others may be stimulated to adopt them. But to recount them by way of wailing is disliked. A Hadith says that a dead person is tormented because of the weeping of his household. Here weeping means lamenting and wailing. Otherwise, to weep is human instinct and no curbs can be put over it. Besides, this warning is meant for such a person who might have been accustomed to wailing during his lifetime. Or he might have left a will to his family for wailing over his death. May be he consciously avoided giving a predeath warning to his kith and kin against wailing. In all the three situations, he will be equally held accountable with his soul being tormented for the wailing of his relatives. In case, he is uninvolved in any of the situations, he will remain free from hellish torments. Instead the wailers will have to bear the brunt of their sin. As the Qur'an says, "No one laden with burdens can bear another's burden." (17:15).

926. Usamah bin Zaid (May Allah be pleased with him) reported: A grandson (child of the daughter) of the Messenger of Allah (PBUH) was presented to him while the child was at his last breath. Tears began to flow from the eyes of the Messenger of Allah (PBUH). Sa`d said to him: "What is this, O Messenger of Allah?" He (PBUH) said, "It is mercy which Allah has placed in the hearts of his salves. Allah bestows His Mercy on the merciful among His slaves."
[Al-Bukhari and Muslim].

927 - وعن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم دخل على ابنه إبراهيم رضي الله عنه وهو يجود بنفسه فجعلت عينا رسول الله صلى الله عليه وسلم تذرفان. فقال له عبد الرحمن بن عوف: وأنت يا رسول الله؟! فقال: « يا ابن عوف! إنها رحمة » ثم أتبعها بأخرى، فقال: « إن العين تدمع والقلب يحزن، ولا نقول إلا ما يرضي ربنا، وإنا بفراقك يا إبراهيم لمحزونون ». رواه البخاري وروى مسلم بعضه.

والأحاديث في الباب كثيرة في الصحيح مشهورة والله أعلم.

927. Anas (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) came to his son Ibrahim (May Allah be pleased with him) when he was breathing his last. The eyes of the Messenger of Allah (PBUH) began shedding tears. `Abdur-Rahman bin `Auf (May Allah be pleased with him) said, "O Messenger of Allah, you too weep?" He (PBUH) said, "O Ibn `Auf! It is mercy." Then he began to weep and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Rubb. O Ibrahim! Indeed we are grieved by your departure."
[Al-Bukhari].

Commentary: The death of the Prophet's son, Ibrahim, born of Miriyah (May Allah be pleased with her) had occurred in the tenth year of Hijra. The Ahadith clearly prove that weeping over a loved one's death is permissible. But it should be void of wailing.

Chapter 154

باب الكف عما يرى في الميت من مكروه

Prohibition of Disclosing the Physical defects of the Deceased

928 عن أبي رافعٍ أسْلم موْلى رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم أنَّ رسول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم قال : « مَنْ غسَّل ميِّتاً فكَتَمَ علَيْه ، غفَرَ اللَّهُ له أرْبعِينَ مرَّةً » رواه الحاكم وقال: صحيح على شرط مسلم .

928. Abu Rafi` Aslam (May Allah be pleased with him), the freed slave of the Messenger of Allah (PBUH) reported: The Messenger of Allah (PBUH) said, "He who washes a dead body and conceals what he notices of physical defects, he will be forgiven forty times."
[Al-Hakim].
Commentary: If during washing a man's dead body, the washer has noticed some physical defect or some sort of deformation in it, he should avoid disclosing it to others so that a bad name may not come to the departed soul. Yet, the deformity in his body may have come as a Divine vengeance for the sinful and heretic life led by him in this world. In this case, there will be room for such a disclosure. Because on being dreaded and warned of a horrible end, people will come to adopt a clean and pure life in accordance with the religious principles.

Chapter 155

باب الصلاة على الميت وتشييعه وحضور دفنه وكراهة اتباع النساء الجنائز

Participation in Funeral Prayer and Procession and the dislike of Women Participating in the Funeral Procession

929 عن أبي هُريرة رضيَ اللَّهُ عنه قال : قال رسول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « مَنْ شَهِدَ الجنَازَةَ حَتَّى يُصَلِّي عَلَيها فلَهُ قِيراطٌ ، ومَنْ شَهِدَهَا حَتَّى تُدْفَنَ فلَهُ قِيراطَانِ » قيلَ وما القيراطانِ ؟ قال : « مِثْلُ الجَبلَيْنِ العَظِيمَيْنِ » متفقٌ عليه .

929. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Whoever follows the funeral procession and offers the funeral prayer for it, will get a reward equal to one Qirat, and whoever attends it till burial, will get a reward equal to two Qirat." It was asked, "What are two Qirat?" He (PBUH) replied, "Equal to two huge mountains."
[Al-Bukhari and Muslim].
Commentary: Participation in a Muslim's funeral procession and prayer for him brings a Muslim a great reward - like the massiveness of a big mountain. And if he stays beside the grave till the burial takes place, the reward will become two-fold, that is, equaling the massiveness of two huge mountains.

930 وعنه أنَّ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال : « من اتَّبعَ جَنَازَةَ مُسْلِمٍ إيمَاناً واحْتِسَاباً ، وكَانَ مَعَهُ حَتَّى يُصَلَّي عَلَيها ويَفْرُغَ من دَفْنِها ، فإِنَّهُ يَرْجعُ مِنَ الأجرِ بقيراطين كُلُّ قيرَاط مِثْلُ أحُدٍ ، ومَنْ صلَّى عَلَيها ، ثم رَجَعَ قبل أن تُدْفَنَ ، فَإِنَّهُ يرجعُ بقِيرَاط » رواه البخاري .

930. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Whosoever attends the funeral of a Muslim believing and hoping for the reward from Allah and remains with it until the prayer is offered over it and the burial is completed, he will return with a reward of two Qirat; each Qirat is equivalent to Mount Uhud; and whosoever offers his prayer over it and returns before its burial, he will come back with one Qirat."
[Al-Bukhari].
Commentary: This Hadith explains that the only person who will earn the rewards for participating in the funeral prayer is the one who does it only to fulfill the Commands of Allah in order to seek His Pleasure. It will be denied to him in case his intention is based on social, political and family considerations.

931 وعن أمِّ عطِيَّةَ رضي اللَّه عنها قالَتْ : نُهينَا عن اتِّبَاعِ الجَنَائز ، ولَم يُعزَمْ عَلَيْنَا » متفقٌ عليه .
»ومعناه « ولَمْ يُشدَّد في النَّهي كما يُشدَّدُ في المُحَرَّمَات .

931. Umm Atiyyah (May Allah be pleased with her) reported: We (womenfolk) were prohibited from accompanying a funeral procession, but we were not compelled (not to do so).
[Al-Bukhari and Muslim].
Commentary: Women have been prohibited from walking along the bier so as to escape mixing with men. Yet, they have room for participation when there is no danger of mixing with men. Here, lack of a hardened stance means that women, if and when required, can walk side by side with the bier but not without meeting the prerequisites. The orthodox `Ulama', therefore, call this Shari`ah restraint by the name of (suggestive prohibition). (Fath Al-Bari).

Chapter 156

باب استحباب تكثُر المصلين على الجنازة وجعل صفوفهم ثلاثة فأكثر

Excellence of Participation in Funeral Prayers in Large Numbers and Formation of Three Rows or More

932 عَنْ عائشة رضي اللَّهُ عنها قالتْ : قال رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم: ما مِنْ ميِّتٍ يُصلّي عليهِ أمَّة مِنَ المُسْلِمِينَ يبلُغُونَ مئَة كُلُّهُم يشْفَعُونَ له إلا شُفِّعُوا فيه » رواه مسلم .

932. `Aishah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) said, "If a group of Muslims numbering a hundred perform funeral prayer over a dead person, and all of them ask Allah's forgiveness for him, their prayer for him will be accepted."
[Muslim].

933 وعن ابن عباسٍ رضي اللَّه عنهما قال : سَمِعْتُ رَسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم يَقُول : « مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ ، فيقومُ عَلَى جَنَازتِهِ أرْبَعون رَجُلا لا يُشرِكُونَ باللَّه شَيئاً إلاَّ شَفَّعَهُمْ اللَّهُ فيهِ » رواه مسلم .

933. Ibn `Abbas (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "If a Muslim dies and forty people, who do not associate anything with Allah in worship, participate in the funeral prayer over him, Allah will accept their intercession for him."
[Muslim].

934 وعن مَرْثَدِ بن عبدِ اللَّه اليَزَنِيِّ قال : كانَ مالكُ بنُ هُبَيْرَةَ رضي اللَّه عنه إذا صلَّى عَلى الجنَازَةِ ، فتَقالَّ النَّاسَ عَليها ، جزَّأَهُمْ عَلَيْهَا ثلاثة أجْزاءٍ ثم قال : قالَ رَسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم: « مَنْ صَلَّى عليهِ ثلاثةُ صُفُوف ، فقدْ أوْجَبَ » .
رواه أبو داود ، والترمذي وقال : حديث حسن .

934. Marthad bin `Abdullah Al-Yazni reported: When Malik bin Hubairah (May Allah be pleased with him) offered a funeral prayer and found a small number of participants, he would divide them into three rows and would say that the Messenger of Allah (PBUH) said, "If three rows of men offer funeral prayer over anyone, his entry into Jannah will become certain."
[Abu Dawud and At-Tirmidhi].
Commentary: These Ahadith reveal to us that the maximum participation of people in a funeral prayer is a welcome sign. But the condition is that they should be righteous people, well-rooted in Faith and monotheistic belief. But heretics and those who associate partners with Allah in worship have no value to Allah. If the participants are small in number, they should be divided in three rows. Different Ahadith speak of different numbers, all of which convey the sense of abundance. And this abundance is not to be taken in the unqualified sense, rather it means the abundance of sincere and pious believers and monotheists. May Allah multiply their number!

Chapter 157

باب ما يقرأ في صلاة الجنازة

Supplications in Funeral Prayers

To pronounce four Takbir (saying Allahu Akbar) in the funeral prayer. After the first Takbir, after saying A`udhu billahi minash-Shaitanir-rajim, recite Surat Al-Fatihah. After the second Takbir, send Salam [Allahumma Salli `ala Muhammadin wa `ala ali Muhammadin kama sallaita `ala Ibrahima wa `ala ali Ibrahima, innaka Hamidun Majid. Allahumma barik `ala Muhammadin wa `ala ali Muhammadin, kama barakta `ala Ibrahima, wa `ala ali Ibrahima, innaka Hamidun Majid. Then after the third Takbir, invoke supplication for the deceased and for the Muslims as we will mention later on, in sha' Allah. After the fourth Takbir, supplicate Allah. (Some of the supplications of the Messenger of Allah (PBUH), which are to be recited after the third Takbir are mentioned in the following Ahadith:)

935 عن أبي عبدِ الرحمنِ عوفِ بنِ مالكٍ رضي اللَّه عنه قال : صلَّى رسول اللَّه صلَّى اللهُ عَلَيْهِ وسلَّم عَلى جَنَازَةٍ ، فحفِظْتُ مِنْ دُعائِهِ وَهُو يقُولُ : « اللَّهُمَّ اغْفِرْ لَهُ ، وارْحمْهُ ، وعافِهِ ، واعْفُ عنْهُ ، وَأَكرِمْ نزُلَهُ ، وَوسِّعْ مُدْخَلَهُ واغْسِلْهُ بالماءِ والثَّلْجِ والْبرَدِ ، ونَقِّه منَ الخَطَايَا، كما نَقَّيْتَ الثَّوبَ الأَبْيَضَ منَ الدَّنَسِ ، وَأَبْدِلْهُ دارا خيراً مِنْ دَارِه ، وَأَهْلاً خَيْراً منْ أهْلِهِ، وزَوْجاً خَيْراً منْ زَوْجِهِ ، وأدْخِلْه الجنَّةَ ، وَأَعِذْه منْ عَذابِ القَبْرِ ، وَمِنْ عَذَابِ النَّار » حَتَّى تَمَنَّيْتُ أَنْ أَكُونَ أَنَا ذَلكَ المَيِّتَ . رواه مسلم .

935. Abu `Abdur-Rahman `Auf bin Malik (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) offered a funeral prayer and I memorized his supplication. He (PBUH) prayed: "Allahummaghfir lahu, warhamhu, wa `afihi, wa`fu `anhu, wa akrim nuzulahu, wa wassi` mudkhalahu, waghsilhu bil-ma'i wath-thalji wal-baradi, wa naqqihi minal-khataya, kama naqqaytath-thawbal-abyada minad-danasi, wa abdilhu daran khairan min darihi, wa ahlan khairan min ahlihi, wa zawjan khairan min zawjihi, wa adkhilhul-Jannata, wa a`idh-hu min `adhabil-qabri, wa min `adhabin-nar [if the dead person is a woman, one should change the ending of certain words in this supplication from hu to ha] (O Allah! Forgive him, bestow mercy upon him, pardon him, accord him a noble provision and make his grave spacious, wash him with water, snow and hail, purify him from sins as You have purified the white garment from soiling, give him a better abode in place of his present one, and a better family in exchange of his present one, and a better spouse in place of his present wife; admit him to Jannah and protect from the trial in the grave and punishment in the Hell)." (After hearing this supplication of the Messenger of Allah (PBUH), Abu' Abdur-Rahman 'Auf bin Malik (May Allah be pleased with him) said: I wished I had been that dead man.
[Muslim].

936 وعن أبي هُريرة وأبي قَتَادَةَ ، وأبي إبْرَاهيمَ الأشْهَليَّ عنْ أبيه ، وأبوه صَحَابيٌّ رضي اللَّه عنهم ، عَنِ النبيِّ صَلَّى اللهُ عَلَيْهِ وسلَّم أنَّه صلَّى عَلى جَنَازَة فقال : « اللَّهم اغفر لِحَيِّنا وَميِّتِنا ، وَصَغيرنا وكَبيرنَا ، وذكَرِنَا وَأُنْثانَا ، وشَاهِدِنا وَغائِبنَا . اللَّهُمَّ منْ أَحْيَيْتَه منَّا فأَحْيِه على الإسْلامِ ، وَمَنْ توَفَّيْتَه منَّا فتَوَفَّهُ عَلى الإِيمانِ ، اللَّهُمَّ لا تَحْرِمْنَا أجْرَهُ ، ولا تَفْتِنَّا بَعْدَهُ » رواه الترمذي من رواية أبي هُرَيْرة والأشهَليِّ ، ورواه أبو داود من رواية أبي هريرة وأبي قَتَادَةَ . قال الحاكم : حديث أبي هريرة صَحيحٌ على شَرْطِ البُخاريِّ ومُسْلِمٍ ، قال التِرْمِذي قال البخاريُّ : أصحُّ رواياتِ هذا الحديث روايةُ الأشْهَلِيِّ . قال البخاري : وَأَصَحُّ شيءِ في هذا الباب حديث عوْفِ بن مالكٍ .

936. Abu Hurairah, Abu Qatadah, and Abu Ibrahim Al-Ash-hali (May Allah be pleased with them) reported: The Prophet (PBUH) offered a funeral prayer and said: "Allahummaghfir lihaiyina wa maiyitina, wa saghirina wa kabirina, wa dhakarina wa unthana, wa shahidina wa gha'ibina. Allahumma man ahyaitahu minna, fa'ahyihi `alal-Islam, wa man tawaffaitahu minna, fatawaffahu `alal-Iman. Allahumma la tahrimna ajrahu, wa la taftinna ba`dahu (O Allah, forgive our living and our dead, our present and our absent, our young and our old, our male and our female. O Allah, whosoever of us You keep alive, keep him alive (faithful) to Isl□m, and whosoever of us You cause to die, let him die having Iman. O Allah, do not deprive us of our reward (for being patient) and do not subject us to trials after his death."
[Abu Dawud and At-Tirmidhi].

937 وعن أبي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قال : سمعتُ رَسُول اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم يقول : « إذ صَلَّيْتُم عَلَى المَيِّت ، فَأَخْلِصُوا لَهُ الدُّعاءَ » رواه أبوداود.

937. Abu Hurairah (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying: "When you pray over the dead, make a sincere supplication for him."
[Abu Dawud and Ibn Majah].

938 وعَنْهُ عَنِ النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم في الصَّلاةِ عَلَى الجَنَازَةِ : « اللَّهُمَّ أَنْتَ رَبُّهَا ، وَأَنْتَ خَلَقْتَهَا، وأَنْتَ هَدَيْتَهَا للإِسلامِ ، وَأَنْتَ قَبَضْتَ رُوحَهَا ، وَأَنْتَ أَعْلَمُ بِسِرِّهَا وَعَلانيتِهَا، جِئْنَاكَ شُفَعاءَ لَهُ فاغفِرْ لَهُ » . رواه أبو داود .

938. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) supplicated in course of funeral prayer: "Allahumma Anta Rabbuha, wa Anta khalaqtaha, wa Anta hadaytaha lil-Islam, wa Anta qabadta ruhaha, wa Anta a`lamu bisirriha wa `alaniyyatiha, ji'naka shufa`a'a lahu [if the dead person is a man, or laha if the dead person is a woman], faghfir lahu [or laha, if it is a woman] (O Allah, You are its Rubb; You created it; You guided it to Islam; You have taken its life back and You know best its insight and outer condition. We have come as intercessors, so forgive him)."
[Abu Dawud].

939 وعن واثِلة بنِ الأسقع رضيَ اللَّه عنه قال : صَلَّى بِنَا رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم عَلى رجُلٍ مِنَ المُسْلِمِينَ ، فسمعته يقولُ : « اللَّهُمَّ إنَّ فُلانَ ابْنَ فُلان في ذِمَّتِكَ وحَلَّ بجوارك، فقِهِ فِتْنَةَ القَبْرِ ، وَعَذَابَ النَّار ، وَأَنْتَ أهْلُ الوفَاءِ والحمْدِ ، اللَّهُمَّ فاغفِرْ لَهُ وَارْحَمْهُ ، إنكَ أَنْتَ الغَفُور الرَّحيمُ » رواه أبو داود .

939. Wathilah bin Al-Asqa` (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) led the funeral prayer of a Muslim man in our presence, and I heard him saying "Allahumma inna [name of the dead person] fi dhimmatika wa habli jiwarika, faqihi fitnatal-qabri; wa `adhaban-Nari, wa Anta ahlul-wafa'i wal-hamdi; Allahumma faghfir lahu warhamhu, innaka Antal-Ghafur-ur-Rahim [If the dead person is a woman, one can change hu in some words here with ha] [O Allah, (so-and-so son of so-and-so) is in Your Protection and inside the surroundings of Your Refuge. Safeguard him from the trial of the grave and the punishment of the Hell. You keep Your Promise and You deserve to be praised. O Allah! Forgive him and be merciful to him. Indeed, You are the Forgiving, the Merciful]."
[Abu Dawud].

940 وعن عبد اللَّه بنِ أبي أوْفى رضي اللَّه عنهما أنَّهُ كبَّر على جَنَازَةِ ابْنَةٍ لَهُ أرْبَعَ تَكْبيراتٍ ، فقَامَ بَعْدَ الرَّابعَةِ كَقدْرِ مَا بَيْنَ التَّكْبيرتيْن يَسْتَغفِرُ لهَا وَيَدْعُو ، ثُمَّ قال : كَانَ رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم يَصْنَعُ هكذَا وفي رواية : « كَبَّرَ أَرْبعاً فمكث سَاعة حتَّى ظَنَنْتُ أنَّهُ سيُكَبِّرُ خَمْساً ، ثُمَّ سلَّمَ عنْ يمينِهِ وَعَنْ شِمالِهِ ، فلَمَّا انْصَرَفَ قُلْنا لَهُ : مَا هذا ؟ فقال : إنِّي لا أزيدُكُمْ عَلى مَا رَأيْتُ رسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم يَصْنَعُ ، أوْ : هكذا صَنعَ رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم . رواه الحاكم وقال : حديث صحيح .

940. `Abdullah bin Abu Aufa (May Allah be pleased with them) reported: While offering the funeral prayer of one of his daughters, he recited four Takbir, and after the fourth Takbir he continued standing for a time equal to an interval between two Takbir, praying for her and seeking Allah's forgiveness for her." Then he said: "The Messenger of Allah (PBUH) used to do so."
Another narration is: He (Abdullah) recited four Takbir and remained standing in prayer for some time till we thought that he would recite the fifth Takbir. Then he gave Salam on the right and on the left. When he turned aside, we asked him about it. He replied: "I would add nothing to what I saw the Messenger of Allah (PBUH) doing," or he said: "The Messenger of Allah (PBUH) used to do so."
[Al-Hakim].
Commentary: All the above mentioned supplications are those which were recited by the Prophet (PBUH) in the funeral prayers. It is, therefore, advisable if they are all put together and recited because we are commanded to pray sincerely for a dead body. Another point comes to our knowledge about the funeral prayer, that is to say, it may be said aloud as affirmed by the above mentioned Ahadith because if the Prophet (PBUH) had not offered it aloud, the Companions would not have been able to memorize these supplications. Thirdly, we are uncertain that after saying a funeral prayer, the Prophet ü and his Companions ever stood round the bier and supplicated for the dead body. It is an innovation (Bid`ah) and must be abolished. We are unauthorized to refer this practice to the Prophet (PBUH). It looks strange that believers should persist in reciting supplications in their own self-styled way after the funeral

prayer, but desist from them during the funeral prayer to which they have relevance. It implies that prayer is not the object of their pursuit, otherwise they would have prayed in accordance with the Sunnah. In fact, they cherish their self-fabricated line of action and seem determined to pursue it. May Allah grant them right understanding!

Chapter 158

باب الإسراع بالجنازة

Haste in Burial

941 عن أبي هُرَيْرَةَ رضِيَ اللَّهُ عنه عَن النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « أسْرِعُوا بالجَنَازَةِ ، فإنْ تَكُ صَالِحَةً ، فَخَيْرٌ تُقدِّمُونها إلَيْهِ ، وَإنْ تكُ سِوَى ذلِكَ ، فشَرٌّ تَضَعُونَهُ عَنْ رقابكُمْ » متفقٌ عليه .
وفي روايةٍ لمُسْلِمٍ : « فخَيْرٌ تُقدِّمُونَهَا عَلَيْه » .

941. Abu Hurairah (May Allah be pleased with him) reported: I heard the Prophet (PBUH) saying, "Hurry up with the dead body (for its burial), for if it is pious, you are speeding it to goodness and if it is otherwise, you are laying an evil off your necks."
[Al-Bukhari and Muslim].
Commentary: This Hadith underlines the Prophet's command of an undelayed shrouding and burial of a dead body as well as the rationale behind it. Hence, there should be no unnecessary delay in the funeral, rather the burial procession should reach the grave with utmost haste without of course causing inconvenience to those following it, nor shaking the dead body.

942 وعن أبي سعيدٍ الخُدْرِيِّ رضي اللَّه عنه قالَ . كَانَ النَّبيُّ صلّى اللهُ عَلَيْهِ وسَلَّم يَقُولُ: « إذا وُضِعَتِ الجِنَازَةُ ، فاحْتَملَهَا الرِّجَالُ عَلَى أعنَاقِهِمْ ، فإنْ كَانتْ صَالحة ، قالتْ : قدِّمُوني، وَإنْ كَانَتْ غيْرَ صَالِحَةٍ ، قالَتْ لأهْلِهَا : يَاوَيْلَهَا أيْنَ تَذْهَبُونَ بهَا ، يَسْمَعُ صَوْتَهَا كُلُّ شَيءٍ إلاَّ الإنسان ، وَلَوْ سَمعَ الإنْسَانُ ، لَصَعِقَ » رواه البخاري .

942. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: The Prophet (PBUH) said, "When a dead body is placed on a bier and men carry it on their shoulders, if he was a pious man, it (corpse) says: `Take me in haste.' But if he was not righteous, it says to its bearers: `Woe to it. Where are you taking it?' Everything except man hears its voice. Had a human being heard its voice, he would have surely fallen into swoon."
[Al-Bukhari].
Commentary: Only Allah knows the reality as to how a dead body speaks. However, no improbability is involved in this matter. Allah is empowered to let any dead body speak if He so likes. We are supposed to believe it on the authority of authentic Ahadith.

Chapter 159

باب تعجيل قضاء الدين عن الميت

About Speedy Repayment of the Debts of a Deceased Person and Preparation of Burial

943 عن أبي هريرة رضي اللَّه عنه ، عن النبي صلّى اللهُ عَلَيْهِ وسلَّم قال : « نَفْسُ المُؤْمِنِ مُعَلَّقة بدَيْنِهِ حَتَّى يُقْضَى عَنْهُ » .
رواه الترمذي وقال : حديث حسنٌ .

943. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "The soul of the deceased believer remains pending on account of the debt till it (the debt) is repayed."
[At-Tirmidhi].
Commentary: The Divine decision regarding the redemption or punishment of a dead man remains suspended till the time his debt, if any, is paid off. A bereaved family is supposed to give top priority to the clearance of a debt.

944 وعن حُصَيْن بن وحْوَحٍ رضي اللَّهُ عنه أنْ طَلْحَة بنَ الْبُرَاءِ بن عازب رضِي اللَّه عنْهما مَرِض ، فأتَاهُ النَّبِيُّ صلّى اللهُ عَلَيْهِ وسلَّم يَعُودُهُ فقالَ : إنّي لا أرَى طَلْحة إلاَّ قدْ حَدَثَ فِيهِ المَوْتُ فآذِنُوني بِهِ وَعَجِّلُوا بِهِ ، فإنَّهُ لا يَنْبَغِي لجِيفةِ مُسْلِمٍ أنْ تُحْبَسَ بَيْنَ ظَهْرَانَيْ أهْلِهِ » . رواه أبو داود .
(ضعيف) . [فيه : مجهولان : عروة بن سعيد الأنصاري ، وأبوه] .

944. Hussain bin Wahwah (May Allah be pleased with him) reported: When Talhah bin Al-Bara' (May Allah be pleased with him) fell ill, the Prophet (PBUH) came to visit him and said, "Verily, I think that Talhah is about to die. So inform me when he is dead and make haste (in burying him). Indeed, it is improper for the corpse of a Muslim to be kept lying unburied among his family members."
[Abu Dawud].
Commentary: This Hadith tells us that a delay in the burial of a dead person will be considered ill-advised if not supported by solid reasons or a Shari`ah argument.

Chapter 160

باب الموعظة عندا لقبر

Admonition beside the Grave

945 عن عليٍّ رَضِيَ اللَّهُ عنه قال : كُنَّا في جنَازَةٍ في بَقِيعِ الْغرْقد فأَتَانَا رَسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ، فقعَدَ ، وقعدْنَا حوْلَهُ ومَعَهُ مِخْصرَةٌ فنَكَسَ وَجَعَلَ يَنْكُتُ بمِخْصَرتِهِ ، ثم قال: ما مِنْكُمْ مِنْ أَحَدٍ إلاَّ وَقدْ كُتِبَ مقْعَدُهُ مِنَ النَّارِ ومقْعَدُهُ مِنَ الجنَّة » فقالوا : يا رَسُولَ اللَّهِ أفلاَ نَتَّكِلُ على كتابنَا ؟ فقال : « اعْمَلُوا ، فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ » وذكَر تمامَ الحديث، متفقٌ عليه .

945. `Ali (May Allah be pleased with him) reported: We were accompanying a funeral procession in Baqi` Al-Gharqad (graveyard in Al-Madinah) when the Messenger of Allah (PBUH) proceeded towards us and sat down. We sat around him. He had a small stick in his hand. He was bending down his head and scraping the ground with the stick. He said, "There is none among you but has a place assigned for him either in the Jannah or in the Hell." The Companions said: "O Messenger of Allah, should we not depend upon what has been written for us (and give up doing good deeds)?" The Messenger of Allah (PBUH) said, "Carry on doing good deeds. Every one will find it easy to do such deeds (as will lead him to his destined place) for which he has been created."
[Al-Bukhari and Muslim].

Commentary: The subject of this chapter is exactly related to the Hadith accounting for reasons of giving a sermon speech beside the grave. As the dimension of the world's impermanent nature and a heart-moving scene directly confront a man's eyes on this occasion, any moral exhortation is most likely to touch the heart. Secondly, the good or bad deeds of man during his fixed life span in this world prefigure in Allah's Knowledge, and He has ordained the good or bad end of everybody. But this does not mean that man is simply helpless in doing what Allah has predetermined. Indeed, Allah already knows that such and such a person will adopt the righteous conduct and meet a good end; and such and such a person will take to the mischievous way and consequently meet a bad end. Unless man has access to Allah's Knowledge and the Preserved Tablet (which is impossible), he is not supposed to give up the right conduct by banking upon His Knowledge. When he is totally ignorant of the Sacred Writ on his ultimate end, he has no other choice but to continue endeavouring in good pursuits. Allah has given him the freedom of choice and will subject him to accountability on this count alone. Moreover, it is the Divine principle that He helps everybody do only that type of work - facilitating it to him as well - which is germane to his bent of mind. Then, there is no reason that man should lag behind in embarking upon the virtuous path and not try to seek the Grace of Allah.

Chapter 161

باب الدعاء للميت بعد دفنه والقعود عند قبره ساعة للدُّعاء له والاستغفار والقراءة

Supplication for the Deceased after his Burial

946 عن أبي عَمْرو وقيل : أبو عبد اللَّه ، وقيل : أبو لَيْلى عُثْمَانُ بن عَفَّانَ رضي اللَّه عنه قال : كانَ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم إذا فرَغَ من دفن المَيِّتِ وقفَ عليهِ ، وقال : «استغفِرُوا لأخِيكُم وسَلُوا لَهُ التَّثبيتَ فإنَّهُ الآن يُسألُ » .
رواه أبو داود .

946. Abu `Amr (also called Abu `Abdullah and also Abu Laila) from `Uthman bin `Affan (May Allah be pleased with him) reported: After the burial of a dead man, the Prophet (PBUH) would stand by the grave and say, "Ask Allah to forgive your brother and supplicate for him for steadfastness because he is being questioned (about his deeds) now."
[Abu Dawud].
Commentary: We are told in this Hadith that two angels question man in the grave. Allah helps a true believer in answering correctly. He says to the angels, "Allah is my Rubb. Islam is my religion. And the man sent by Allah as His Prophet is Muhammad." A condemned person will say, "Aa, Aa, I do not know." We are, therefore, particularly instructed that after the burial of a fellow-Muslim, we should supplicate beside his grave for his being firm-footed against the ordeal to which he will be subjected.

947 وعن عمرو بن العاص رضي اللَّه عنه قال : إذا دفنتمُوني ، فأقيموا حَوْلَ قبري قدْرَ ما تُنحرُ جَزُورٌ ، ويُقسَّمُ لحْمُها حتى أستَأنِسَ بكم ، وأعْلم ماذا أرَاجعُ بهِ رُسُلَ ربِّي . رواه مسلم . وقد سبق بطوله .
قال الشَّافِعِيُّ رَحِمهُ اللَّه : ويُسْتَحَبُّ أن يُقرَأَ عِنْدَهُ شيءٌ مِنَ القُرآنِ ، وَإن خَتَمُوا القُرآن عِنْدهُ كانَ حَسناً .

947. `Amr bin Al-`as (May Allah be pleased with him) used to say: "When you have buried me, keep standing near my grave till (for the time it takes to) a camel is slaughtered and its meat is distributed, so that I may feel your nearness and know what to reply to the angels sent by my Rubb."
[Muslim].
Commentary: As mentioned in the previous Hadith, the Prophet (PBUH) has instructed his followers that after a Muslim's burial, they should keep standing beside his grave for some time and pray for his firmness on facing the interrogating angels in the grave. `Amr bin Al-`as, too, made a will to this effect. The reference made to Imam Ash-Shafi`i (May Allah had Mercy upon him) about the recitation of the Qur'an beside a Muslim's grave is in disagreement with the Prophet's practice. What has come to us from the Prophet (PBUH) as his Sunnah in this respect is the act of supplicating, and it will be appropriate to confine to it. Aside from it, the reference made to Imam Ash-Shafi`i seems to be of doubtful authenticity. Because according to Fath Al-Bari, Tafsir Ibn Kathir and some other books, Imam Ash-Shafi`i rejected the view that the benefit of reciting the Qur'an could be transmitted to the dead.

Chapter 162

باب الصدقة عن الميت والدعاء له

Charity on behalf of the Deceased and Praying for him

Allah, the Exalted, says:
"And those who came after them say: `Our Rubb! Forgive us and our brothers who have preceded us in Faith.'" (59:10)

948 وعَنْ عائِشَةَ رَضيَ اللَّهُ عَنْهَا أنَّ رَجُلاً قال للنَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم إنَّ أمِّي افْتُلتَتْ نَفْسُهَا وَأرَاهَا لو تَكَلَّمَتْ ، تَصدَّقتْ ، فهَل لَها من أجْرٌ إن تَصدَّقْتُ عَنْهَا ؟ قال : « نَعَمْ ». متفقٌ عليه .

948. `Aishah (May Allah be pleased with her) reported: A man said to the Prophet (PBUH): "My mother has died suddenly. I think that if she were able to talk (alive) she would have given in Sadaqah (charity). So, if I give Sadaqah now on her behalf, will she get the reward?" The Messenger of Allah (PBUH) said, "Yes (she will be rewarded for that)."
[Al-Bukhari and Muslim].
Commentary: This Hadith plainly tells us that the reward of the alms given on behalf of a dead person reaches his or her soul just like the benefit of prayer, if accepted by Allah. Charity and prayer are two permissible forms of the transmission of blessing to the dead. But rites like `Qul' and `Chehlum' are all of Hindu origin to which the ignorant Muslims have taken a fancy. Similarly, Qur'an reading meant to transmit reward to a dead man's soul is against the Prophet's example. All such observances are of no use to the dead. Only scriptural channels can be beneficial to them and they are only two - prayer and charity. But only that charity counts which comes from the children of the dead and the Hadith too has specified it. Obviously, almsgiving by any other person than the offspring cannot be considered rightful or rewarding to the dead. For further detail, one can refer to Sheikh Al-Albani's Ahkam-ul-Janaiz.

949 وعن أبي هُرَيْرَةَ رَضيَ اللَّه عَنْهُ أنَّ رسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « إذا مَاتَ الإنسَانُ انقطعَ عملُهُ إلاَّ مِنْ ثَلاثٍ : صَدقةٍ جاريَةٍ ، أوْ عِلمٍ يُنْتَفَعُ بِهِ ، أوْ وَلَدٍ صَالحٍ يَدعُو لَه » رواه مسلم .

949. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When a man dies, his deeds come to an end, except for three: A continuous charity, knowledge by which people derive benefit, pious son who prays for him."
[Muslim].
Commentary: A thoughtful reflection of this Hadith will reveal that the three things are indeed man's own good deeds which somehow continue to exist even after his death. For example, places like a hospital, a mosque, a religious school and a well built by a man continue to operate like a trust as traces of his activity in earthly life. To quote the Qur'an:
"And We record that which they send before (them), and their traces [their footsteps and walking on the earth with their legs to the mosques for the five compulsory congregational prayers, Jihad (holy fighting in Allah's Cause) and all other good and evil they did, and that which they leave behind]." (36:12)
So long as they exist and people benefit from them, the dead person will keep receiving his due reward. The same is pertinent to the spread of knowledge of Islamic disciplines to people's moral uplift. For instance, if during his lifetime he wrote books based on Qur'an and Hadith, advocated the cause of Islam, instructed lots of pupils in Islamic teachings, it will be counted as an unending activity on his part. To quote a Hadath: "The one who called people to adopt the Right Path will receive reward in the same measure as did those who had the good fortune to follow him." Besides, this Hadith tells us that, after his death, man will receive reward by the prayers of his virtuous children, and other Ahadith too confirm it. This clears the issue of sending the fruit of good works to the welfare of a dead person's soul. Charity or the continual charity from the part of a dead person himself, beneficial (religious) knowledge and prayer are acts of Sunnah under this rule. With the exception of these, all other deeds do not benefit the dead. However, if the dead person was under obligation to perform Hajj or had missed obligatory or vowed fasts, his heirs are commanded by the Prophet (PBUH) to observe them on his behalf. Because this is like a debt payable by the dead person and his heirs are under obligation to discharge it for him. Yet, this rule is inapplicable to other forms of physical worship.

Chapter 163

باب ثناء الناس على الميت

Praising the Deceased

950 عن أنسٍ رضي اللَّه عنه قال : مروُّا بجَنَازَةٍ ، فأَثْنوا علَيْهَا خيراً فقال النبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم: « وَجَبَتْ » ، ثم مروُّا بأُخْرَى ، فأَثْنَوْا عليها شَرّاً ، فقال النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم : « وَجبَتْ » فقال عُمرُ ابنُ الخَطَّاب رَضِيَ اللَّه عَنْهُ : ما وجبَتْ ؟ قالَ : « هذا أَثْنَيْتُمْ عليْهِ خَيراً ، فوَجبتْ لَهُ الجنَّةُ، وهذا أَثْنَيْتُم عليه شرّاً، فوَجبتْ لَهُ النَّارُ، أَنتُم شُهَداءُ اللَّهِ في الأَرض». متفقٌ عليه.

950. Anas (May Allah be pleased with him) reported: Some Companions happened to pass by a funeral procession (bier) and they praised him (the deceased). The Prophet (PBUH) said, "He will certainly enter it." Then they passed by another funeral procession and they spoke ill of the deceased. The Prophet (PBUH) said, "He will certainly enter it." `Umar bin Al-Khattab (May Allah be pleased with him) said: "(O Messenger of Allah,) what do you mean by `He will certainly enter it?" He (PBUH) replied, "You praised the first person, so he will enter Jannah; and you spoke ill of the second person, so he will enter Hell. You are Allah's witnesses on earth."
[Al-Bukhari and Muslim].

Commentary: The remarks of true believers reflect their righteousness and integrity of character. If they bear witness to the purity of heart of a man, he is sure to go to Jannah. And if they comment on the evil-mindedness of somebody, he is likely to be consigned to Hell-fire. Indeed, a believer never utters anything out of malice or self-conceit. There are some Ahadith which forbid us to speak ill of dead people. This rule applies to the true believers only. The Shari`ah argument is against it. However, we are allowed to talk about the misdeeds of the infidels and people who commit sins openly, disregarding the Shari`ah so that others may abstain from imitating a bad example.

951 وعن أبي الأسود قال : قدِمْتُ المدِينَةَ ، فجَلَسْتُ إلى عُمَرَ بن الخَطَّابِ رضي اللَّه عنْهُ فمرَّتْ بِهِمْ جنَازةٌ ، فأُثْنَى على صَاحِبِها خَيْراً فقال عُمَرُ : وجبت ، ثم مُرَّ بأُخْرى ، فأُثْنِيَ على صَاحِبِها خيراً ، فقالَ عُمَرُ : وجبَت ، ثم مُرَّ بالثَّالِثَةِ ، فأُثْنِيَ على صاحبها شرًّا، فقال عُمرُ : وجبتْ : قالَ أَبُو الأَسْوَدِ : فقُلْتُ : وما وجبَت يا أَميرَ المؤمنين ؟ قال : قُلتُ كما قال النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم : « أَيُّمَا مُسلِمٍ شَهِدَ لهُ أَربعةٌ بِخَيرٍ ، أَدخَلَهُ اللَّه الجنَّةَ » فقُلْنَا : وثلاثَةٌ ؟ قال : « وثلاثَةٌ » فقلنا : واثنَانِ ؟ قال : « واثنانِ » ثُمَّ لم نَسأَلْهُ عَن الواحِدِ . رواه البخاري .

951. Abul-Aswad (May Allah be pleased with him) reported: I came to Al-Madinah, and while I was sitting beside `Umar bin Al-Khattab, a funeral procession passed by. The people praised the deceased, and `Umar bin Al-Khattab said: "He will certainly enter it." Then another funeral procession passed by and the people praised the deceased. `Umar bin Al-Khattab (May Allah be pleased with him) said: "He will certainly enter it." A third funeral procession passed by and the people spoke ill of the deceased. He said: "He will certainly enter it." I (Abul-Aswad) asked: "O Amir Al-Mu'minin (i.e., Leader of the Believers)! What do you mean by `He will certainly enter it'?" He replied: "I said the same as was said by the Prophet (PBUH). He (PBUH) said, `If four persons testify the righteousness of a Muslim, Allah will grant him Jannah.' We asked: `If three persons testify his righteousness?' He (PBUH) replied, `Even three'. Then we asked: `If two?' He (PBUH) replied, `Even two.' We did not ask him (regarding the testimony) of one."
[Al-Bukhari].

Chapter 164

باب فضل من مات وله أولاد صغار

Superiority of one who is Bereaved of his Infants

952 عن أنس رضي اللَّه عَنْه قال : قال رَسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « مَا مِنْ مُسلِمٍ يَمُوتُ له ثلاثة لم يَبلُغوا الحِنْثَ إلا أدخلَهُ اللَّه الجنَّةَ بِفضْلِ رحْمَتِهِ إيَّاهُمْ » . متفقٌ عليه .

952. Anas (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Any Muslim who loses three children before they reach the age of maturity, will be granted Jannah by Allah, the Exalted, out of His Mercy for them."
[Al-Bukhari and Muslim].
Commentary: Only that man who, patiently endures the loss of his children and expects reward from Allah, will enjoy this privilege. Allah will have mercy on such people and admit them into Jannah owing to His Mercy towards these innocent children.

953 وعن أبي هُرَيْرَةَ رضِيَ اللَّهُ عنْهُ قالَ : قالَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « لا يَمُوتُ لأَحَدٍ مِنَ المُسْلِمِينَ ثلاثَةٌ مِنَ الوَلَدِ لا تَمَسُّهُ النَّارُ إلاَّ تَحِلَّةَ القَسَمِ » متفقٌ عليه .
«وتَحِلَّةُ القسَم » قوْلُ اللَّهِ تعالى : { وإنْ مِنْكُمْ إلاَّ وَارِدُهَا } والوُرُودُ : هُوَ العُبُورُ عَلى الصِّراطِ ، وَهُوَ جِسْرٌ مَنْصُوبٌ عَلَى ظَهْرِ جَهَنَّمَ . عَافَانَا اللَّهُ مِنْهَا .

953. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "A Muslim whose three children die (in infancy) will not be touched by the Fire (of Hell) except for the fulfillment of Allah's Oath."
[Al-Bukhari and Muslim].
[Allah's Oath here refers to His Ayah: "There is not one of you but will cross over it (Hell)." (19:71) And the crossing will be across the `Bridge' set over the Hell.]
Commentary: On the Day of Resurrection all humans, believers and disbelievers, will have to cross the ``Sirat or Bridge" set over the Hell. Believers will cross it in the twinkling of an eye according to their respective deeds done in the world. Some will cross it with the speed of lightning and the air, some like birds and some like fine horses, and others like riding-animals. All of them will cross the Bridge, some harmed and some unharmed. Some will fall into Hell but will later be removed from it through the Prophet's intercession. However, the infidels will not be able to cross it and all of them will land in Hell. The believer who loses three children and patiently endures this affliction, and anticipates Allah's reward in the Hereafter, will also be bound to cross the Bridge in deference to the Divine determination.

954 وعن أبي سعيدٍ الخُدْريِّ رَضِيَ اللَّهُ عَنْهُ قالَ : جَاءَتِ امرأَةٌ إلى رَسُولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم فقالَتْ : يا رَسُولَ اللَّهِ ذَهَبَ الرِّجالُ بِحَدِيثِكَ ، فاجْعَلْ لَنَا مِنْ نَفْسِكَ يَوْماً نَأْتيكَ فيهِ تُعَلِّمُنَا ممَّا عَلَّمَكَ اللَّه ، قالَ : « اجْتَمِعْنَ يَوْمَ كَذَا وكَذَا » فاجْتَمَعْنَ ، فَأَتَاهُنَّ النبي صلّى اللهُ عَلَيْهِ وسلَّم فعَلَّمَهنَّ ممَّا علَّمهُ اللَّه ، ثُمَّ قالَ : « ما مِنْكُنَّ مِن امْرَأَةٍ تُقدِّمُ ثلاثةً منَ الوَلَدِ إلاَّ كانُوا لهَا حِجَاباً منَ النَّار » فقالتِ امْرأَةٌ : واثْنِين ؟ فقالَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم « واثْنَيْن » متفقٌ عليه .

954. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: A woman came to the Messenger of Allah (PBUH) and said: "O Messenger of Allah! Only men benefit from your talks, so please fix a day for us, to teach us the knowledge which Allah has taught you." The Messenger of Allah (PBUH) fixed a day and directed them to assemble. When they gathered, the Prophet (PBUH) went to them and taught them what Allah had taught him. He (PBUH) then said, "Any woman of you whose three children die (in infancy) they will be a guard for her against Fire (of Hell)." One of the women asked: "What if she loses two?" The Messenger of Allah (PBUH) replied, "Even two."
[Al-Bukhari and Muslim].
Commentary: Islam requires us to do all that we can to impart moral instruction and the knowledge of Islamic sciences to women. If a woman herself has received Islamic education and possesses the outlook of a true Muslim, the child's upbringing will automatically be fashioned on Islamic lines. The younger generation's aversion to Islam

and its aloofness from Islamic manners can be referred in the first place to mother's lack of Islamic education. In fact, the Muslim women essentially need to be grounded in Islamic sciences so as to guide their children.

Chapter 165

باب البكاء والخوف عندا لمرور بقبور الظالمين

Weeping while Passing by the Graves of the Infidals

955 عَن ابْنِ عُمَر رَضِيَ اللَّه عَنْهُمَا أَنَّ رسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ لأَصْحَابِهِ يَعْني لمَّا وَصلُوا الحِجْرَ : دِيَارَ ثمُودَ : « لا تَدْخُلُوا عَلى هَؤُلاءِ المُعذَّبِينَ إلاَّ أَنْ تَكُونُوا بَاكِينَ ، فَإنْ لمْ تَكُونُوا باكِين ، فَلا تَدْخُلُوا عَلَيْهِمْ ، لا يُصيِبُكُمْ مَا أَصَابَهُمْ » متفقٌ عليه .

955. Ibn `Umar (May Allah be pleased with them) reported: When the Messenger of Allah (PBUH) and his Companions reached Al-Hijr, the dwellings of the Thamud people, he admonished his Companions (saying), "Do not pass by these people who are being tormented, without weeping, lest the punishment should befall you as it had befallen them."
[Al-Bukhari and Muslim].
Another narration is: Ibn `Umar (May Allah be pleased with them) said: When the Messenger of Allah (PBUH) passed near Al-Hijr, he said, "Do not enter without weeping, the dwellings of those who wronged themselves, lest the same chastisement should fall upon you as it had fallen upon them." Messenger of Allah (PBUH) then covered his head and sped up until he crossed the valley of the tormented people.
Commentary: The Thamud were the people to whose guidance Allah sent Prophet Salih. They lived between Al-Madinah and Syria. In 10 A.H. when the Prophet (PBUH) went to the Syrian border for the Tabuk expedition, he also passed through this ruined territory. This Hadith is related to the address which he gave to his Companions on the occasion. Here is an instruction that when we happen to pass through the territory of a nation destroyed in the past as a result of Divine wrath, we are advised to quicken one's pace. That is why we have been commanded to avoid the company of the corrupt and the wrongdoers, lest we meet their bad end, too. As the Qur'an says:
"And incline not toward those who do wrong, lest the Fire should touch you." (11:113)
May Allah save us from it!

Book Seven: The Book of Etiquette of Traveling
كتاب آداب السفر

Chapter 166

باب استحباب الخروج يوم الخميس أول النهار

The Desirability of setting on a Journey on Thursday in the Early part of the Day

956 - عن كعبِ بن مالك ، رَضيَ اللَّهُ عنه ، أنَّ النبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم خَرَجَ في غَزْوَةِ تَبُوكَ يَوْمَ الخَمِيس ، وكَانَ يُحِبُّ أنْ يَخْرُجَ يَوْمَ الخَمِيس . متفقٌ عليه .
وفي رواية في الصحيحين : « لقلّما كانَ رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم يَخْرُجُ إلاَّ في يَوم الخَمِيس » .

956. Ka`b bin Malik (May Allah be pleased with him) reported: The Prophet (PBUH) set out on Thursday for the expedition of Tabuk. He liked to set out on a journey on Thursdays.
[Al-Bukhari and Muslim]

957 -وعن صخْرِ بنِ وَدَاعَة الغامِدِيِّ الصَّحابيِّ رضي اللَّه عنْهُ ، أنَّ رسُول اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « اللَّهُمَّ بَارِكْ لأُمَّتي في بُكُورِها » وكَان إذا بعثَ سَرِيَّةً أوْ جيشاً بعَثهُم مِنْ أوَّلِ النَّهَار وكَان صخْرٌ تَاجِراً ، وكَانَ يَبْعثُ تِجارتهُ أوَّلَ النَّهار ، فأَثْرى وكَثُرَ مالُهُ . رواه أبو داود والترمذيُّ وقال : حديثٌ حسن .

957. Sakhr bin Wada`ah Al-Ghamidi (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "O Allah! Bless my people in the early part of the day (morning). Whenever he dispatched a detachment or an army-unit, he would dispatch it at the beginning of the day (soon after dawn). The narrator, Sakhr (May Allah be pleased with him) was a merchant, and he used to send off his merchandise at the beginning of the day. So his trade flourished and he made a good fortune.
[At-Tirmidhi and Abu Dawud].
Commentary: The two Ahadith mentioned above point out the desirability to set off on a journey, business trip, Jihad or anything like that.

Chapter 167

باب استحباب طلب الرفقة وتأميرهم على أنفسهم واحداً يطيعونه

The Desirability of undertaking a Journey in a Group and appointing a Leader

958 - عَن ابْنِ عُمَرَ رضِيَ اللَّه عَنْهما قالَ : قالَ رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « لوْ أنَّ النَّاسَ يَعْلَمُونَ مِنَ الوحْدَةِ ما أعلَمُ ما سَارَ رَاكِبٌ بلَيْلٍ وحْدَهُ » رواه البخاري .

958. Ibn `Umar (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "Were people to know of what I know about the dangers of travelling alone, no rider would travel alone at night."
[Al-Bukhari].
Commentary: Lonely travelling, whatever its form, is inadvisable at night and can cause many inconveniences. These inconveniences include deprivation of performing congregational prayers, feelings of loneliness and isolation and facing unexpected situations and damages. But the real reasons behind this prohibition, only Allah knows.

959 -وعن عمرو بن شُعَيْبٍ ، عن أبيه ، عن جَدِّهِ رَضِيَ اللَّهُ عَنْهُ قالَ : قال رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « الرَّاكِبُ شَيطانٌ ، والرَّاكِبان شَيطانان ، والثَّلاثَةُ رَكبٌ » .
رواه أبو داود ، والترمذي ، والنسائي بأسانيد صحيحة ، وقال الترمذي : حديثٌ حسن.

959. `Amr bin Shu`aib (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "A single rider is (accompanied with) Satan and two riders are (accompanied with) two Satans. Three riders form a group."
[At-Tirmidhi and Abu Dawud].
Commentary: The Hadith tells us that at least three travelling companions are preferable, because if they are only two, one may drop due to some emergency and the other will remain alone. One or two riders (travellers) have been described in the Hadith as "accompanied with Satan" and this means that they can hardly escape the devil. However, in case of three, they will remain immune from satanic insinuations.

960 وعن أبي سعيدٍ وأبي هُريرة رضيَ اللَّهُ تعالى عَنْهُمَا قالا : قال رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : إذا خَرَجَ ثلاثَةٌ في سفرٍ فليُؤَمِّرُوا أحدهم » حديث حسن ، رواه أبو داود بإسنادٍ حسن .

960. Abu Sa`id Al-Khudri and Abu Hurairah (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "When three persons set out on a journey, they should appoint one of them as their leader."
[Abu Dawud].
Commentary: Choosing anyone as leader means that a journey should be undertaken under his guidance and instructions. This has many benefits. The person to be appointed as a leader over a group of travellers, should fulfill certain important conditions, including the fact that he should be the most knowledgeable in religious matters and travelling conditions.

961 وعن ابْنِ عبَّاسٍ رضِيِ اللَّهُ عَنْهُما عن النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال: « خَيرُ الصَّحَابةِ أرْبَعَة ، وَخَيْرُ السَّرَايا أرْبَعُمِائَةٍ ، وخَيرُ الجُيُوش أرْبعةُ آلافٍ ، ولَن يُغْلَبَ اثنَا عشر ألفاً منْ قِلَّة » رواه أبو داود والترمذي وقال : حديث حسن .

961. Ibn `Abbas (May Allah be pleased with them) reported: The Prophet (PBUH) said, "The best number of companions is four; the best detachment is four hundred and the best army is four thousand; and twelve thousand men will not be defeated as a result of smallness of number."
[At-Tirmidhi and Abu Dawud].
Commentary: An army of twelve thousand soldiers, if endowed with strong faith and resolve, is enough to face even an army of large size. It cannot be defeated merely on the basis of number. Some other factors accounting for its defeat may not be ruled out, but it will not be overpowered for its small number.

Chapter 168

باب آداب السير والنزول والمبيت في السفر

Etiquette of Staying, Riding, Encamping at night and sleeping during the Journey and other matters relating to the Journey

962 عن أبي هُرَيْرَة رضيَ اللَّهُ عَنْهُ قال : قال رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « إذا سافرْتُم في الخِصْبِ فأعْطُوا الإبِلَ حظَّهَا مِنَ الأرْضِ ، وإذا سافرْتُمْ في الجَدْبِ ، فَأَسْرِعُوا عَلَيْهَا السَّيْرَ وبادروا بها نِقْيَهَا ، وَإذا عرَّسْتُم ، فاجتَنِبُوا الطَّرِيقَ ، فإنَّها طرُقُ الدَّوابِّ ، ومأوى الهَوامِّ باللَّيْلِ » رواه مسلم .

معنى « اعطُوا الإبِلَ حَظها مِنَ الأرْضِ » أيْ : ارْفقُوا بهَا في السَّيرِ لترْعَى في حالِ سيرهَا ، وقوله : « نِقْيَها » هو بكسر النون ، وإسكان القاف ، وبالياءِ المثناة من تحت وهو: المُخُّ ، معناه : أسْرعُوا بهَا حتى تَصِلُوا المَقصد قبلَ أنْ يَذهَبَ مُخُّها مِن ضَنْكِ السَّيْر. وَ«التَّعْرِيسُ » : النزُولُ في الليْل .

962. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said: "When you travel through green and lush land, give the camels their due from the ground, and when you travel through a dry and barren land, make them walk quickly lest their strength falters. When you encamp at night, keep away from the roads, for beasts pass there and they are the resort of insects at night."

[Muslim].

Commentary: The Prophet (PBUH) commanded us to take care of the animal's food. If grass or fodder will not be available on the way, we should make our animal run faster so as to reach our destination before it is exhausted. There is another instruction for us. In case we happen to stop at night for rest, we should camp away from roads. This will ensure our safety as well as save others from inconvenience.

963 وعن أبي قَتَادة رضيَ اللَّهُ عنهُ قالَ : كانَ رَسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم إذا كانَ في سفرٍ ، فعَرَّسَ بلَيْلٍ اضْطجَعَ عَلى يَمينِهِ، وَإذا عَرَّس قُبيْلَ الصُّبْحِ نَصَبَ ذِرَاعَهُ وَوَضَعَ رَأسَهُ عَلى كَفِّه . رواه مسلم .

قال العلماءُ : إنَّما نَصَبَ ذِرَاعهُ لِئلاَّ يسْتَغْرِقَ في النَّوْمِ فتَفُوتَ صلاةُ الصُّبْح عنْ وقتِها أوْ عَنْ أوَّلِ وَقْتِهَا .

963. Abu Qatadah (May Allah be pleased with him) reported: When the Messenger of Allah (PBUH) encamped at night during a journey, he would lie down on his right side, and when he stayed a little before dawn he would raise his forearm and place his head on the palm of his hand.

[Muslim].

Commentary: This Hadith tells us that we should be fully regardful of the performance of prayer, particularly during a journey. We must make sure we perform prayer at the right time.

964 وعنْ أنسٍ رضي اللَّه عنهُ قال : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « عَلَيْكُمْ بالدُّلْجَةِ ، فَإنَّ الأرْضَ تُطْوَى باللَّيل » رواه أبو داود بإسناد حسن . « الدُّلجَة » السَّيْرُ في اللَّيْل .

964. Anas (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Keep to travelling by night because the earth is folded (traversed more easily) during the night."

[Abu Dawud].

Commentary: According to this Hadith, we should preferably travel at night, particularly late at night. After having slept in the first part of night, one feels invigorated and fresh enough to restart one's journey.

965 وعنْ أبي ثَعْلَبة الخُشَني رَضي اللَّه عنهُ قال : كانَ النَّاسُ إذا نَزَلُوا مَنْزِلاً تَفَرَّقُوا في الشِّعابِ والأوْدِيةِ . فقالَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « إن تَفَرُّقَكُمْ في هَذهِ الشِّعابِ وَالأوْدِيةِ إنَّما ذلكُمْ منَ الشَّيْطان ». فَلَمْ ينْزِلُوا بعْدَ ذلك منْزلاً إلاَّ انْضَمَّ بَعضُهُمْ إلى بعْضٍ. رواه أبو داود بإسناد حسن .

965. Abu Tha`labah Al-Khushani (May Allah be pleased with him) reported: Whenever the people encamped during the journey, they would disperse in the mountain passes and valleys. (When) the Messenger of Allah (PBUH) noticed this he said, "Your act of scattering in the mountain passes and valleys is from Satan." Afterwards the

Companions kept close together whenever they encamped.
[Abu Dawud].
Commentary: This Hadith teaches us not to encamp during a journey but in the company of others in order to create an atmosphere of intimacy and cooperation.

966 وعَنْ سَهْل بن عمرو ـ وَقيلَ سَهْل بن الرَّبيع بنِ عَمرو الأنْصَاريِّ المَعروفِ بابنِ الحنْظليَّةِ ، وهُو منْ أهْل بَيْعةِ الرِّضْوان ، رضيَ اللَّه عنه قالَ : مرَّ رسول اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم ببعِيرٍ قَدْ لَحِقَ ظَهْرُهُ ببطْنِهِ فقال : « اتَّقُوا اللَّه في هذه البهَائمِ المُعْجمةِ فارْكبُوها صَالِحَة ، وكُلُوها صالحَة » رواه أبو داود بإسناد صحيح .

966. Sahl bin `Amr known as Ibn Al-Hanzaliyyah reported: The Messenger of Allah (PBUH) happened to pass by a camel whose belly was sticking to its back (because of hunger), whereupon he said, "Fear Allah in respect of these dumb (animals). Ride them while they are fit, and slaughter them and eat their meat when they are fit."
[Abu Dawud].
Commentary: This Hadith lays emphasis on taking care of animals. Because if they are hungry or you overload them, they will not be able to speak out their suffering to you in human language. You are, therefore, supposed to take care of their food and other requirements by yourself. In case you fail in your duty to them, Allah will take you to task. Moreover, eating the flesh of sick and lean animals is unhygienic and can endanger health. Whereas, the flesh of a healthy and robust animal gives energy and strength to human body.

967 وعَن أبي جعفرٍ عبدِ اللَّهِ بنِ جعفرٍ ، رضيَ اللَّه عنهما قال : أرْدفني رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم ، ذات يَوْمٍ خَلْفَه ، وَأسَرَّ إليَّ حديثاً لا أحدِّث بِهِ أحَداً منَ النَّاس ، وكان أحبَّ مَا اسْتَتَر بِهِ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم لِحاجَتِهِ هَدَفٌ أوْ حَائشُ نَخل . يَعْني : حَائِط نَخْل : رواه مسلم هكذا مختصراً .
وزاد فِيهِ البَرْقانيُّ بإسناد مسلم : هذا بعد قوله : حائشُ نَخْلٍ :ـ فَدَخَلَ حَائطاً لِرَجُلٍ منَ الأنْصار ، فإذا فِيهِ جَمَلٌ ، فلَمَّا رَأى رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم جرْجرَ وذَرفتْ عَيْنَاه ، فأتَاهُ النبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم فمَسَحَ سَرَاتَهُ ـ أي : سنامَهُ ـ وذِفْرَاهُ فسكَنَ ، فقال : «مَنْ رَبُّ هذا الجَمَلِ ، لِمَنْ هَذا الجَمَلُ ؟ » فَجاءَ فَتى مِنَ الأنْصَار فقالَ : هذا لي يا رسولَ اللَّه . فقالَ : « أفلا تَتَّقِي اللَّه في هذِهِ البَهِيمَةِ التي مَلَّكَكَ اللَّهُ إياهَا ؟ فإنَّهُ يَشْكُو إليَّ أنَّكَ تُجِيعُهُ وَتُدْئِبُهُ » .
ورواه أبو داود كروايةِ البَرْقاني . قوله : « ذِفْرَاه » هو بكسر الذال المعجمة وإسكان الفاءِ ، وهو لفظٌ مفردٌ مؤنثٌ .قال أهْلُ اللُّغة : الذِّفْرَى : المَوْضِعُ الذي يَعْرَقُ مِنَ البَعِير خلْف الأذنِ ، وقوله : « تُدْئِبُهُ » أيْ: تُتْعِبُهُ .

967. Abu Ja`far `Abdullah bin Ja`far (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) made me ride behind him one day and confided something to me which I shall never disclose to anyone. (`Abdullah added:) He ((PBUH) preferred to screen himself from others when responding to the call of nature, either behind a wall or the trunk of a date-palm.
[Muslim].
Al-Barqani added: The Messenger of Allah (PBUH) entered an orchid belonging to an Ansari and saw there a camel. When it saw him, it began to groan and its eyes shed tears. The Messenger of Allah (PBUH) approached it and patted it on the hump and the base of its head until it quieted down. Then he (PBUH) asked, "Who is the owner of this camel? To whom does it belong?" An Ansari youth stepped forward and said: "It is mine O Messenger of Allah!" He said, "Do you not fear Allah in respect of this beast which Allah has placed in your possession? This camel is complaining to me that you starve it and put it to toil."
[Abu Dawud].
Commentary: The Prophet (PBUH) must have divulged to the Companion something confidential for which he promised secrecy. Otherwise, anything concerning the Shari`ah should not be concealed. Second, if an animal has the capacity to carry two men, the rider can let another person sit behind him. Third, to give scanty food to an animal and to get the maximum out of it amounts to injustice. Islam disapproves this act. Animals should be fed to their fill and the amount of work to be done by them must also be not beyond their capacity. In this Hadith, there is a mention of the Prophet's miracle that a camel recognized him. He heard the camel's complaint and also understood it.

968 وعن أنسٍ رَضيَ اللَّهُ عنْهُ ، قال : كُنَّا إذا نَزَلْنَا مَنْزلاً ، لا نسَبِّحُ حَتَّى نَحُلَّ الرِّحَالَ . رواه أبو داود بإسناد على شرط مسلم .

وقوله : « لا نُسَبِّحُ » أيْ لا نُصلّي النَّافلَة ، ومعناه : أنَّا ـ مَعَ حِرْصِنا على الصَّلاةِ ـ لا نُقدِّمُها عَلى حطِّ الرِّحال وإرَاحةِ الدَّوابِّ .

968. Anas (May Allah be pleased with him) reported: When we encamped, we would not offer (voluntary) prayers until we had unsaddled our beasts.
[Abu Dawud].
Commentary: It was the usual practice of the Companions that whenever they halted at some place to take rest during their journey, they would first of all unload their animals to give them comfort and relaxation. Then, they would perform voluntary Salat. This Hadith also throws light on the excellence of voluntary Salat in a journey.

Chapter 169

بابُ إعانةِ الرفيق

Helping a Companion

969 وعن أبي سعيدٍ الخُدْريِّ رَضيَ اللَّه عنه قال : بينما نَحْنُ في سَفَرٍ إذ جَاءَ رَجُلٌ على رَاحِلةٍ لهُ ، فَجعَلَ يَصْرِفُ بَصرَهُ يَميناً وَشِمَالاً ، فقال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : «مَنْ كَانَ مَعَهُ فَضْلُ ظَهرٍ ، فَلْيعُدْ بِهِ على منْ لا ظَهر لهُ ، ومَنْ كَانَ له فَضلُ زَادٍ ، فَلْيَعُدْ بِهِ عَلى مَنْ لا زَادَ لَه » فَذكَرَ مِنْ أصنْافِ المَالِ ما ذَكَرَهُ ، حَتى رَأينَا أنَّهُ لا حقَّ لأحَدٍ منا في فضْلٍ . رواه مسلم .

969. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: While we were travelling with the Messenger of Allah (PBUH), a rider came and began to stare on the right and on the left. The Messenger of Allah (PBUH) said, "He who has an extra mount should hand it over to one who has none, and he who possesses surplus provision, should give it to him who is without provision." He named various kinds of possessions until we began to think (realize) that none of us had any right to anything surplus.
[Muslim].
Commentary: Nowadays, there is a great fanfare of money-lending institutions such as cooperative societies, the financing companies and insurance companies which are apparently helpful in resolving the financial crises of people. But all are rooted in interest system which is rejected outright by Islam for its exploitative nature. These so-called cooperative institutions are indeed like blood-sucking leeches which ruin man. Islam, on the contrary, has given us a positive, simple and man-orientated formula of mutual cooperation. It teaches us that what can be spared should be given to those who need it. This obviates the chances of hoarding as well as the concentration of wealth in a few hands. No doubt, it is a moral instruction. But if Muslims, called as a single body, develop a true sense and awareness of it, wonderful results can accrue from it on a large social scale. What is more, the sublimity of man's Faith and moral behaviour stands on it. One who is indifferent to the perfection of Faith and morality may set it aside. But a man who rates Faith above everything can hardly afford to avoid putting this moral advice into practice.

970 وعنْ جابِرٍ رضيَ اللَّه عنهُ ، عَنْ رسول اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم أنَّه أرادَ أنْ يَغْزُوَ فقال: يا مَعْشَرَ المُهَاجِرينَ والأنْصار ، إنَّ مِنْ إخوَنكُم قوْماً ، ليْس لهمْ مَالٌ ، ولا عشِيرةٌ ، فلْيَضُمَّ أحَدكم إليْهِ الرَجُلَيْن أوِ الثَّلاثة ، فما لأحدِنَا منْ ظَهرٍ يحْمِلُهُ إلا عُقبَةٌ يعْني كَعُقْبَةِ أحَدهمْ، قال : فَضَمَمْتُ إليَّ اثْنَيْنِ أوْ ثَلاثَةً ما لي إلا عُقْبةٌ كعقْبَةِ أحَدِهِمْ مِنْ جَملي . رواه أبو داود.

970. Jabir (May Allah be pleased with him) reported: When the Messenger of Allah (PBUH) made up his mind to go in an expedition, he would say to us, "O Muhajirin and the Ansar! There are among you such people who have no property and no kinsfolk. Let everyone of you take along with him two or three men. None of us had a spare animal we took rides by turn." So I took two or three men with me and I rode my camel by turn equally with them.
[Abu Dawud].
Commentary: Firstly, this Hadith describes the Companions' condition in the early phase of Islam. Everybody participating in Jihad did not have an animal and so was the condition in respect of weapons and food. But in spite of all that, the Companions' zeal for Jihad was great. Secondly, it presents the picture of mutual cooperation which the Companions extended to one another. From all these considerations, emerges their distinctive place in history.

971 وعنه قال : كانَ رسول اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم يَتَخلَّفُ في المسِيرِ فيُزْجِي الضَّعيف ويُرْدِفُ ويدْعُو له .. رواه أبو داود بإسناد حسن .

971. Jabir (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) used to lag behind while travelling and urge the weak to walk quickly. He used to take up someone behind him and make supplication for him.
[Abu Dawud].
Commentary: This Hadith tells us that the leader of a group (or Amir) should, during a journey, remain in the rear instead of the vanguard so that he may prop up the weak people and provide succour to the resourceless ones. Furthermore, he is presumed to pray for such people as the blessing of his prayer is likely to make up their deficiencies.

Chapter 170

باب ما يقول إذا ركب دابته للسفر

Supplication at the time of Riding

Allah, the Exalted, says:
"... and has appointed for you ships and cattle on which you ride. In order that you may mount on their backs, and then may remember the Favour of your Rubb when you mount thereon, and say: `Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Rubb we indeed are to return!'" (43:12-14)

972 وعن ابنِ عمر رَضِيَ اللَّه عنهما ، أنَّ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم كانَ إذا اسْتَوَى عَلَى بعِيرِهِ خَارِجاً إلي سفرٍ ، كَبَّرَ ثلاثاً ، ثُمَّ قالَ : «سبْحانَ الذي سخَّرَ لَنَا هذا وما كنَّا له مُقرنين، وَإنَّا إلى ربِّنَا لمُنقلِبُونَ . اللَّهُمَّ إنَّا نَسأَلُكَ في سَفرِنَا هذا البِرَّ والتَّقوى ، ومِنَ العَمَلِ ما تَرْضى . اللَّهُمَّ هَوِّنْ علَيْنَا سفرَنَا هذا وَاطْوِ عنَّا بُعْدَهُ ، اللَّهُمَّ أنتَ الصَّاحِبُ في السَّفَرِ ، وَالخَلِيفَةُ في الأهْلِ. اللَّهُمَّ إنِّي أعُوذُ بِكَ مِنْ وعْثاءِ السَّفَرِ ، وكآبةِ المنظَرِ ، وَسُوءِ المنْقلَبِ في المالِ والأهلِ وَالوَلَدِ » وإذا رجَعَ قالهُنَّ وزاد فيهنَّ : « آيبونَ تَائِبونَ عَابِدُون لِرَبِّنَا حَامِدُونَ » رواه مسلم .
معنى « مُقرنِينَ » : مُطِيقِينَ .« والوَعْثاءُ » بفتح الواوِ وإسكان العين المهملة وبالثاءِ المثلثة وبالمد ، وَهي : الشِّدَّة . و « الكآبة » بالمدِّ ، وهي : تَغيُّرُ النَّفس مِنْ حُزنٍ ونحوه. « وَالمنقلَبُ » : المرْجِعُ .

972. Ibn `Umar (May Allah be pleased with them) reported: Whenever the Messenger of Allah (PBUH) mounted his camel for setting out on a journey, he would recite: "Allahu Akbar (Allah is Greatest)," thrice. Then he (PBUH) would supplicate: "Subhanal-ladhi sakh-khara lana hadha, wa ma kunna lahu muqrinin, wa inna ila Rabbina lamunqalibun. Allahumma inna nas'aluka fi safarina hadh al-birra wat-taqwa, wa minal-`amali ma tarda. Allahumma hawwin `alaina safarana hadha, watwi `anna bu`dahu. Allahumma Antas-Sahibu fissafari, wal-Khalifatu fil-ahli. Allahumma inni a`udhu bika min wa`ta'is-safari, wa kaabatil-manzari, wa su'il-munqalabi fil-mali wal-ahli wal-waladi (Far removed from imperfection is the One Who has made this subservient to us, for we have no power to subjugate it, and certainly to our Rubb shall we return. O Allah, we ask You during this journey of ours for righteousness, piety and such deeds as are pleasing to You. O Allah, make easy for us this journey of ours and make the distance short for us. O Allah, You are our Companion during the journey and the Guardian of the family and the property in our absence. O Allah, I seek refuge in You from the hardships of travelling, unhappiness connected with ghastly scenes and evil turns in property and family)." When he returned, he recited this supplication making addition of these words: "Ayibuna, ta'ibuna, `abiduna, li-Rabbina hamidun (We are those who return; those who repent; those who worship and those who praise our Rubb)."
[Muslim].
Commentary: This is a very comprehensive prayer. Man is not safe from dangers during a journey and in his absence, safety of his household may worry him, too. In this prayer, Allah is entreated to ensure the safety of the two in most effective words. And none can harm that person who comes under the Watch and Protection of Allah. This prayer should be recited upon starting on a journey as well as returning from it.

973 وعن عبد اللَّه بن سرْجِس رضي اللَّه عنه قال : كان رسول اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم إذا سافر يَتَعوَّذ مِن وعْثاءِ السفَرَ ، وكآبةِ المُنْقلَبِ ، والحوْر بعْد الكَوْنِ ، ودعْوةِ المظلُومِ . وسوءِ المنْظَر في الأهْلِ والمَال . رواه مسلم .
هكذا هو في صحيح مسلم : الحوْر بعْدَ الكوْنِ ، بالنون ، وكذا رواه الترمذي ، والنسائي ، قال الترمذي : ويروي « الكوْرُ » بالراءِ ، وكِلاهُما لهُ وجْهٌ . قال العلماءُ : ومعناه بالنون والراءِ جميعاً : الرُّجُوعُ مِن الاسْتِقامَةِ أو الزِّيادة إلى النَّقْص . قالوا : وروايةُ الرَّاءِ مأخُوذَةٌ مِنْ تكْوِير العِمامةِ ، وهُوَ لَفُّهَا وجمْعُها ، وروايةُ النون مِنَ الكَوْنِ ، مصْدَرُ «كانَ يكُونُ كَوناً » إذا وُجد واستَقرَّ .

973. `Abdullah bin Sarjis (May Allah be pleased with him) reported: Whenever the Messenger of Allah (PBUH) proceeded on a journey, he would seek refuge in Allah from the hardships of the journey, and against deviation after guidance, and against the supplication of the oppressed, and occurrences of unpleasant events in the family and property. He would say: "Allahumma inni a`udhu bika min wa`tha'is-safari, wa kaabatil-munqalabi, wal-hauri

ba`dal-kauni, wa da`watil-mazlumi, wa su'il-manzari fil-ahli wal-mal."
[Muslim].
Commentary: The Prophet (PBUH) sought Divine refuge against the supplication of the oppressed because Allah immediately responds to it. It is, therefore, imperative that if a man has wronged anybody, he should recompense his wrongdoing before embarking on a journey because the malediction of the wronged may invoke Divine wrath exposing the wrongdoer to a risky and troublesome journey.

974 وعن عليِّ بن ربيعة قال : شَهِدْتُ عليَّ بن أبي طالب رَضي اللَّه عنهُ أُتِيَ بدابَّةٍ لِيَرْكَبَهَا ، فلما وضَع رِجْلَهُ في الرِّكابِ قال : بِسْمِ اللَّهِ ، فلَمَّا اسْتَوَى على ظهْرِها قال : الحمْدُ للَّهِ الذي سَخَّرَ لَنَا هذا ، وما كُنَّا لَهُ مُقْرنينَ ، وإنَّا إلى ربِّنَا لمُنْقلِبُونَ ، ثُمَّ قال : الحمْدُ للَّهِ ثلاثَ مرَّاتٍ ، ثُمَّ قال : اللَّه أكْبرُ ثلاثَ مرَّاتٍ ، ثُمَّ قال : سُبْحانَكَ إنِّي ظلَمْتُ نَفْسِي فاغْفِرْ لي إنَّه لا يغْفِرُ الذُّنُوب إلاَّ أنْتَ ، ثُمَّ ضحِك ، فقِيل : يا أمِيرِ المُؤْمِنينَ ، مِنْ أيِّ شَيءٍ ضَحِكْتَ ؟ قال : رأيتُ النبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم فعل كَما فعلْتُ ، ثُمَّ ضَحِكَ فقلتُ : يا رسول اللَّهِ مِنْ أيِّ شَيء ضحكْتَ ؟ قال : « إنَّ رَبَّكَ سُبْحانَهُ يَعْجب مِنْ عَبْده إذا قال : اغْفِر لي ذنُوبي، يَعْلَمُ أنَّهُ لا يغْفِرُ الذُّنُوبَ غَيْري » . رواه أبو داود ، والترمذي وقال : حديثٌ حسنٌ، وفي بعض النسخ : حسنٌ صحيحٌ . وهذا لفظ أبي داود .

974. `Ali bin Rabi`ah reported: In my presence, a beast was brought to `Ali bin Abu Talib (May Allah be pleased with him) for riding. When he put his foot in the stirrup, he said: "Bismillah (With the Name of Allah)." When he had settled himself on its back he recited: "Al-hamdu lillahil-ladhi sakh-khara lana hadha, wa ma kunna lahu muqrinin, wa inna ila Rabbina lamunqalibun. (All praise belongs to Allah Who has made this subservient to us, for we had not the strength to overpower it; and to our Rubb shall we return)." He then recited thrice: "Alhamdu lillah (Praise be to Allah)," and then three times: "Allahu Abkar (Allah is Greatest)." Then he said: "Subhanaka inni zalamtu nafsi faghfir li, innahu la yaghfirudh-dhunuba illa Anta (You are far removed from imperfection I have wronged myself, so forgive me, because none but You can forgive sins)." Then he smiled. It was asked: "Why have you smiled, O Amir Al-Mu'minin (Leader of the Believers)?" He replied: "I saw the Messenger of Allah (PBUH) doing as I have done. I (i.e., Ali) asked him (the Messenger of Allah (PBUH)) the reason for smiling. He (PBUH) said, `Your Rubb, Glorious is He, is pleased when His slave seeks His forgiveness. He (the slave) has firm faith that none except Allah Alone can forgive sins)'."
[Abu Dawud and At-Tirmidhi].
Commentary: After putting his foot into the stirrup, the rider should say: "Bismillah (With the Name of Allah)." When he sits firm on the animal, he should recite the prayers mentioned in this Hadith and utter the Glorification and Magnification of Allah - "Al-hamdu lillah (Praise be to Allah)" and "Allahu Akbar (Allah is Greatest)." Moreover, this Hadith sheds light on the tremendous and matchless fervour of the Companions to follow the Prophet (PBUH). This Du`a is not restricted to riding an animal, but includes all means of transportation, such as the plane, the train and the car.

Chapter 171

باب تكبير المسافر إذا صعد الثنايا وشبهها

Glorification of Allah by a Traveler while Ascending and Descending

975 عن جابرٍ رضي اللَّه عنهُ قال : كُنَّا إذا صعِدْنَا كَبَّرْنَا ، وإذا نَزَلْنَا سبَّحْنَا . رواه البخاري .

975. Jabir (May Allah be pleased with him) reported: When we ascended (a height) we would proclaim: "Allahu Akbar (Allah is Greatest)," and when we descended (from the height) we would proclaim: "Subhan Allah (Allah is free from imperfection)."'
[Al-Bukhari].

976 وعن ابن عُمر رضي اللَّه عنهما قال : كانَ النبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم وجيُوشُهُ إذا علَوُا الثَّنَايَا كَبَّرُوا ، وَإذا هَبطُوا سَبَّحوا . رواه أبو داود بإسناد صحيح .

976. Ibn `Umar (May Allah be pleased with them) reported: Whenever the Prophet (PBUH) and his army ascended a height, they would proclaim: "Allahu Akbar (Allah is Greatest)," and when they climbed down, they would proclaim: "Subhan Allah (Allah is free from imperfection)."
[Abu Dawud].
Commentary: While climbing up some height, superiority complex may creep into man's head. He should, therefore, pronounce Divine greatness saying that Allah is the Greatest of all, the Most High, and all creatures are low and humble and subordinate to Him. On climbing down we should say: "Subhan Allah (Allah is free from imperfection).

977 وعنهُ قال : كانَ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم إذا قفل مِنَ الحجِّ أو العُمْرَةِ كُلَّما أوْفى عَلى ثَنِيَّةٍ أوْ فَدْفَد كَبَّر ثلاثاً ، ثُمَّ قال : « لا إله إلاَّ اللَّه وَحْدَهُ لا شريكَ لَهُ ، لَهُ المُلْك ولَهُ الحمْدُ ، وَهُو على كلِّ شَيءٍ قدِيرٌ . آيبُونَ تَائِبُونَ عابِدُونَ ساجِدُونَ لِرَبِّنَا حَامِدُونَ . صدقَ اللَّه وَعْدَهُ، وَنَصر عبْده ، وَهَزَمَ الأحزَابَ وحْدَه » متفقٌ عليه .
وفي روايةٍ لمسلم : إذا قفل مِنَ الجيُوشِ أو السَّرَايا أو الحجِّ أو العُمْرةِ .
قوْلُهُ : « أوْفى » أي : ارْتَفَعَ ، وقولُهُ : « فدْفد » هو بفتح الفاءَين بينهما دالٌ مهملة ساكِنَةٌ ، وآخِرُهُ دال أخرى وهو : « الغَليظُ المُرْتَفِع مِنَ الأرْض » .

977. Ibn `Umar (May Allah be pleased with them) reported: Whenever the Prophet (PBUH) returned from Hajj or `Umrah and ascended a height or hill, he would recite thrice: "Allahu Akbar (Allah is Greatest)." Then he would say, "La ilaha ill-allahu wahdahu la sharika lahu, lahul-mulku, wa lahul-hamdu, wa Huwa `ala kulli shay'in Qadeer. Ayibuna ta'ibuna `abiduna li-Rabbina hamidun. Sadaq-Allahu wa`dahu, wa nasara `abdahu, wa hazamal-ahzaba wahdahu [None has the right to be worshipped but Allah, Who has no partner, to Whom the sovereignty belongs, to Whom all praise is due, and Who is Able to do all things. We are those who return (in safety), feel penitence, worship Allah, prostrate before our Rubb and praise Him. Allah has fulfilled His Promise, helped His slave (i.e., Muhammad (PBUH)) and He Alone vanquished the Clans]."
[Al-Bukhari and Muslim].

978 وعن أبي هُريرة رضي اللَّهُ عنهُ أنَّ رجلاً قال : يا رسول اللَّه ، إني أُريدُ أن أسافِر فأوْصِنِي ، قال : « عَلَيْكَ بتقوى اللَّهِ ، وَالتَّكبير عَلى كلِّ شَرفٍ فلَمَّا ولَّي الرجُلُ قال: «اللَّهمَّ اطْوِ لهُ البُعْدَ ، وَهَوِّنْ عَلَيهِ السَّفَر » رواه الترمذي وقال : حديث حسن .

978. Abu Hurairah (May Allah be pleased with him) reported: A man said: "O Messenger of Allah (PBUH), I intend to set out on a journey, so counsel me." He (PBUH) said, "Fear Allah, and ascending towards the raised ground, you should recite: "Allahu Akbar (Allah is Greatest)." When the man turned away, he (PBUH) said, "O Allah! Shorten the distance for him and make the journey easy for him." [At-Tirmidhi].

Commentary: Prior to setting out on a journey, a believer may ask pious people to supplicate for him. They, are required to pray sincerely for his safety, advise him, among other things, on religious matters not to be forgetful of the obedience and remembrance of Allah during the journey.

979 وعن أبي موسى الأشعَريِّ رضي اللَّه عنه قال : كنَّا مَع النبي صَلّى اللهُ عَلَيْهِ وسَلَّم في سَفَرٍ ، فكنَّا إذا أشرَفْنَا على وادٍ هَلَّلنَا وكَبَّرْنَا وَارْتَفَعتْ أصوَاتنا فقالَ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم : « يا أَيُّهَا الناس ارْبَعُوا عَلَى أَنْفُسِكم فإنَّكم لا تَدعونَ أصَمَّ وَلا غائِباً . إنَّهُ مَعكُمْ ، إنَّهُ سَمِيعٌ قريبٌ » متفقٌ عليه .

«ارْبعُوا » بفتح الباءِ الموحدةِ أيْ : ارْفقوا بأَنْفُسِكم .

979. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: We accompanied the Prophet (PBUH) in a journey, and when we climbed up a height, we proclaimed aloud: "La ilaha illallah (There is no true god except Allah)" and "Allahu Akbar (Allah is Greatest)." The Prophet (PBUH) admonished us saying, "O people, take it easy. He Whom you are calling is not deaf or absent. He is with you (i.e., by His Knowledge), He is Hearing and He is Near."
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us that in the pronouncement of the fundamental testification of Islam: "La ilaha illallah (there is no true god except Allah)" (Tahlil) - and His Magnification: "Allahu Akbar (Allah is Greatest)" (Takbir) - the voices of the Companions became a bit louder during a journey. The Prophet (PBUH) disapproved of it and commanded them not to put themselves to hardship by remembering Allah in a loud voice, and directed to do that calmly in a dignified, low voice.

Chapter 172

باب استحباب الدعاء في السفر

Desirability of Supplications during the Journey

980 عن أبي هُرَيْرَةَ رَضيَ اللهُ عنهُ قالَ : قالَ : رسولُ الله صلى الله عليه وسلم :((ثلاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لا شَكَّ فِيهِنَّ : دَعْوَةُ المَظلومِ ، وَدَعْوَةُ المسَافِرِ ، وَدَعْوَةُ الوَالِدِ عَلى وَلَدِهِ)) رواه أبو داود والترمذي وقال : حديث حسن . وليس في رواية أبي داود : ((على ولِدِه)).

980. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Three supplications are answered without doubt. The supplication of the oppressed, the supplication of the traveller, and the supplication of the parent for his son."
[At-Tirmidhi and Abu Dawud].

Commentary: This Hadith mentions two dimensions of supplications. First, the supplication of an oppressed person will be in favour of the one who will come to his help and redress his complaint, whereas the oppressor will be hit by his supplication. Second, Allah also answers the father's supplication for his disobedient and impudent son; and the mother's supplication is even more effective than that of the father's because, as compared to him, she has more rights over them. Man should, therefore, restrain himself from disobeying parents, so that he may escape in both cases the supplication which is not rejected by Allah.

Chapter 173

باب ما يدعو به إذا خاف ناساً أو غيرهم

Supplication if one Fears (Harm)

981 - عن أبي موسى الأشعريِّ رَضي اللَّه عنهُ أنَّ رسول اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم كانَ إذا خَافَ قوماً قال : « اللَّهُمَّ إنَّا نجعلُكَ في نحورِهِمْ ، ونعُوذُ بك مِنْ شرُورِهمْ » رواه أبو داود ، والنسائي بإسناد صحيح .

981. Abu Musa Al-Ashari (May Allah be pleased with him) reported: When the Messenger of Allah (PBUH), feared mischief from a people, he would supplicate: "Allahumma inna naj`aluka fi nuhurihim, wa na`udhu bika min shururihim (O Allah! We ask You to face them, and seek Your Protection against their evil."
[Abu Dawud and An-Nasa'i].
Commentary: Allah's Help, we are told, is a protection against all perils. Through this prayer we seek His Help with the conviction that the deceptions and designs of the infidels will turn back upon them.

Chapter 174

باب ما يقول إذا نزل منزلاً

Supplication on Alighting at a Halt

982 عن خَولَة بنتِ حكيمٍ رَضي اللَّهُ عنها قالتْ : سمعْتُ رسول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم يقولُ : «مَنْ نَزَلَ مَنْزِلاً ثُمَّ قال : أَعُوذُ بِكَلِماتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ ، لَمْ يضرَّه شَيْءٌ حتَّى يرْتَحِل مِنْ منزلِهِ ذلكَ » رواه مسلم .

982. Khaulah bint Hakim (May Allah be pleased with her) reported: I heard the Messenger of Allah (PBUH) saying, "Whosoever alights somewhere and says: `A`udhu bikalimat-illahit-tammati min sharri ma khalaqa (I seek refuge with the Perfect Words of Allah from the evil of what He has created),' nothing will harm him until he leaves that place."
[Muslim].
Commentary: Wherever and whenever we stay, be it at night or in the day time, for a short or long duration, we should recite this supplication.

983 وعن ابن عمرو رَضي اللَّه عنهمَا قال : كانَ رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم إذا سَافَرَ فَأَقبَلَ اللَّيْلُ قال : يَا أَرْضُ ربِّي وَربُّكِ اللَّه ، أَعُوذُ باللَّه مِنْ شرِّكِ وشَرِّ ما فِيكِ ،وشر ماخُلق فيكِ ، وشَرِّ ما يدِبُّ عليكِ ، وأعوذ باللَّهِ مِنْ شَرِّ أسدٍ وَأَسْودٍ ، ومِنَ الحيَّةِ والعقربِ ، وَمِنْ سَاكِنِ البلَدِ، ومِنْ والِدٍ وما ولَد » رواه أبو داود .

»والأسودُ « الشَّخص ، قال الخَطَّابي : « وساكِنِ البلدِ » : هُمُ الجنُّ الَّذِينَ همْ سُكَّان الأرْض . قال : والبلد مِنَ الأرْض مَا كان مأوى الحيوَان وإنْ لَمْ يَكنْ فِيهِ بِنَاء وَمَنَازِلُ قال : ويحتَمِلُ أنَّ المراد « بالوالِدِ » : إبلِيسُ « وما ولد » : الشَّيَاطِينُ .

983. Ibn `Umar (May Allah be pleased with them) reported: Whenever the Messenger of Allah (PBUH) set out on a journey, he would say by nightfall: "Ya ardu, Rabbi wa Rabbuk-illahu, a`udhu billahi min sharriki wa sharri ma fiki, wa sharri ma khuliqa fiki, wa sharri ma yadibbu `alaiki; a`udhu billahi min sharri asadin wa aswadin, wa minal-hayyati wal-`aqrabi, wa min sakinil-baladi, wa min walidin wa ma walad [O land, my Rubb and your Rubb is Allah, I seek refuge in Him from your evils, the evils of what you contain, the evils of what has been created in you, and the evils of what walks upon you. I seek refuge in Allah from lions, black serpents, scorpions and from the inhabitants of the place, and from the parent (i.e., Satan) and his offspring who inhabit a settlement (i.e., helpers from amongst the devils)]."
[Abu Dawud].
Commentary: This prayer teaches us to seek Allah's Protection against all animals and poisonous insects of the earth. Among earth dwellers are also included jinn. In the dark of night one may encounter harm from all such creatures. We are recommended to recite this prayer more at night, than during the day because harm is more likely to take place at night; and whoever recites this prayer with the firm belief that Allah will protect him against all the evils mentioned in the Hadith, Allah will surely protect him.

Chapter 175

باب استحباب تعجيل المسافر الرجوع إلى أهله إذا قضى حاجته

Desirability of returning Home soon after the Accomplishment of a Task

984 عن أبي هُرَيْرَةَ رضيَ اللَّه عنهُ أنَّ رسول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قال : « السَّفَرُ قِطْعةٌ مِن العذَابِ ، يمْنَعُ أحدَكم طعامَهُ ، وشَرَابَهُ وَنَوْمَهُ ، فإذا قضَى أحَدُكُمْ نَهْمَتَهُ مِنْ سَفرِهِ ، فلْيُعَجِّل إلى أهْلِهِ » متفقٌ عليه .
« نَهْمَتهُ » : مَقْصُودهُ .

984. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Travelling is a torment because it deprives a traveller of his food, drink and sleep. So when one of you has accomplished his purpose of journey, let him return home quickly."
[Al-Bukhari and Muslim].
Commentary: Travel has been called a tribulation for two reasons. First, man misses his family, relatives and friends. Second, he also suffers its hardships and strains. He should, therefore, return home when the object of the journey is achieved.

Chapter 176

باب استحباب القدوم على أهله نهاراً وكراهته في الليل لغير حاجة

Desirability of returning Home by Day

985 عن جابرٍ رضي اللَّه عنهُ أنَّ رسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « إذا أطالَ أحدُكمْ الغَيْبة فلا يطْرُقنَّ أهْلَهُ لَيْلاً » .
وفي روايةٍ أنَّ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم نَهى أنْ يطْرُقَ الرَّجُلُ أهْلَهُ لَيْلاً . متفقٌ عليه .

985. Jabir (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When one of you stays away (from his family) for a long period of time, let him not surprise his family by night."
In another narration, Jabir (May Allah be pleased with him) said: The Messenger of Allah (PBUH) prohibited us from coming back to our family at night.
[Al-Bukhari and Muslim].

986 وعن أنسٍ رضي اللَّه عنهُ قال : كانَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم وسلَّمَ لا يطرُقُ أهْلَهُ لَيْلاً ، وكان يَأْتِيهِمْ غُدْوَةً أوْ عشِيَّةً . متفقٌ عليه .
»الطُّرُوقُ « : المَجِيءُ في اللَّيْلِ .

986. Anas (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) would not come (back) to his family by night. He used to come in the morning or in the evening (before dark).
[Al-Bukhari and Muslim].
Commentary: When someone returns from a journey at night, he should better avoid joining his family. But this undesirable act in the sight of the Shari`ah is operative only in the case he arrives home without informing his family. By family, here is meant wife. However, there is nothing wrong with coming home with prior notification. Yet, if such a contact is not feasible, one's arrival at home at night will be considered as undesirable. But one can do so if necessity so demands.

Chapter 177

باب ما يقوله إذا رجع وإذا رأى بلدته

Supplication at the time of returning Home and on seeing one's Hometown

987 وعن أنسٍ رَضي اللَّهُ عنهُ قال : أَقبَلْنَا مَعَ النَّبيِّ صلّى اللهُ عَلَيْهِ وسلَّم ، حَتَّى إذا كُنَّا بظهْرِ المَدِينَةِ قال : « آيبُونَ ، تَائِبُونَ ، عَابدون ، لِرَبِّنَا حَامِدُونَ » فلمْ يزلْ يقولُ ذلك حتَّى قدِمْنَا المدينة» رواه مسلم .

987. Anas (May Allah be pleased with him) reported: We returned with the Prophet (PBUH) from a journey; and when we entered the suburbs of Al-Madinah, he (PBUH) said: "Ayibuna, ta'ibuna, `abiduna, li-Rabbina hamidun (We are returning in safety, turning to our Rubb, worshipping Him and praising Him)." He (PBUH) continued repeating these words till we entered Al-Madinah.
[Muslim].
Commentary: When one returns from a journey and sees his town's highlights, he should start reciting the invocation mentioned in this Hadith till he enters the city. These words express gratitude to Allah for safe return to one's hometown; they also express repentance, obedience and determination to worship Allah.

Chapter 178

باب استحباب ابتداء القادم بالمسجد الذي في جواره وصلاته فيه ركعتين

Desirability of Entering the Mosque near one's Home upon returning from a Journey for offering two Rak'ah Prayer

988 عن كعب بنِ مالكٍ رضي اللَّه عنهُ أن رسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم كانَ إذا قدِمَ مِنْ سَفرٍ بَدأ بالمَسْجِدِ فَركع فِيهِ رَكْعتَيْنِ . متفقٌ عليه .

988. Ka`b bin Malik (May Allah be pleased with him) reported: Whenever the Messenger of Allah (PBUH) returned from a journey, he would proceed straight to the mosque and perform two Rak`ah of (optional) prayer.
[Al-Bukhari and Muslim].
Commentary: The performance of two Rak`ah of optional prayer is an expression of gratitude to Allah for the safe return. Naturally, one feels happy on such an occasion.

Chapter 179

باب تحريم سفر المرأة وحدها

Prohibiting Woman from Traveling Alone

989 عن أبي هُرَيرَة رضي اللَّه عنهُ قالَ : قالَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « لا يَحِلُّ لامْرَأَة تُؤْمِنُ بِاللَّهِ وَالْيَومِ الآخِرِ تُسَافِرُ مَسِيرَةَ يَوْمٍ ولَيْلَةٍ إلاَّ مَعَ ذِي محْرَمٍ عليْهَا » متفقٌ عليه .

989. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "It is not permissible for a woman who believes in Allah and the Last Day to make a journey of one day and night unless she is accompanied by a Mahram (husband or any other relative to whom she is prohibited to marry)."
[Al-Bukhari and Muslim].

Commentary: This Hadith offers four points. First, it mentions a twenty-four hour journey. `Ulama', therefore, say that the time limit matters little and the real point is the length of distance to be called journey. A woman is not allowed to travel unless she is accompanied by her husband or a Mahram.
Second, Hajj is obligatory on her provided she has no financial problem. If a woman has no husband or Mahram, Hajj is not obligatory on her. Neither can she go for Hajj with a group of women, whether for Hajj or any other purpose.
Third, the term Mahram, apart from husband, applies to all of her male siblingss whom she cannot marry; these include the father, the son, the brother, the nephew, the son-in-law and the foster-father. She cannot travel with anybody but with any of these.
Fourth, when she goes out, she should wear a Jilbab (an outer gown) dress so that no part of her body should be visible. Moreover, perfume must not be used by her, wearing perfume in public by women is tantamount to fornication, nor should the jingling of her ornaments be audible to others.

990 وعن ابنِ عباسٍ رضي اللَّه عنهما أنه سمع النبي صَلّى اللهُ عَلَيْهِ وسَلَّم يقولُ :« لا يخلُونَّ رَجُلٌ بامْرأةٍ إلا ومَعَهَا ذُو محْرَمٍ ، ولا تُسَافِرُ المرْأةُ إلاَّ مع ذِي محْرَمٍ » فقال لَهُ رَجُلٌ : يا رسولَ اللَّهِ إنَّ امْرأتي خَرَجتْ حاجَّةً ، وإنِّي اكْتُتِبْتُ في غَزْوَةِ كَذَا وكَذَا ؟ قال : «انْطلِقْ فحُجَّ مع امْرأَتِكَ » متفقٌ عليه .

990. Ibn `Abbas (May Allah be pleased with them) reported: The Prophet (PBUH) said, "No man must not be alone with a woman except in the presence of her (Mahram). No woman should travel except in company of a (Mahram)." A man said: "O Messenger of Allah! I have been enrolled for such and such expedition, and my wife left for Hajj." He (PBUH) said to him, "Go and perform Hajj with your wife."
[Al-Bukhari and Muslim].

Commentary: This Hadih proves that under no circumstance woman may travel alone. The Shari`ah strictly bans a meeting of this kind between two opposite sexes. Even if nothing objectionable happens, a mischievous person may exploit this situation and talk about them slanderously. Families disregardful of Hijab provide instances of illicit relationship between a man and a woman related to each other.

Book Eight: The Book of Virtues

كتاب الفضائل

Chapter 180

باب فضل قراءة القرآن

The Excellence of Reciting the Qur'an

991 عن أبي أمامَةَ رضيَ اللَّه عنهُ قال : سمِعتُ رسولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم يقولُ : « اقرَؤُا القُرْآنَ فإِنَّهُ يَأْتِي يَوْمَ القيامَةِ شَفِيعاً لأَصْحابِهِ » رواه مسلم .

991. Abu Umamah (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying, "Read the Qur'an, for it will come as an intercessor for its reciters on the Day of Resurrection."
[Muslim].
Commentary: This Hadith tells the excellence of reciting the Qur'an and acting upon its injunctions. Intercession (in this Hadath) means that the Qur'an will be endowed with the power of speech by Allah and it will request Allah to forgive the sins of its reciters who acted upon its teachings. Allah will accept the request of the Qur'an, as signified in other Ahadith.

992 وعَن النَّوَّاسِ بنِ سَمعانَ رضيَ اللَّه عنهُ قال : سمِعتُ رسول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم يقولُ : «يُؤْتَى يوْمَ القِيامةِ بالْقُرْآنِ وَأَهْلِهِ الذِين كانُوا يعْمَلُونَ بهِ في الدُّنيَا تَقدُمهُ سورة البقَرَةِ وَآل عِمرَانَ ، تحَاجَّانِ عَنْ صاحِبِهِمَا » رواه مسلم .

992. An-Nawwas bin Sam`an (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying, "The Qur'an and its people who applied it, will be brought on the Day of Resurrection preceded with Surat Al-Baqarah and Surat Al-`Imran arguing on behalf of those who applied them."
[Muslim].
Commentary: This Hadith means that on the Day of Requital, the Qur'an, with Surat Al-Baqarah and Al-`Imran in the forefront, will intercede before Allah for those who used to recite and act upon them in the life of the world.

993 وعن عثمانَ بن عفانَ رضيَ اللَّه عنهُ قال : قالَ رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « خيرُكُم مَنْ تَعلَّمَ القُرْآنَ وَعلَّمهُ رواه البخاري .

993. `Uthman bin `Affan (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The best amongst you is the one who learns the Qur'an and teaches it."
[Al-Bukhari].

994 وعن عائشة رضيَ اللَّه عنها قالتْ : قال رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « الَّذِي يَقرَأُ القُرْآنَ وَهُو ماهِرٌ بِهِ معَ السَّفَرةِ الكِرامِ البررَةِ ، والذي يقرَأُ القُرْآنَ ويتَتَعْتَعُ فِيهِ وَهُو عليهِ شَاقٌّ له أجْران » متفقٌ عليه .

994. `Aishah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) said, "The one who is proficient in the recitation of the Qur'an will be with the honourable and obedient scribes (angels) and he who recites the Qur'an and finds it difficult to recite, doing his best to recite it in the best way possible, will have a double reward."
[Al-Bukhari and Muslim].
Commentary: Proficient here means one who reads the Qur'an in accordance with the rules of "Ilm At-Tajwid" (the science of the recitation of the Qur'an) as is evidenced from the words of Imam Bukhari's narration and the title given to the chapter.

This Hadith also highlights the merit of the reader of the Qur'an who does not know `Ilm At-Tajwid, and for that reason cannot read it fluently. But in spite of this, he reads it with great effort. He will be given double reward, one for the difficulty encountered in reciting it, and another for reading it. Safratun translated in the Hadith as scribes (angels) mean the angels that convey the Wahy (Revelation) to the Messenger of Allah. Imam Bukhari has taken it to mean "one who makes reconciliation". The angels who bring Wahy and chastisement from Allah.

995 وعن أبي موسى الأشْعريِّ رضي اللَّه عنهُ قال : قال رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « مثلُ المؤمن الَّذِي يقْرَأُ القرآنَ مثلُ الأُتْرُجَّةِ : ريحهَا طيِّبٌ وطعمُهَا حلوٌ ، ومثلُ المؤمنِ الَّذي لا يَقْرَأُ القُرْآنَ كَمثَلِ التَّمرةِ : لا ريح لهَا وطعْمُهَا حلوٌ ، ومثلُ المُنَافِقِ الذي يَقْرَأُ القرْآنَ كَمثلِ الرِّيحانَةِ : ريحها طيّبٌ وطعْمُهَا مرٌّ ، ومَثَلُ المُنَافِقِ الذي لا يَقْرَأُ القرآنَ كَمَثَلِ الحَنْظَلَةِ : لَيْسَ لَها ريحٌ وَطعمُهَا مُرٌّ » متفقٌ عليه .

995. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The believer who recites the Qur'an is like a citron whose fragrance is sweet and whose taste is delicious. A believer who does not recite the Qur'an is like a date-fruit which has no fragrance but has a sweet taste. The hypocrite who recites the Qur'an is like a colocynth whose fragrance is so sweet, but its taste is bitter. The hypocrite who does not recite the Qur'an is like basil which has no fragrance and its taste is bitter."
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us that a believer who recites the Qur'an and acts upon it, Allah will grant him a high rank. He is loved by Allah and also enjoys public esteem. The believer who does not recite it but acts upon its teachings is also loved by Allah and people. The hypocrite who recites the Qur'an to have a good show has an evil and dark mind. Last of all comes that hypocrite who does not recite the Qur'an and has a dark mind and appearance.

996 وعن عمرَ بن الخطابِ رضي اللَّه عنهُ أنَّ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « إنَّ اللَّه يرفَعُ بهذَا الكتاب أقواماً ويضَعُ بِهِ آخَرين » رواه مسلم .

996. `Umar bin Al-Khattab (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Verily, Allah elevates some people with this Qur'an and abases others."
[Muslim].
Commentary: Only such people will be elevated who act upon the teachings of the Qur'an and abstain from what is forbidden by Allah. The Muslims of the early centuries of Islam were blessed with great honour by Allah because they loved and applied the Qur'an. Because of this meaningful attachment with the Qur'an, they made great achievements in religious and worldly spheres. Those who neglected the teachings of Islam will be disgraced and humiliated. May Allah guide and enable us to re-establish our contact with the Qur'an so that we can regain our past glory. Exaltation and humiliation mentioned in the Hadith is bound to happen in both this life and the Hereafter.

997 وعن ابن عمر رضي اللَّه عنهما عن النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « لا حَسَدَ إلاَّ في اثنَتَيْن : رجُلٌ آتَاهُ اللَّه القُرآنَ ، فهوَ يقومُ بِهِ آناءَ اللَّيلِ وآناءَ النَّهَار ، ورَجُلٌ آتَاهُ اللَّه مالا ، فهُوَ يُنْفِقهُ آناءَ اللَّيْلِ وَآنَاءَ النهار » متفقٌ عليه .
»والآناءُ « : السَّاعاتُ .

997. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) said: "Envy is justified in regard to two types of persons only: a man whom Allah has given knowledge of the Qur'an, and so he recites it during the night and during the day; and a man whom Allah has given wealth and so he spends from it during the night and during the day."
[Al-Bukhari and Muslim].
Commentary: This Hadith has been quoted before at two places (see Hadith No. 572). It has been repeated here to bring into prominence the merit of reciting the Qur'an. Refer to the Commentary on Hadith No. 544.

998 وعن البُراء بن عَازبٍ رضيَ اللَّه عنهما قال : كَانَ رَجلٌ يَقْرَأُ سورة الكَهْفِ ، وَعِنْدَه فرسٌ مَربوطٌ بشَطَنَيْن فتَغشَّته سَحَابَةٌ فجَعَلَت تَدنو ، وجعلَ فرسُه ينْفِر منها . فلَمَّا أصبح أتَى النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم . فذَكَرَ لَه ذلكَ فقال : « تِلكَ السَّكِينَةُ تَنَزَّلَتْ للقُرآن » متفقٌ عليه .
»الشَّطَنُ « بفتح الشين المعجمةِ والطاء المهملة : الْحَبْلُ .

998. Al-Bara' bin `Azib (May Allah be pleased with them) reported: A man was reciting Surat Al-Kahf, and a horse was tied with two ropes beside him. As he was reciting, a cloud overshadowed him, and as it began to come nearer and nearer, the horse began to trample voilently. The man came to the Messenger of Allah (PBUH) in the morning

and mentioned the incident to him. He (PBUH) said, "That was tranquillity which descended as a result of the recitation of the Qur'an."
Commentary: This Hadith brings out two points. Firstly, the excellence of Surat Al-Kahf (The Cave, No. 18). Secondly, the descending of tranquillity from Allah on the pious persons. The appearance of a cloud for the tranquillity of heart on the recitation of the Qur'an is a supernatural event (miracle) to which a pious man does not make any contribution. It entirely depends on the Will of Allah.

999 وعن ابن مسعودٍ رضيَ اللَّه عنهُ قالَ : قال رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : منْ قرأ حرْفاً مِنْ كتاب اللَّهِ فلَهُ حسنَةٌ ، والحسنَةُ بعشرِ أمثالِهَا لا أقول : الم حَرفٌ ، وَلكِن : ألِفٌ حرْفٌ، ولامٌ حرْفٌ ، ومِيَمٌ حرْفٌ » رواه الترمذي وقال : حديث حسن صحيح .

999. Ibn Mas`ud (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Whoever recites a letter from the Book of Allah, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Lam-Mim is one letter, but Alif is a letter, Lam is a letter and Mim is a letter."
[At-Tirmidhi].
Commentary: This Hadith urges us to recite the Qur'an and also mentions the great reward for reciting it.

1000 وعن ابن عباسٍ رضيَ اللَّه عنهما قال : قال رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : «إنَّ الَّذي لَيس في جَوْفِهِ شَيْءٌ مِنَ القُرآنِ كالبيتِ الخَرِبِ » رواه الترمذي وقال : حديث حسن صحيح .
(ضعيف) . [فيه : قابوس بن أبي ظبيان ، وهو ضعيف] .
1000. Ibn `Abbas (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "He who does not memorize any part from the Qur'an he is like the ruined house."
[At-Tirmidhi].
Commentary: This Hadith means that the heart of that Muslim is devoid of grace of spiritualism and Grace of Allah who does not remember by heart any portion of the Qur'an, in the same way as a deserted house is deprived of inhabitants and Blessings of Allah. What we learn from this is that every Muslim must remember some portion of the Qur'an so that he is safe from the admonition mentioned in this Hadith.

1001 وعن عبدِ اللَّهِ بن عَمْرِو بن العاص رضي اللَّه عَنهما عن النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « يُقالُ لِصاحبِ الْقُرآنِ : اقرأ وَارْتَقِ وَرَتِّلْ كما كُنْتَ تُرَتِّلُ في الدُّنْيَا ، فَإنَّ منْزِلَتَكَ عِنْد آخِرِ آيةٍ تَقْرَؤُهَا » رواه أبو داود ، والترْمذي وقال : حديث حسن صحيح .

1001. `Abdullah bin `Amr bin Al-`As (May Allah be pleased with them) reported: The Prophet (PBUH) said, "The one who was devoted to the the Qur'an will be told on the Day of Resurrection: `Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'"
[Abu Dawud and At-Tirmidhi].
Commentary: This Hadith mentions the merit of those who commit the Qur'an (whole or part thereof) to memory (Huffaz). The word `ascend' here means to rise in ranks in the Jannah. The more one remembers the Qur'an, the more clear and distinct is his recitation of it, the higher would be the status that he will go on attaining through its blessings. Thus, this Hadith provides inducement for the remembrance of the Qur'an and tells us that its frequent recitation is a means to attain higher ranks in Jannah.

Chapter 181

باب الأمر بتعهد القرآن والتحذير من تعريضه للنسيان

Warning against forgetting the Qur'an

1002 عَنْ أبي مُوسَى رضِيَ اللَّه عنهُ عن النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « تَعاهَدُوا هذا الْقُرآنَ فوَالَّذي نَفْسُ مُحمَّدٍ بيدِهِ لَهُو أشَدُّ تَفلُّتاً مِنَ الإبِلِ في عُقُلِها » متفق عليه .

1002. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Read the Qur'an regularly. By the One in Whose Hand Muhammad's soul is, it escapes from memory faster than a camel does from its tying ropes."
[Al-Bukhari and Muslim].
Commentary: To safeguard the Qur'an means to recite it regularly, because if one fails to do so, he tends to forget it quickly. In the absence of regular recitation, one is bound to forget it more quickly than a camel breaks loose bound with. The breaking loose by the camel to liberate itself is a simile for the quick process of forgetting.

1003 وعن ابْنِ عُمَرَ رَضِيَ اللَّه عنهما أنَّ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « إنَّمَا مَثَلُ صاحِبِ الْقُرْآنِ كَمَثَلِ الإبلِ المُعقَّلَةِ ، إنْ عَاهَد عَلَيْها أمْسَكَهَا ، وإنْ أطْلَقَهَا ، ذَهَبَتْ » متفقٌ عليه .

1003. Ibn `Umar (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said: "The parable of one who knows the Qur'an by heart is as the parable of an owner of hobbled camel. If he remains vigilant, he will retain it; and if he neglects it, it will go away."
[Al-Bukhari and Muslim].
Commentary: This Hadith repeats the subject mentioned above. The person who memorizes the entire Qur'an or a portion of it, if he recites it regularly, he will retain it; otherwise, it will start slipping from his memory.

Chapter 182

The Merit of Recitation of the Noble Qur'an in a Pleasant Voice

1004 - عن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: « ما أذن الله لشيء ما أذن لنبي حسن الصوت يتغنى بالقرآن يجهر به » متفق عليه.
معنى « أذن الله »: أي استمع، وهو إشارة إلى الرضى والقبول.

1004. AbU Hurairah (May Allah be pleased with him) reported: I heard the Messenger of AllAh (PBUH) saying, "Allah does not listen so attentively to anything as He listens to the recitation of the Qur'an by a Prophet who recites well with a melodious and audible voice."
[Al-Bukhari and Muslim].
Commentary: "Allah does not listen so attentively" has two- fold meanings. First, Allah's acceptance and pleasure. Second, His attribute of Hearing. One must have to believe in it although we can neither describe it nor compare it with anything else.
The word "Ghina" is ordinarily used for singing but here it means the recitation which is done in accordance with the principles of Tajwid and in a beautiful voice.
Thus, this Hadith induces us to recite the Qur'an properly with nice feeling and voice.
1005. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said to him, "You have been given a Mizmar (sweet melodious voice) out of the Mazamir of Prophet Dawud (David)."
[Al-Bukhari and Muslim].
Commentary: Mizmar means flute but here it stands for tune and sweet voice. In the phrase Al-Dawud (PBUH), translated here `the family of Dawud,' the word Al is superfluous and what is in fact meant is Prophet Dawud. In any case, sweet voice is a gift of Allah Who grants it to whom He likes. Lucky indeed are those who are granted this gift and they go about using it to invite people to the religion of Allah.
1006. Al-Bara' bin `Azib (May Allah be pleased with them) reported: I heard the Prophet (PBUH) reciting Surat Wat-Teen Waz-Zaitun (Chapter 95) during the `Isha' prayer. I have never heard anyone reciting it in a more beautiful voice than his.
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us that, like other virtues and qualities, the Prophet (PBUH) was also granted a sweet voice by Allah.
1007. Abu Lubabah Bashir bin `Abdul-Mundhir (May Allah be pleased with him) reported: The Prophet (PBUH) said, "He who does not recite the Qur'an in a pleasant tone is not of us."
[Abu Dawud].
Commentary: The words "is not of us" mean that he is not following the way of the Prophet (PBUH) with regard to the recitation of the Qur'an. This Hadith also induces us to recite the Qur'an with a sweet and touching voice because the recitation of the Qur'an in this manner enhances its effect.

1008 - وعن ابن مسعود رضي الله عنه قال: قال لي النبي صلى الله عليه وسلم: « اقرأ علي القرآن »، فقلت: يا رسول الله! أقرأ عليك وعليك أنزل؟! قال: « إني أحب أن أسمعه من غيري » فقرأت عليه سورة النساء حتى جئت إلى هذه الآية: (فكيف إذا جئنا من كل أمة بشهيد وجئنا بك على هؤلاء شهيدا) قال: « حسبك الآن » فالتفت إليه، فإذا عيناه تذرفان. متفق عليه.

1008. Ibn Mas`ud (May Allah be pleased with him) reported: The Prophet (PBUH) said to me, "Recite the Qur'an to me." I said: "O Messenger of Allah! Shall I recite it to you when it was revealed to you?" He (PBUH) said, "I like to hear it from others." Then I began to recite Surat An-Nisa'. When I reached the Ayah: `How will it be when We shall bring a witness from every people and bring you as a witness against them?' (Having heard it) he said, "Enough! Enough!" When I looked at him, I found his eyes were overflowing with tears.
[Al-Bukhari and Muslim].
Commentary: This Hadith has been mentioned earlier. It is repeated here for the reason that it has an aspect of honour for the people who are blessed with knowledge and grace. Moreover, it stresses the need to hear the recitation of the Qur'an from those who recite it beautifully in order to contemplate over it, as was done by the Prophet (PBUH) himself.

Chapter 183

باب في الحثّ على سور آيات مخصوصة

Inducement towards the Recitation of some Special verses and Surah of the Noble Qur'an

1009 عن أبي سعيدٍ رافع بنِ المُعلَّى رَضيَ اللَّه عَنْهُ قال : قال لي رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « ألا أُعَلِّمُكَ أعْظم سُورةٍ في القُرْآنِ قبْلَ أنْ تخْرُجَ مِنَ المَسْجِدِ ؟ فأَخَذَ بيدِي ، فلَمَّا أرَدْنَا أنْ نَخْرُجَ قُلْتُ : يا رسُولَ اللَّهِ إنَّكَ قُلْتَ لأُعَلِّمنَّكَ أعْظمَ سُورَةٍ في القُرْآنِ ؟ قال : «الحَمْدُ للَّهِ ربِّ العَالمِينَ هِي السَّبْعُ المَثاني ، وَالقُرْآنُ الْعظِيمُ الَّذي أُوتِيتُهُ » رواه البخاري.

1009. Abu Sa`id Ar-Rafi` bin Al-Mu`alla (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Shall I teach you the greatest Surah in the Qur'an before you leave the mosque?" Then he (PBUH), took me by the hand, and when we were about to step out, I reminded him of his promise to teach me the greatest Surah in the Qur'an. He (PBUH) said, "It is `Alhamdu lillahi Rabbil `Alamin (i.e., Surat Al-Fatihah) which is As-Sab` Al-Mathani (i.e., the seven oft-repeated Ayat) and the Great Qur'an which is given to me."
[Al-Bukhari].
Commentary: Allah the Almighty says:
"And indeed, We have bestowed upon you seven of Al-Mathani (the seven repeatedly recited Ayat), (i.e., Surat Al-Fatihah) and the Grand Qur'an." (15:87).
This Hadith is an elaboration of the Quranic Ayah quoted above. The Prophet (PBUH) held that As-Sab` Al-Mathani is Surat Al-Fatihah (the Opening Chapter) because these seven Ayat are recited not only in every Salat but in every Rak`ah of every Salat for the reason that no Salat is valid without the recitation of this Surah, as is evident from the saying of the Prophet (PBUH): "The Salat of that person who has not recited Surat Al-Fatihah is void." It has also been regarded as the greatest Surah of the Qur'an as it covers all the objects of the Qur'an and is a condensation of all the subjects which have been discussed in detail in its other Surah. It includes the belief in the Tauhid (the belief in the Oneness of Allah)), the worship of Allah, the Day of Resurrection, promise (of Jannah) and warning (against Hell-fire), instances of the pious and impious people of the past communities, and the lessons their conduct has for others. Abu Dawud and At-Tirmidhi have reported a Hadith in which the Messenger of Allah (PBUH) said: "Al-hamdu lillahi Rabbil `Alamin (i.e., Surat Al-Fatihah) is Umm-ul-Qur'an that is its origin, basis and essence".

1010 وعن أبي سعيدٍ الخُدْريِّ رضيَ اللَّه عنه أنَّ رسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ في : قُلْ هُوَ اللَّه أحَدٌ : « والَّذِي نَفْسِي بيدِهِ ، إنَّهَا لَتَعْدِلُ ثُلُثَ القُرْآنِ » .
وفي روايةٍ : أنَّ رسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ لأَصْحابِهِ : « أَيَعْجِزُ أحَدُكُم أنْ يقْرَأَ بِثُلُثِ القُرْآنِ في لَيْلَةٍ » فشَقَّ ذلكَ علَيْهِمْ ، وقالُوا : أيُّنَا يُطِيقُ ذلكَ يا رسولَ اللَّه ؟ فقال : «قُلْ هُو اللَّه أحَدٌ ، اللَّهُ الصَّمَدُ : ثُلُثُ القُرْآنِ » رواه البخاري .

1010. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported about Surat Al-Ikhlas (Chapter 112): The Messenger of Allah (PBUH) said, "By Him in Whose Hand my soul is, it is equivalent to one-third of the Qur'an." According to another version, he (PBUH) said to his Companions, "Is anyone of you incapable of reciting one-third of the Qur'an in one night?" They considered it burdensome and said: "O Messenger of Allah, which of us can afford to do that?" He (PBUH) said, "Surat Al-Ikhlas [Say: He is Allah (the) One] is equivalent to one-third of the Qur'an."
[Al-Bukhari].
Commentary: One reading of Surat Al-Ikhlas has return and reward equal to the recitation of one-third of the Qur'an. This Surah mentions the Oneness of Allah. This is enough to make one realize how much Allah (SWT) likes the recitation and remembrance of His Oneness. This is the reason, He has declared Shirk (polytheism) an absolutely unpardonable sin.

1011 وعنْهُ أنَّ رَجُلاً سمعِ رَجُلاً يَقْرأُ : « قُلْ هُوَ اللَّه أحدٌ » يُرَدِّدُها فلَمَّا أصبَحَ جاءَ إلى رسولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم ، فذَكَرَ ذلكَ لَهُ وكَانَ الرَّجُلُ يتَقالُّها فقالَ رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « والَّذِي نَفْسِي بيَدِهِ ، إنَّها لَتَعْدِلُ ثُلُثَ القُرْآنِ » رواه البخاري .

1011. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: A man heard another reciting Surat Al-Ikhlas repeatedly. The next morning he came to the Messenger of Allah (PBUH) and informed him about it as if he considered it to be of little reward. On that the Messenger of Allah (PBUH) said, "By Him in Whose Hand my soul is, this Surah is equal to one-third of the Qur'an."
[Al-Bukhari].
Commentary: "Yataqalluha" means he thought that its recitation had no special merits. The Prophet (PBUH) clarified his misunderstanding by elucidating its eminence.

1012 وعن أبي هريرة رضيَ اللَّه عنهُ أنَّ رسول اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قال في : قُلْ هُوَ اللَّه أَحَدٌ: « إنَّهَا تَعْدِلُ ثُلُثَ القُرْآنِ » رواه مسلم .

1012. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Surat Ikhlas is equivalent to one-third of the Qur'an."
[Muslim].

1013 وعنْ أنسٍ رضي اللَّهُ عنهُ أنَّ رجُلا قال : يا رسول اللَّهِ إني أُحِبُّ هذِهِ السُّورَةَ: قُلْ هُوَ اللَّه أحدٌ ، قال : « إنَّ حُبَّهَا أدْخَلَكَ الجنَّةَ » رواه الترمذي وقال : حديثٌ حسن . رواه البخاري في صحيحه تعليقًا .

1013. Anas (May Allah be pleased with him) reported: A man said: "O Messenger of Allah! I love Surat-Al-Ikhlas [Say: He is Allah, (the) One]." He (PBUH) said, "Your love for it will admit you to Jannah."
[At-Tirmidhi].
Commentary: Some scholars have highlighted the eminence of Surat Al-Ikhlas by saying that it comprises the whole discipline of Tauhid. This Surat deals with Tauhid. Many other reasons have also been given for its great eminence by Muslim scholars.

1014 وعن عُقْبة بنِ عامِرٍ رَضِيَ اللَّه عنهُ أنَّ رسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : «ألَمْ تَر آيَاتٍ أُنْزِلتْ هَذِهِ اللَّيْلَةَ لَمْ يُرَ مِثْلُهُن قطُّ ؟ قُلْ أعُوذُ بربِّ الفَلَق ، وَقُلْ أعُوذُ بِرَبِّ النَّاس » رواه مسلم .

1014. `Uqbah bin `Amir (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said: "Do you not know that last night certain Ayat were revealed the like of which there is no precedence. They are: `Say: I seek refuge with (Allah) the Rubb of the daybreak' (Surah 113), and `Say: I seek refuge with (Allah) the Rubb of mankind' (Surah 114)."
[Muslim].
Commentary: "Alam tara" means "Have not you seen?" or "Are you not aware?"
"There is no precedence" means that there is no other complete Surat in the Qur'an on this subject, except these two. For this reason these two Surat are called (Al-Mu`awwidhatain) which means two Surat which we use to seek Allah's protection.

1015 وعن أبي سعيدٍ الخُدْرِيِّ رَضي اللَّه عنهُ قال : كانَ رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم يَتَعَوَّذُ مِنَ الجانِّ ، وَعَيْنِ الإنْسَانِ ، حتَّى نَزَلَتِ المُعوِّذَتان ، فَلَمَّا نَزَلَتَا ، أَخَذَ بِهِمَا وتَرَكَ ما سِواهُما . رواه الترمذي وقال حديث حسن .

1015. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) used to seek protection against the evil of jinn and the evil eyes till Surat Al-Falaq and Surat An-Nas were revealed. After they were revealed, he took to them for seeking Allah's protection and left everything besides them.
[At-Tirmidhi].
Commentary: Like men, jinns have also good and bad elements among them. Almighty Allah has endowed them with such power that if they want they can, with the Will of Allah, harm human beings. This is the reason mischievous jinns harm people. Similarly, influence of the evil eye is also true. What it means is that if a person looks at someone with greed and envy, the evil effects of his look will reach the person viewed, and because of that he has to suffer some loss or trouble or accident. For this reason, the Prophet (PBUH) would seek the protection of Allah against the jinns and the evil eye and pray in his own words for it, saying: "I seek Your protection against jinns and evil eyes of the people." After the revelation of the Surah Al-Falaq and An-Nas (last two Surah of the Quran) he started reciting them because these were revealed for this purpose. These Surah are also called "Al-Mu`awwidhatain" which mean two Surah which provide protection. It is, therefore, very useful to seek the protection of Allah by reciting them.

1016 وعن أبي هريرة رضيَ اللَّهُ عنهُ أنَّ رسولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قال : « مِنَ القُرْآنِ سُورةٌ ثلاثُون آيَةً شَفعتْ لِرَجُلٍ حتَّى غُفِرَ لَهُ ، وهِيَ : تبارَكَ الذِي بيدِهِ المُلْكُ » .
رواه أبو داود والترمذي وقال : حديث حسن .
وفي رواية أبي داود : « تَشْفَعُ » .

1016. Abu Hurairah (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying, "There is a Surah in the Qur'an which contains thirty Ayat which kept interceding for a man until his sins are forgiven. This Surah is `Blessed is He in Whose Hand is the dominion.' (Surat Al-Mulk 67)."
[At-Tirmidhi and Abu Dawud].
Commentary: This Hadith means that on the Day of Resurrection this Surah will intercede with Allah for the forgiveness of its reciter. This Hadith has been narrated (in Arabic) in the past tense because, like the past indefinite, its occurrence is definite and not open to inquiry. At some places, however, it has also been narrated in the present tense.

1017 -وعن أبي مسعودٍ البدْرِيِّ رضيَ اللَّه عنهُ عن النبيِّ صلّى اللهُ عَلَيْهِ وسلَّم قال : «منْ قرأَ بالآيتَيْنِ مِنْ آخِرِ سُورةِ البقرةِ فِي لَيْلَةٍ كَفَتَاهُ » متفقٌ عليه .
قيل : كَفَتَاهُ المكْرُوهَ تِلْكَ اللَّيْلَةَ ، وَقِيلَ : كَفتَاهُ مِنْ قِيامِ اللَّيْلِ .

1017. Abu Mas`ud Al-Badri (May Allah be pleased with him) reported: I heard the Prophet (PBUH) saying, "He who recites the two Ayat at the end of Surat Al-Baqarah at night, they will suffice him."
[Al-Bukhari and Muslim].
Commentary: "Suffice him" here means that he will be protected from the evils. Its another meaning is that these two Ayat will take the place of Tahajjud (optional prayer in the late hours of the night). Imam An-Nawawi has cited the latter meaning.

1018 وعن أبي هريرة رضيَ اللَّه عنهُ أنَّ رسولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قال : « لا تَجْعَلُوا بُيُوتَكُمْ مَقابِر ، إنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبيْتِ الَّذي تُقرأُ فِيهِ سُورةُ الْبقرةِ » رواه مسلم.

1018. Abu Hurairah (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying: "Do not turn your houses into graveyards. Satan runs away from the house in which Surat Al-Baqarah is recited."
[Muslim].
Commentary: This Hadith instructs us not to turn our homes into the like of a graveyard through the negligence of reciting the Qur'an in them. It also points out the excellence of Surat Al-Baqarah, which when recited, will certainly keep the devil away.

1019 وعن أُبَيِّ بن كَعْبٍ رضي اللَّه عَنْهُ قالَ : قال رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : «يا أبا المُنذِرِ أتَدْرِي أيُّ آيةٍ مِن كتاب اللَّهِ معكَ أعْظَمُ ؟ قُلْتُ : اللَّه لا إلهَ إلاَّ هُو الحَيُّ الْقيُّومُ ، فضَرَبَ في صَدْرِي وَقَال : « لِيهْنكَ الْعِلْمُ أبَا المُنْذِر » رواه مسلم .

1019. Ubayy bin Ka`b (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said: "Abu Mundhir! Do you know which Ayah in Allah's Book is the greatest?" I replied: "It is `Allah la ilaha illa Huwal-Haiyul-Qayum (Allah! none has the right to be worshipped but He, the Ever Living...)'." (2:256) Thereupon he (PBUH) patted me in the chest and said, "Rejoice by this knowledge, O Abu Mundhir!"
[Muslim].
Commentary: The words cited in the Hadith occur at the beginning of Ayat-ul-Kursi (No. 256 of Surat Al-Baqarah of the Qur'an). The merits mentioned in the Hadith are for the whole Ayah. Ayat-ul-Kursi mentions the Majestic Attributes and Mighty Powers of Allah and is, therefore, very meritorious.
"Rejoice by this knowledge" means "May this knowledge be a source of respect, honour and benefit to you." And knowledge here stands for the knowledge of the Qur'an and Hadith which is certainly a means of success in this world and the Hereafter.

1020 وعن أبي هريرة رضي اللَّه عنه قال : وكَّلني رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم بحِفْظِ زَكَاةِ رمضان ، فَأَتَانِي آتٍ ، فَجعل يحْثُو مِنَ الطَّعام ، فأَخَذْتُهُ فقُلتُ : لأَرْفَعَنَّكَ إلى رسُول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ، قال : إنِّي مُحتَاجٌ ، وعليَّ عيالٌ ، وبي حاجة شديدةٌ . ، فَخَلَّيْتُ عنْهُ ، فَأَصْبحْتُ ، فقال رسُولُ اللَّهِ صلَّى اللَّهُ عليْهِ وآلهِ وسلَّمَ : « يا أبا هُريرة ، ما فعلَ أسِيرُكَ الْبارحة ؟ » قُلْتُ : يا رسُول اللَّهِ شَكَا حَاجَةً وعِيَالاً ، فَرحِمْتُهُ ،

فخَلَّيْتُ سبيلَهُ. فقال : « أما إِنَّهُ قدْ كَذَبك وسيعُودُ » فعرفْتُ أَنَّهُ سيعُودُ لِقوْلِ رسُولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم فرصدْتُهُ . فجَاءَ يحثُو مِنَ الطَّعامِ ، فقُلْتُ : لأَرْفعنَّكَ إِلى رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم ، قالَ : دعْني فإِنِّي مُحْتاجٌ ، وعلَيَّ عِيالٌ لا أَعُودُ ، فرحِمْتُهُ وَخَلَّيتُ سبيلَهُ ، فأَصبحتُ فقال لي رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « يَا أَبا هُرِيْرَة ، ما فعل أَسِيرُكَ الْبارِحة ؟ » قُلْتُ : يا رسُول اللَّهِ شكَا حاجةً وَعِيالاً فرحِمْتُهُ ، وَخَلَّيتُ سبيلَهُ ، فقال : « إِنَّهُ قدْ كَذَبكَ وسيَعُودُ » . فرصدْتُهُ الثَّالِثة . فجاءَ يحْثُو مِنَ الطَّعام ، فَأَخَذْتهُ ، فقلتُ : لأَرْفعنَّك إِلى رسولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم وهذا آخِرُ ثلاثٍ مرات أَنَّكَ لا تَزْعُمُ أَنَّكَ تَعُودُ ، ثُمَّ تَعُودُ، فقال : دعْني فإِنِّي أُعلِّمُكَ كَلِماتٍ ينْفَعُكَ اللَّه بِهَا ، قلتُ : ما هُنَّ ؟ قال : إِذا أَويْتَ إِلى فِراشِكَ فاقرأْ آيةَ الْكُرسِيِّ ، فإِنَّهُ لَن يزَالَ عليْكَ مِنَ اللَّهِ حافِظٌ ، ولا يقْربُكَ شيْطَانٌ حتَّى تُصبْحِ ، فخَلَّيْتُ سبيلَهُ فأَصبْحتْ ، فقالَ لي رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « ما فعلَ أَسِيرُكَ الْبارِحة ؟ » فقُلتُ : يا رَسُول اللَّهِ زَعم أَنَّهُ يُعلِّمُني كَلِماتٍ ينْفعُني اللَّه بهَا ، فخَلَّيْتُ سبيلَه. قال : « مَا هِيَ ؟ » قلت : قال لي : إِذا أَويْتَ إِلى فِراشِكَ فاقرَأْ ايةَ الْكُرْسيِّ مِنْ أَوَّلِها حتَّى تَخْتِمَ الآيَةَ : { اللَّه لا إِلهَ إِلاَّ هُو الحيُّ الْقيُّومُ } وقال لي : لا يَزَال علَيْكَ مِنَ اللَّهِ حَافِظٌ ، ولَنْ يقْربَكَ شَيْطَانٌ حَتَّى تُصْبحَ . فقال النَّبيُّ صلّى اللهُ عَلَيْهِ وسلَّم : « أَمَا إِنَّه قدْ صدَقك وَهُو كَذُوبٌ ، تَعْلَمُ مَنْ تُخَاطِبُ مُنْذُ ثلاثٍ يا أَبا هُرِيْرَة ؟ » قلت : لا ، قال : «ذَاكَ شَيْطَانٌ » رواه البخاري .

1020. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) put me in charge of charity of Ramadan (Sadaqat-ul-Fitr). Somebody came to me and began to take away some food-stuff. I caught him and said, "I must take you to the Messenger of Allah (PBUH)." He said, "I am a needy man with a large family, and so I have a pressing need." I let him go. When I saw the Messenger of Allah (PBUH) next morning, he asked me, "O Abu Hurairah! What did your captive do last night?" I said, "O Messenger of Allah! He complained of a pressing need and a big family. I felt pity for him so I let him go." He (PBUH) said, "He told you a lie and he will return." I was sure, according to the saying of the Messenger of Allah (PBUH) that he would return. I waited for him. He sneaked up again and began to steal food-stuff from the Sadaqah. I caught him and said; "I must take you to the Messenger of Allah (PBUH)." He said, "Let go of me, I am a needy man. I have to bear the expenses of a big family. I will not come back." So I took pity on him and let him go. I went at dawn to the Messenger of Allah (PBUH) who asked me, "O Abu Hurairah! What did your captive do last night?" I replied, "O Messenger of Allah! He complained of a pressing want and the burden of a big family. I took pity on him and so I let him go." He (PBUH) said, "He told you a lie and he will return." (That man) came again to steal the food-stuff. I arrested him and said, "I must take you to the Messenger of Allah (PBUH), and this is the last of three times. You promised that you would not come again but you did." He said, "Let go of me, I shall teach you some words with which Allah may benefit you." I asked, "What are those words?" He replied, "When you go to bed, recite Ayat-ul-Kursi (2:255) for there will be a guardian appointed over you from Allah, and Satan will not be able to approach you till morning." So I let him go. Next morning the Messenger of Allah (PBUH) asked me, "What did your prisoner do last night." I answered, "He promised to teach me some words which he claimed will benefit me before Allah. So I let him go." The Messenger of Allah (PBUH) asked, "What are those words that he taught you?" I said, "He told me: `When you go to bed, recite Ayat-ul-Kursi from the beginning to the end i.e.,[Allah! none has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi encompasses the heavens and the earth, and preserving them does not fatigue Him. And He is the Most High, the Most Great].' (2:255). He added: `By reciting it, there will be a guardian appointed over you from Allah who will protect you during the night, and Satan will not be able to come near you until morning'." The Messenger of Allah (PBUH) said, "Verily, he has told you the truth though he is a liar. O Abu Hurairah! Do you know with whom you were speaking for the last three nights?" I said, "No." He (PBUH) said, "He was Shaitan (Satan)."
[Al-Bukhari].

Commentary: This Hadith tells us the excellence of Ayat-ul-Kursi and the importance of reciting it before going to bed.

1021 وعن أَبي الدَّرْداءِ رَضِيَ اللَّه عنْه أَنَّ رسُول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قال : «منْ حفِظَ عشْر آيَاتٍ مِنْ أَوَّلِ سُورةِ الْكَهْف ، عُصِمَ من الدَّجَّالِ » . وفي رواية : « مِنْ آخِرِ سُورةِ الكهْف» رواه مسلم .
[قال الشيخ الألباني : قلت : الرواية الأخرى شاذة والمحفوظ الرواية الأولى كما حققته في " سلسلة الأحاديث الصحيحة " رقم (2651) ويشهد له حديث النواس بن سمعان الآتي عند المصنف برقم (1808) فإن فيه " فمن أدركه منكم فليقرأ عليه فواتح سورة الكهف "] .

1021. Abud-Darda' (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said: "Whoever commits to memory the first ten Ayat of the Surat Al-Kahf, will be protected from (the trial of) Ad-Dajjal (Antichrist)."
[Muslim].
In another narration, the Messenger of Allah (PBUH) said: "(Whoever commits to memory) the last ten Ayat of Surat Al-Kahf, he will be protected from (the trial of) Ad-Dajjal (Antichrist)."
Commentary: Ad-Dajjal will appear sometime before Yaum-ul-Qiyamah. Allah, the Almighty will give him some supernatural powers the manifestation of which will shake the faith of many people. For this reason, this will be a serious trial. All Prophets warned their people against him. Our Prophet (PBUH) also warned us against him and ordered us to guard ourselves from it and strictly advised us to seek Refuge of Allah against it. This Hadith tells us the way to save ourselves from Ad-Dajjal. The recitation of the first or the last ten Ayat of Surat Al-Kahf, in the morning and evening, is very useful for this purpose. Sheikh Al-Albani has, however, regarded the last ten Ayat probably and the first ten Ayat surely effective against this mischief.

1022 وعَنِ ابْنِ عبَّاسٍ رضِيَ اللَّه عنْهُما قالَ : بيْنَما جِبْرِيلُ عليهِ السَّلام قاعِدٌ عِندَ النَّبيِّ صلّى اللهُ عَلَيْهِ وسلَّم سَمِعَ نَقِيضًا مِنْ فوْقِهِ ، فرَفَعَ رَأسَه فقالَ : هذا باب مِنَ السَّمَاءِ فُتِحَ اليَوْمَ ولَمْ يُفْتَح قطُّ إلاَّ اليَوْمَ ، فَنَزَلَ مِنه ملَكٌ فقالَ : هذا ملَكٌ نَزَلَ إلى الأرْضِ لم يَنْزِلْ قطُّ إلاَّ اليَوْمَ فسَلَّمَ وقال : أبْشِرْ بنورَينِ أُوتِيتَهُمَا ، لَمْ يُؤْتَهُمَا نَبيٌّ قبلَكَ : فاتحةِ الكتاب ، وخَواتِيم سُورَةِ البَقَرةِ ، لَن تَقرأ بحرْفٍ منها إلاَّ أُعْطِيتَه » رواه مسلم . « النَّقِيض » الصَّوت .

1022. Ibn `Abbas (May Allah be pleased with them) reported: While Jibril (Gabriel) was sitting with the Messenger of Allah (PBUH), he heard a sound above him. He lifted his head, and said: "This is a gate which has been opened in heaven today. It was never opened before." Then an angel descended through it, he said: "This is an angel who has come down to earth. He never came down before." He sent greetings and said: "Rejoice with two lights given to you. Such lights were not given to any Prophet before you. These (lights) are: Fatihah-til-Kitab (Surat Al-Fatihah), and the concluding Ayat of Surat Al-Baqarah. You will never recite a word from them without being given the blessings it contain s."
[Muslim].
Commentary: This Hadith tells the excellence of the last Ayat of Surat Al-Baqarah. (That is from Amanar-Rasul to the end of the Surah). Any one who recites these Ayat with a sincere heart will receive guidance, forgiveness and bliss in this life and in the Hereafter.

Chapter 184

باب استحباب الاجتماع على القراءة

Desirability of Assembling for the Recitation of the Noble Qur'an

1023 وعَنْ أبي هُرَيْرَةَ رَضيَ اللَّه عَنْهُ قالَ : قالَ رَسُول اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : «ومَا اجْتَمَعَ قوْمٌ في بَيْتٍ من بُيوتِ اللَّهِ يَتْلُونَ كتابَ اللَّهِ ، ويتَدَارسُونَه بيْنَهُم ، إلاَّ نَزَلتْ عليهم السَّكِينَة ، وغَشِيَتْهُمْ الرَّحْمَة ، وَحَفَّتْهُم الملائِكَةُ ، وذَكَرهُمْ اللَّه فيمنْ عِنده » رواه مسلم .

1023. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Any group of people that assemble in one of the Houses of Allah to study the Qur'an, tranquillity will descend upon them, mercy will engulf them, angels will surround them and Allah will make mention of them to those (the angels) in His proximity."
[Muslim].

Commentary: The meaning of the Hadith is that they teach one another by discussing the Quranic sciences, and knowledge the Qur'an contains. This meaning is correct because both these acts are auspicious and are means of gaining the Pleasure of Allah. This Hadith, however, does not tell us in any way that this group of people recite the Qur'an all at once. This is Bid`ah for this was not the practice of the Messenger of Allah (PBUH).

Chapter 185

باب فضل الوضوء

The Merits of Ablutions (Wudu')

Allah, the Exalted, says:
"O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, wipe (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of Janaba (i.e., after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes from responding to the call of nature, or you have been in contact with women (i.e., sexual intercourse) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful." (5:6)

1024 وعَنْ أبي هُرَيْرَةَ رضيَ اللَّه عنْه قال : سمِعْت رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم يقول : « إنَّ أُمَّتي يُدْعَوْنَ يَوْمَ القِيامَةِ غُرّاً محجَّلِين مِنْ آثار الوضوءِ فمن اسْتَطاعَ مِنْكُمْ أنْ يُطِيل غُرَّتَه ، فليفعلْ » متفقٌ عليه .

[قال الألباني: وقوله " فمن استطاع . . " مدرج في الحديث كما قال الحافظ وغيره فراجع له " الإرواء " رقم (94) و " الضعيفة " رقم (1030)"

1024. Abu Hurairah (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying: "On the Day of Resurrection, my followers (or Ummah) will be summoned `Al-Ghurr Al-Muhajjalun' from the traces of Wudu'. Whoever can increase the area of his radiance should do so."
[Al-Bukhari and Muslim].
Commentary: The word "Ghurr" is the plural of "Agharr" which means shining or white. It is used for animals (like a horse), i.e., a white mark on its face. Here, it refers to that radiance which will issue from the brows of the believers on the Day of Resurrection and which will make them prominent. Muhajjalun is from Tahjil which also means whiteness but it is used for that whiteness which is found on all the four or at least on three legs of a horse. Here, it refers to that light which will shine through the hands and feet of the believers because of their habit of performing Wudu'. This means that the believers among the Muslims will be distinguished from other communities by virtue of the refulgence issuing from their faces, hands and feet on the Day of Resurrection in the same way that a horse with a white forehead is easily distinguised from other horses.

1025 وعنه قالَ : سَمِعْت خَلِيلي صلّى اللهُ عَلَيْهِ وسلَّم يقول : « تَبْلُغُ الحِلية مِنَ المؤمِن حَيْث يبْلُغُ الوضوءُ » رواه مسلم.

1025. Abu Hurairah (May Allah be pleased with him) reported: I heard my Khalil (the Messenger of Allah (PBUH)) as saying, "The adornment of the believer (in Jannah) will reach the places where the water of Wudu' reaches (his body)."
[Muslim].

1026 وعن عثمانَ بن عفانَ رضي اللَّه عنه قال : قال رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « منْ تَوَضَّأَ فَأَحْسَنَ الوضوءَ ، خَرَجَت خَطَايَاهُ مِنْ جسَدِهِ حتَّى تَخْرُجَ مِنْ تحتِ أظفارِهِ » رواه مسلم.

1026. `Uthman bin `Affan (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who performs the Wudu' perfectly (i.e., according to Sunnah), his sins will depart from his body, even from under his nails."
[Muslim].
Commentary: To perform Wudu' in a proper manner means to perform it according to Sunnah. Ejection of sins from the body means forgiveness of sins, and the word `sins' here stands for minor sins because major sins are not forgiven without devout penitence.

1027 وعنهُ قال : رَأيْتُ رسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم يَتَوَضَّأُ مثل وُضوئي هذا ثُمَّ قال : « مَنْ تَوَضَّأَ هكذا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنبِهِ، وَكَانَتْ صَلاتُهُ وَمَشْيُهُ إلى المَسْجِدِ نَافِلَةً» رواه مسلم.

1027. \`Uthman bin \`Affan (May Allah be pleased with him) reported: I saw the Messenger of Allah (PBUH) performing Wudu' the way I have just done it and said, "He who performs Wudu' like this, his previous sins will be forgiven and his Salat and walking to the mosque will be considered as supererogatory act of worship."
[Muslim].
Commentary: Wudu' is a means of remission of minor sins, provided those sins are not related to the rights of people because they too will not be forgiven without penitence and compensating the aggrieved or the wronged.
To perform Wudu' at home before proceeding to the mosque for Salat is highly meritorious. He who does so, will be purged of minor sins. Then his going to the mosque and performance of Salat there, is a means for gaining further reward.

1028 وعن أبي هريرة رضي اللَّه عنه أنَّ رسولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قال : « إذا تَوَضَّأَ العبدُ المُسلِم ـ أو المؤْمِنُ ـ فغسل وجهَهُ خَرجَ مِنْ وَجهِهِ كلُّ خطِيئَة نَظر إلَيْهَا بعيْنَيْهِ مع الماءِ أَوْ معَ آخرِ قطْرِ الماءِ ، فإذا غسل يديهِ ، خَرج مِنْ يديهِ كُلُّ خطيئَةٍ كانَ بطشَتْهَا يداهُ مَعَ المَاءِ أَوْ مع آخرِ قطْرِ الماءِ ، فإذا غسلَ رجلَيْهِ ، خرَجَتْ كُلُّ خَطِيئَةٍ مشَتها رجلاه مع الماءِ أَوْ مَع آخرِ قطرِ الماءِ ، حتى يخرُجَ نَقيًّا مِن الذُّنُوبِ » رواه مسلم .

1028. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When a Muslim, or a believer, washes his face (in the course of Wudu'), every sin which he committed with his eyes, will be washed away from his face with water, or with the last drop of water; when he washes his hands, every sin which is committed by his hands will be effaced from his hands with the water, or with the last drop of water; and when he washes his feet, every sin his feet committed will be washed away with the water, or with the last drop of water; until he finally emerges cleansed of all his sins."
[Muslim].
Commentary: This Hadith has the same meaning mentioned in the preceding Ahadith. That is to say, such minor sins are washed off by Wudu'. In other words, Wudu' is a means of purification of the body as well as the soul.

1029 وعنْهُ أنَّ رسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم أتَى المقبرة فقال : « السَّلامُ عَلَيْكُمْ دَار قومٍ مُؤْمِنين وإنَّا إنْ شَاءَ اللَّه بكُمْ لاحِقُونَ ، ودِدْتُ أنَّا قدْ رأيْنَا إخْوانَنَا » : قالُوا : أولَسْنَا إخْوانَكَ يا رسُول اللَّهِ ؟ قال : « أنْتُمْ أصْحَابي ، وَإخْوَانُنَا الّذِينَ لَم يأْتُوا بعد » قالوا : كيف تَعْرِفُ مَنْ لَمْ يَأْتُوا بَعْدُ من أُمَّتِكَ يا رسول الله ؟ فقال : « أرَأَيْتَ لَوْ أَنَّ رَجُلا لهُ خَيْلٌ غُرٌّ مُحجَّلَةٌ بيْنَ ظهْرِيْ خَيْلٍ دُهْمٍ بهْمٍ ، ألا يعْرِفُ خَيْلَهُ ؟ » قالُوا : بلَى يا رسولُ اللَّهِ ، قالَ : «فإنَّهُمْ يأْتُونَ غُرًّا مَحجَّلِينَ مِنَ الوُضُوءِ ، وأنَا فرَطُهُمْ على الحوْضِ » رواه مسلم .

1029. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) went to the (Baqi\`) cemetery and said, "May you be secured from punishment, O dwellers of abode of the believers! We, if Allah wills, will follow you. I wish we see my brothers." The Companions said, "O Messenger of Allah! Are not we your brothers?" He (PBUH) said, "You are my Companions, but my brothers are those who have not come into the world yet." They said; "O Messenger of Allah! How will you recognize those of your Ummah who are not born yet?" He (PBUH) said, "Say, if a man has white-footed horses with white foreheads among horses which are pure black, will he not recognize his own horses?" They said; "Certainly, O Messenger of Allah!" He (PBUH) said, "They (my followers) will come with bright faces and white limbs because of Wudu'; and I will arrive at the Haud (Al-Kauthar) ahead of them."
[Muslim].
Commentary: On the principle "The believers are brothers" that is manifested in Surat Al-Hujurat of the Qur'an (49:10), the Prophet (PBUH) regarded all the successive generations of Muslims as his brothers. His Companions have an added distinction that they are his brothers as well as his companions.
This Hadith also mentions Haud Al-Kauthar which is awarded to the Prophet (PBUH) on the Day of Requital, and he will give water from it to his followers after which they will never feel thirst. Those who invent innovations in religion, will be deprived of this honour, as is evident from other narratives.
Farat is a person who goes ahead of the others in the caravan and makes arrangements for the encampment and provisions of the caravan. It is a unique distinction of the Muslims that their Prophet (PBUH) will be holding that position on the Day of Requital.

1030 وعنْهُ أنَّ رسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قال : « ألا أدُلُّكُمْ على ما يَمْحُو اللَّه بِهِ الخَطَايا ، ويرْفَعُ بِهِ الدَّرجاتِ ؟ قالُوا : بلى يا رَسُول اللَّهِ ، قالَ : إسْباغُ الوُضُوءِ على المكَارِهِ وكَثْرَةُ الخُطَا إلى المساجِدِ ، وانْتِظَارُ الصَّلاةِ بعْد الصَّلاةِ ، فذلِكُمُ الرِّبَاطُ ، فذلِكُمُ الرِّباطُ » رواه مسلم .

1030. Abu Hurairah (May Allah be pleased with him) reported that the Messenger of Allah (PBUH) said, "Shall I not tell you something by which Allah effaces the sins and elevates ranks (in Jannah)?" The Companions said; "Certainly, O Messenger of Allah." He (PBUH) said, "Performing the Wudu' thoroughly in spite of difficult circumstances, walking with more paces to the mosque, and waiting for the next As-Salat (the prayer) after observing Salat; and that is Ar-Ribat, and that is Ar-Ribat."
[Muslim].
Commentary: Hardship and unpleasantness here stand for the uneasiness that one feels while performing Wudu' in severe cold. Ar-Ribat means watching the frontiers or battlefront to check the invasion of the enemy. To wait for the next Salat after offering a Salat is regarded as Ribat for the reason that by so doing, a person who is particular in offering Salat keeps himself constantly engaged in the obedience and worship of Allah to keep Satan away from him.

1031 وعَنْ أبي مَالكٍ الأشْعريِّ رضَي اللَّه عنْهُ قال : قالَ رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم : «الطُّهُورُ شَطْرُ الإِيمان » رواه مسلم .
وقد سبقَ بطولِهِ في باب الصبر .
وفي الباب حديثُ عمرو بْنِ عَبْسة رضِيَ اللَّه عنْهُ السَّابقُ في آخِرِ باب الرَّجاءِ ، وَهُو حدِيثٌ عظيمٌ ، مُشْتَمِلٌ على جُملٍ من الخيرات .

1031. Abu Malik Al-Ash`ari (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said: "Wudu' is half the Iman."
[Muslim].

1032 وعنْ عُمَر بْنِ الخَطَّابِ رضي اللَّه عَنْهُ عن النَّبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم قالَ : « ما مِنْكُمْ مِنْ أحدٍ يتوضَّأ فيُبْلِغُ ـ أو فيُسْبغُ الوُضُوءَ ـ ثُمَّ قالَ : أشْهدُ أنْ لا إله إلاَّ اللَّه وحْدَه لا شَريكَ لهُ، وأشْهدُ أنَّ مُحمَّدًا عبْدُهُ ورسُولُه ، إلاَّ فُتِحَت لَهُ أبْوابُ الجنَّةِ الثَّمَانِيَةُ يَدْخُلُ مِنْ أيِّها شاءَ » رواه مسلم .
وزاد الترمذي : « اللَّهُمَّ اجْعلْني من التَّوَّابينَ واجْعلْني مِنَ المُتَطهِّرينَ » .

1032. `Umar bin Al-Khattab (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Whoever of you performs Wudu' carefully and then affirms: `Ash-hadu an la ilaha illallahu Wahdahu la sharika Lahu, wa ash-hadu anna Muhammadan `abduhu wa Rasuluhu [I testify that there so no true god except Allah Alone, Who has no partners and that Muhammad ((PBUH) is His slave and Messenger],' the eight gates of Jannah are opened for him. He may enter through whichever of these gates he desires (to enter)."
[Muslim].
In the narration in At-Tirmidhi, it is added: "Allahummaj-`alni minat-tawwabina, waj-`alni minal-mutatahhirin (O Allah make me among those who repent and purify themselves)."
Commentary: Tahur (means Wudu' which is the foremost condition for Salat. One is not permitted to perform Salat without Wudu' in the prescribed manner. Wudu' is regarded as "half of the Salat" and this principle makes its importance clear.

Chapter 186

باب فضل الأذان

The Excellence of Adhan

1033 عَنْ أبي هُرَيْرَة رَضِيَ اللَّه عنْهُ أنَّ رسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّمَ قال : « لوْ يعْلَمُ النَّاسُ ما في النِّداءِ والصَّفِّ الأول. ثُمَّ لَمْ يَجِدُوا إلاَّ أنْ يسْتَهِموا عليهِ لاسْتهموا عليْهِ، ولوْ يعْلَمُون ما في التَّهْجِير لاسْتبَقُوا إلَيْهِ ، ولوْ يعْلَمُون ما في العَتَمَةِ والصُّبْح لأتوهمُا ولَوْ حبواً » متفقٌ عليه.

«الاسْتهامُ » : الاقتراعُ ، « والتَّهْجِيرُ » : التَّبْكِيرُ إلى الصَّلاةِ .

1033. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said: "Were people to know the blessing of pronouncing Adhan and the standing in the first row, they would even draw lots to secure these privileges. And were they to realize the reward of performing Salat early, they would race for it; and were they to know the merits of Salat after nightfall (`Isha') and the dawn (Fajr) Salat, they would come to them even if they had to crawl."
[Al-Bukhari and Muslim].
Commentary: This expression 'to crawl' is used to illustrate the high merit of praying `Isha and Fajr in congregation in the mosque. This Hadith also urges to make best to occupy the first rows, as the `Angels of Mercy' pray for the Imam first, then for those who pray immediately behind him in the first row, then those behind them, and so on. The Hadith also points out the excellence of Adhan and the great reward of the person who pronounces it.

1034 وعنْ مُعاوِيةَ رضي اللَّه عنْهُ قال : سمِعْتُ رسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم يَقُولُ : « المؤَذِّنُونَ أَطْولُ النَّاسِ أعْنَاقاً يوْمَ القِيامةِ » رواه مسلم .

1034. Mu`awiyah (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying: "The Mu'adhdhinun (callers to prayer) will have the longest necks on the Day of Resurrection."
[Muslim].
Commentary: This Hadith highlights the eminence of Mu'adhdhin and Adhan. Adhan means calling people to the worship of Allah. Mu'adhdhin (the caller) gets reward for the Salat of all those who hear his Adhan. The phrase "will have the longest necks" has been given different interpretations. One of them is that they are those who long for the Mercy of Allah more than anyone else. Another interpretation is that their necks will grow longer on the Day of Requital and so sweat will not reach them, for every one will sweat on that day depending on his deeds: sweat will reach up to one's ankles or knees or waists. In the case of some people, sweat will reach up to their mouths. Another interpretation is that those who call Adhan will have an honourable and great status on the Day of Requital.

1035 وعنْ عَبْدِ اللَّه بْنِ عبدِ الرَّحْمن بن أبي صَعْصعَةَ أن أبَا سعِيدٍ الخُدْرِيِّ رضِيَ اللَّه عنْهُ قالَ لَهُ : إنِي أراكَ تُحِبُّ الْغَنَم والْبادِيةَ فإذا كُنْتَ في غَنَمِكَ ـ أوْ بادِيَتِكَ ـ فَأذَّنْتَ للصلاةِ ، فارْفَعْ صَوْتَكَ بالنِّدَاءِ ، فإنَّهُ لا يَسمعُ مَدَى صوْتِ المُؤَذِّنِ جِنٌّ ، ولا إنْسٌ ، ولا شَيْءٌ ، إلاَّ شَهِد لَهُ يومَ الْقِيامَةِ » قال أبو سعيدٍ : سَمِعْتُهُ منْ رَسُولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم . رواه البخاري .

1035. `Abdullah bin `Abdur-Rahman reported: Abu Sa`id Al-Khudri (May Allah be pleased with him) said to me: "I see that you like living among your sheep in wilderness. So whenever you are with your sheep or in wilderness and you want to call Adhan, you should raise your voice because whoever hears the Adhan, whether a human or jinn or any other creature, will testify for you on the Day of Resurrection." Abu Sa`id added: "I heard this from the Messenger of Allah (PBUH)."
[Al-Bukhari].
Commentary: Shayun is used for everything, or every other thing, and covers animals, vegetables and inanimate matter. On the Day of Requital, Almighty Allah will grant the faculty of speech, and all these things will testify for the Mu'adhdhin, as would be done by mankind and jinn.

1036 وعَنْ أبي هُرَيْرَةَ رضي اللَّه عنْهُ قال : قالَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم : «إذا نُودِي بالصَّلاةِ ، أدْبرَ الشيْطَانُ و لَهُ ضُرَاطٌ حتَّى لا يسْمع التَّأذِين ، فإذا قُضِيَ النِّداءُ أقبَل ، حتَّى إذا ثُوِّبَ للصَّلاةِ أدْبَر ، حتَّى

إذا قُضِيَ التَّثويبُ أقبلَ ، حَتَّى يخْطِر بَيْنَ المرْءِ ونَفْسِهِ يقُولُ : اذْكُرْ كَذَا ، واذْكُرْ كذا ـ لمَا لَمْ يذْكُرْ منْ قَبْلُ ـ حَتَّى يظَلَّ الرَّجُلُ مَا يدرِي كَمْ صلَّى » متفقٌ عليه .
»التَّثْوِيبُ » : الإقامةُ .

1036. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When Adhan for Salat is pronounced, the devil takes to his heels and breaks wind with noise so as not to hear the call. When the Adhan is finished, he returns. When the Iqamah is announced, he turns his back, and after it is finished, he returns again to distract the attention of one and makes him remember things which he does not recall in his mind before the Salat, and says `Remember this, and this,' and thus causes one to forget how many Rak`at he performed."
[Al-Bukhari and Muslim].
Commentary: The words signify that Satan runs with great speed and he breaks wind, or he intentionally does so. In any case, it shows that he has an aversion for Adhan. The second point that we learn from this Hadith is that the concentration of mind is a must for Salat to defeat all attempts of Satan to disrupt it.

1037 وَعَنْ عبْدِ اللَّهِ بْنِ عَمرو بْنِ العاص رضِيَ اللَّه عنْهُما أنه سَمِع رسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم يقُولُ : « إذا سمِعْتُمُ النِّداءَ فقُولُوا مِثْلَ ما يقُولُ ، ثُمَّ صلُّوا عليَّ ، فَإنَّهُ مَنْ صلَّى علَيَّ صَلاةً صَلَّى اللَّه عَلَيْهِ بِهَا عشْراً ، ثُمَّ سلُوا اللَّه لي الْوسِيلَة ، فَإنَّهَا منْزِلَةٌ في الجنَّةِ لا تَنْبَغِي إلاَّ لعَبْدٍ منْ عِباد اللَّه وَأَرْجُو أنْ أكُونَ أنَا هُو ، فمنْ سَأَل لِيَ الْوسِيلَة حلَّتْ لَهُ الشَّفَاعَة » رواه مسلم .

1037. `Abdullah bin `Amr bin Al-`As (May Allah be pleased with them) reported: I heard the Messenger of Allah (PBUH) saying, "When you hear the Adhan, repeat what the Mu'adhdhin says. Then ask Allah to exalt my mention because everyone who does so will receive in return ten rewards from Allah. Then beseech Allah to grant me Al-Wasilah, which is a high rank in Jannah, fitting for only one of Allah's slaves; and I hope that I will be that man. If any one asks Al-Wasilah for me, it becomes incumbent upon me to intercede for him."
[Muslim]
Commentary: To invoke blessings upon the Prophet (PBUH) means to recite "Allahumma salli `ala Muhammadin, wa `ala ali Muhammadin, kama sallaita `ala Ibrahima wa `ala ali Ibrahima, innaka Hamidun Majid." Wasilah literally means that mode or method by which one attains his goal, but here it stands for that high rank in Jannah which will be awarded to the Prophet (PBUH). The word Shafa`ah means to beg someone to pardon somebody's faults and shortcomings or to request someone for doing a virtuous deed. In the context of this Hadith, it refers to the privilege of intercession of the Prophet (PBUH) due to which he will request for the forgiveness of such people for whom he will be given permission by Allah.

1038 وعن أبي سعيدٍ الخُدْرِيِّ رضيَ اللَّه عنْهُ أنَّ رسُول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قال : « إذا سمِعْتُمُ النِّداءَ ، فقُولُوا كَما يقُولُ المُؤذِّنُ » . متفق عليه .

1038. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When you hear the Mu'adhdhin (pronouncing the call to Salat), repeat after him what he says."
[Al-Bukhari and Muslim].
Commentary: This Hadith also tells us to repeat the words of Adhan when we hear it. But when he says "Hayya `alas-Salah" or "Hayya `alal-Falah" we must say "La hawla wa la quwwata illa billah."

1039 وَعنْ جابِرٍ رضيَ اللَّه عنْهُ أنَّ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « من قال حِين يسْمعُ النِّداءَ : اللَّهُمَّ رَبَّ هذِهِ الدَّعوةِ التَّامَّةِ ، والصَّلاةِ الْقَائِمةِ، آت مُحَمَّداً الْوسِيلَة ، والْفَضِيلَةَ، وابْعثْهُ مقَامًا محْمُوداً الَّذِي وعَدْتَّه ، حلَّتْ لَهُ شَفَاعتِي يوْمَ الْقِيامِةِ » رواه البخاري .

1039. Jabir (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who says upon hearing the Adhan: `Allahumma Rabba hadhihid-da`wati-ttammati, was-salatil-qa'imati, ati Muhammadanil-wasilata wal-fadhilata, wab`athu maqaman mahmuda nilladhi wa `adtahu [O Allah, Rubb of this perfect call (Da`wah) and of the established prayer (As-Salat), grant Muhammad the Wasilah and superiority, and raise him up to a praiseworthy position which You have promised him]', it becomes incumbent upon me to intercede for him on the Day of Resurrection."
[Al-Bukhari].
Commentary: This Hadith tells us the merit of (the prayer by maens of which one attains his should be recited in the manner narrated by `Abdullah bin `Amr, which says that one should first repeat the wording of Adhan, then recite the prayer asking to exalt the mention of the Prophet (PBUH) and then pray Allah to grant him the Wasilah.

1040 وعنْ سَعْدِ بْن أبي وقَّاصٍ رضِيَ اللَّه عنْهُ عَن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم أنَّهُ قالَ: مَنْ قال حِينَ يسْمعُ المُؤذِّنَ : أشْهَد أنْ لا إله إلاَّ اللَّه وحْدهُ لا شَريك لهُ ، وأَنَّ مُحمَّداً عبْدُهُ ورسُولُهُ ، رضِيتُ باللَّهِ ربًّا ، وبمُحَمَّدٍ رَسُولاً ، وبالإِسْلامِ دِينًا ، غُفِر لَهُ ذَنْبُهُ » رواه مسلم .

1040. Sa`d bin Abu Waqqas (May Allah be pleased with him) reported: The Prophet (PBUH) said, "He who says after the Adhan: `Ash-hadu an la ilaha illallah Wah-dahu la sharika Lahu; wa ash-hadu anna Muhammadan `abduhu wa Rasuluhu, radhitu Billahi Rabban, wa bi Muhammadin Rasulan, wa bil Islami Dinan [I testify that there is no true god except Allah Alone; He has no partners and that Muhammad (PBUH) is His slave and Messenger; I am content with Allah as my Rubb, with Muhammad as my Messenger and with Islam as my Deen],' his sins will be forgiven."
[Muslim].
Commentary: This Hadith mentions another prayer which should be recited beside the already mentioned Du`a-al-Wasilah.

1041 وعنْ أنَسٍ رضيَ اللَّه عنْهُ قالَ : قال رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « الدُّعَاءُ لا يُردُّ بين الأذان والإِقامةِ » رواه أبو داود والترمذي وقال : حديث حسن .

1041. Anas (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said: "The supplication made between the Adhan and the Iqamah is never rejected."
[Abu Dawud and At-Tirmidhi].

Chapter 187

باب فضل الصلوات

The Excellence of As-Salat (The Prayer)

Allah, the Exalted, says:
"Verily, As-Salat (the prayer) prevents from Al-Fahsha' (i.e., great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e., disbelief, polytheism, and every kind of evil, wicked deed)." (29:45)

1042 وَعنْ أبي هُرَيْرةِ رضي اللَّه عنْهُ قال : سمِعْتُ رسُول اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم يقُولُ : « أرأيْتُمْ لَوْ أنَّ نَهْراً بِباب أحَدِكم يغْتَسِلُ مِنْه كُلَّ يَوْمٍ خَمْس مرَّاتٍ ، هلْ يبْقى مِنْ دَرَنِه شَيْءٌ؟» قالُوا : لا يبْقَى مِنْ درنِهِ شَيْء ، قال : « فذلكَ مَثَلُ الصَّلَواتِ الخَمْسِ ، يمْحُو اللَّه بهِنَّ الخطايا » متفقٌ عليه .

1042. Abu Hurairahu (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying, "Say, if there were a river at the door of one of you in which he takes a bath five times a day, would any soiling remain on him?" They replied, "No soiling would left on him." He (PBUH) said, " That is the five (obligatory) Salat (prayers). Allah obliterates all sins as a result of performing them."
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us about the merit and benefits of the performance of the prescribed five daily Salat, performing them will wash off one's sins, but this is true of only such Salat which is performed in accordance with Sunnah, i.e., punctually in exactly the manner showed by the Prophet (PBUH), and not of that which is offered at will in one's own way.

1043 وعنْ جَابِرٍ رَضيَ اللَّه عنهُ قال : قال رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم : « مثلُ الصَّلواتِ الخَمْسِ كمثَلِ نَهْرٍ غمْرٍ جارٍ علَى بابِ أحَدِكُم يغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خمْسَ مرَّاتٍ» رواه مسلم.
»الغمْرُ « بفتح الغين المعجمةِ : الكثِيرُ .

1043. Jabiru (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The similitude of the five (obligatory) Salat is like a river running at the door of one of you in which he takes a bath five times a day."
[Muslim].

1044 وعَنِ ابْنِ مَسْعُودٍ رضي اللَّه عنْهُ أنَّ رجُلاً أصاب مِن امْرأةٍ قُبْلَة ، فأتَى النَّبِيَّ صَلّى اللهُ عَلَيْهِ وسلَّم فَأَخْبرهُ فأنْزَلَ اللَّه تعالى : { وأَقِمِ الصَّلاةَ طرفَيِ النَّهَارِ وَزُلَفاً مِنَ اللَّيْلِ ، إنَّ الْحَسنَاتِ يُذْهِبْنَ السَّيِّئَاتِ } فقال الرَّجُلُ : ألِي هذا ؟ قال : « لجمِيعِ أُمَّتِي كُلِّهِمْ» متفقٌ عليه .

1044. Ibn Mas`ud (May Allah be pleased with him) reported: A man kissed a woman. So he came to the Messenger of Allah (PBUH) and informed him about it. Then Allah revealed this Ayah: "And perform the Salat, between the two ends of the day and in some hours of the night. Verily, the good deeds efface the evil deeds (i.e., minor sins)." (11:114) The man asked the Messenger of Allah (PBUH) whether this applies to him only. The Messenger of Allah (PBUH) said, "It applies to all of my Ummah."
[Al-Bukhari and Muslim].
Commentary: "Between the ends of the day" means Fajr and Maghrib prayers. Some people think it refers to `Isha' prayer while some think it means the Maghrib and `Isha' prayers. "In some hours of the night" means the Tahajjud prayers. This Ayah of the Qur'an has been quoted here to stress that Salat is an act of great virtue and an expiation of sins, but only for minor sins because the major sins will not be pardoned without sincere repentance.

1045 وعن أبي هُريرة رضي اللَّه عنهُ أنَّ رسول اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم قال : «الصَّلَواتُ الخَمْسُ، والجُمُعةُ إلى الجُمُعَةِ ، كفَّارةٌ لما بيْنَهُنَّ ، ما لم تُغش الكبَائِرُ » رواه مسلم .

1045. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The five (daily) Salat (prayers) and the Friday (prayer) to the Friday (prayer) expiate whatever (minor sins) may be committed in between, so long as major sins are avoided."
[Muslim].

Commentary: This Hadith elucidates that the minor sins committed during the interval of the five prescribed Salat and in the period intervening between one Jumu`ah and the other are pardoned with the performance of the five-time prescribed Salat and the Jumu`ah prayer, provided one does not commit major sins which are not forgiven without repentance. Sins like Shirk (associating someone with Allah in worship), disobedience of parents, false oath, false evidence, encroachment on an orphan's property, calumny against chaste women, etc., fall in the category of major sins and will not be forgiven by means of Salat only.

1046 وعن عثمانَ بنِ عفان رضي اللَّه عنهُ قال : سمِعْتُ رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم يقولُ : «ما مِن امْرِيءٍ مُسْلِمٍ تحضُرُهُ صلاةٌ مكتُوبةٌ فيُحْسِنُ وُضُوءَهَا ، وَخُشوعَهَا ، وَرُكُوعَها ، إلاَّ كانت كفَّارةً لما قبْلَهَا مِنْ الذنُوبِ ما لم تُؤْتَ كَبيرةٌ ، وَذَلكَ الدَّهْرَ كلَّهُ » رواه مسلم .

1046. `Uthman bin `Affan (May Allah be pleased with him) reported: I heard Messenger of Allah (PBUH) saying, "When the time for a prescribed Salat is due and a Muslim performs its Wudu' and its acts of bowing and prostration properly, this Salat will be an expiation for his past sins, so long as he does not commit major sins, and this applies for ever."
[Muslim].
Commentary: This Hadith stresses the importance of performing Salat with all its essential prerequisites, i.e., Wudu' and concentration of mind. Such a Salat will expiate the sins.

Chapter 188

باب فضل صلاة الصبح و العصر

Excellence of the Morning (Fajr) and 'Asr Prayers

1047 عن أبي موسى رضي اللَّه عنهُ أنَّ رسول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قال : « مَنْ صلَّى البرْدَيْن دَخَلَ الجنَّة » متفقٌ عليه .
»البرْدَانِ » : الصُّبْحُ والعَصرُ .

1047. Abu Musa (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "He who The observes Al-Bardan (i.e., Fajr and `Asr prayers) will enter Jannah."
[Al-Bukhari and Muslim].
Commentary: It is a must for every Muslim to offer every Salat regularly but there are some prayers (Salat) which cannot be performed punctually unless one takes special care of them. This is the reason some additional merits have been mentioned in this Hadith so that people exercise extra effort for performing them. Of these two is the Fajr prayer, the performance of which is more difficult than the other prayers because it occurs at a time of rest and deep sleep. Similar is the case of `Asr prayer, the performance of which is difficult. Due to these reasons, special merits of these two prayers have been mentioned in this Hadith.

1048 وعن زهيْرِ بن عِمارَةَ بن رُوَيْبة رضيَ اللَّه عنْهُ قالَ : سمِعْتُ رسول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم يقولُ : « لَنْ يلِجَ النَّار أَحدٌ صلَّى قبْلَ طُلوعِ الشَّمْس وَقبْلَ غُرُوبهَا » يعْني الفجْرَ ، والعصْرَ . رواه مسلم .

1048. Abu Zuhair `Umarah Ruwaibah (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying: "He who performs Salat (prayers) before the rising of the sun and before its setting, will not enter the Hell."
[Muslim].
Commentary: It will be wrong to infer that one who performs these two Salat punctually will be safe from Hell merely because of his strictness in their observance. A Muslim who will perform all the five Salat punctually, will be safe from Hell. In this Hadith, Fajr and `Asr prayers have been particularly mentioned because of their special importance. It is implied that one who takes special care of these two Salat will not show any laxity in the other ones. He will also be particular in observing the other obligations and Sunnah because it is a must for the salvation that one should do his best to fulfill all the religious obligations.

1049 وعن جُنْدَبِ بن سُفْيانَ رضي اللَّه عنهُ قال : قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « منْ صلَّى الصُّبْحَ فهُوَ في ذِمَّةِ اللَّهِ فانْظُرْ يَا ابنَ آدم لاَ يَطْلُبنَّك اللَّه مِنْ ذِمَّتِهِ بشيءٍ » رواه مسلم.

1049. Jundub bin Sufyan (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who offers the dawn (Fajr) prayers will come under the Protection of Allah. O son of Adam! Beware, lest Allah should call you to account in any respect from (for withdrawing) His Protection."
[Muslim].
Commentary: One meaning of this Hadith is that one should show energy for the performance of Fajr prayer.

1050 وعن أبي هُريرة رضي اللَّه عنهُ قالَ : قال رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : «يَتَعَاقبُونَ فِيكم مَلائِكَةٌ باللَّيْل ، وملائِكَةٌ بالنَّهار ، ويَجْتَمِعُونَ في صَلاةِ الصُّبْح وصلاةِ العصْر ، ثُمَّ يعْرُجُ الَّذِينَ باتُوا فِيكم ، فيسْأَلُهُمُ اللَّه ـ وهُو أعْلَمُ بِهِمْ ـ : كَيفَ تَركتمْ عِبادِي ؟ فيقُولُونَ : تَركنَاهُمْ وهُمْ يُصلُّونَ ، وأتيناهُمْ وهُمْ يُصلُّون » . متفقٌ عليه .

1050. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "There are angels who take turns in visiting you by night and by day, and they all assemble at the dawn (Fajr) and the afternoon (`Asr) prayers. Those who have spent the night with you, ascend to the heaven and their Rubb, Who knows better about them, asks: `In what condition did you leave My slaves?' They reply: `We left them while they were performing Salat and we went to them while they were performing Salat.'"
[Al-Bukhari and Muslim].

Commentary: The angels for the night come at the time of `Asr when the angels for the morning are present. This is how the angels of the two shifts assemble at this time. The angels of the shift of `Asr leave their duty in the morning, and the angels of the morning shift resume their duty when the pious persons are engaged in Fajr prayer. This is how the two groups assemble again at that time. Thus, when the angels come or go, the people who are punctual in their prayer are engaged in Fajr and `Asr. Almighty Allah knows everything but even then He asks the angels about his pious slaves so that the piousness of the believers and their merit and distinction become evident to them.

1051 وعن جَرير بنِ عبدِ اللَّهِ البجليِّ رضيَ اللَّه عنهُ قال : كنا عِندَ النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم ، فَنَظرَ إلى القمرِ لَيْلَةَ البَدْرِ ، فقال : « إنكم ستَرَوْنَ ربكمْ كما تَروْنَ هذا القمرَ ، لا تُضَامُّونَ في رُؤْيَتِهِ، فَإنِ اسْتَطَعْتُمْ أنْ لا تُغْلَبُوا عَلى صلاةٍ قبْلَ طُلُوعِ الشَّمْسِ ، وَقبْلَ غُرُوبِها فافعلُوا» متفق عليه .
وفي روايةٍ : « فَنَظَرَ إلى القمرِ لَيْلَةَ أَرْبَعَ عَشْرَةَ » .

1051. Jarir bin `Abdullah Al-Bajali (May Allah be pleased with him) reported: We were sitting with the Messenger of Allah (PBUH) when he looked at the full moon and observed, "You will see your Rubb in the Hereafter as you see this moon having no difficulty in seeing it. So try your best to perform the prayers before the rising of the sun and that before its setting."
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us that no one can see Allah in this world but in the Hereafter, the believers will have the honour of seeing Allah. It also highlights the importance and merits of performing the Fajr and `Asr prayers punctually and in congregation.

1052 وعن بُرِيْدَةَ رضيَ اللَّه عنهُ قال : قالَ رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « مَنْ تَرَكَ صَلاةَ العصْرِ فَقَدْ حَبطَ عَمَلُهُ » رواه البخاري .

1052. Buraidahu (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who misses the `Asr Salat (deliberately), his deeds will be rendered nul and void."
[Al-Bukhari].
Commentary: It is a serious sin to miss any of the prescribed Salat deliberately. Some people regard it even an act of Kufr. But the willful omission of `Asr prayer is one of the most serious sins. Its omission nullifies one's good deeds. Observing this Salat is, therefore, highly essential.

Chapter 189

باب فضل المشي إلى المساجد

The Excellence of Proceeding towards the Mosque Walking

1053 عن أبي هريرة رضيَ اللَّه عنهُ أنَّ النبيَّ صلّى اللهُ عَلَيْهِ وسلَّم قال : « مَنْ غدا إلى المسْجِدِ أوْ رَاحَ ، أعَدَّ اللَّه لهُ في الجَنَّةِ نُزُلاً كُلَّمَا غدَا أوْ رَاحَ » متفق عليه .

1053. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who goes to the mosque in the morning or in the evening, Allah prepares for him a place in Jannah whenever he goes to the mosque in the morning and returns from it in the evening."
[Al-Bukhari and Muslim].
Commentary: This Hadith points out the merit of going on foot to the mosque for Salat, no matter whether one goes in the morning or the evening. In fact, the heart of a Muslim should be attached to mosques and on account of this, he goes there at all the prescribed hours of Salat to perform his Salat in congregation.

1054 وعنهُ أنَّ النَّبيَّ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « مَنْ تَطَهَّرَ في بَيْتِهِ ، ثُمَّ مَضى إلى بيْتٍ مِنْ بُيُوتِ اللَّهِ ، لِيَقْضِيَ فَرِيضَةً مِنْ فَرائِضِ اللَّهِ كانَتْ خُطْواتُهُ إحْدَاها تَحُطُّ خَطِيئَةً ، والأُخْرى تَرْفَعُ دَرَجَةً » رواه مسلم .

1054. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "He who purifies (performs Wudu') himself in his house and then walks to one of the houses of Allah (mosque) for performing an obligatory Salat, one step of his will wipe out his sins and another step will elevate his rank (in Jannah)."
[Muslim].
Commentary: This Hadith has an inducement for offering Salat in the mosque and brings into eminence the merit of doing so. The merit lies in the fact that one minor sin is pardoned at every step that is taken towards the mosque and one's status (in Jannah) is enhanced by one stage. This Hadith also mentions the vastness of the Mercy and Blessing of Allah.

1055 وعن أُبَيِّ بن كعْبٍ رضيَ اللَّه عنه قال : كانَ رَجُلٌ مِنَ الأنْصَارِ لا أعْلَم أحدًا أبْعدَ مِنَ المسْجِدِ مِنْهُ ، وكَانَتْ لا تُخْطِئُهُ صلاةٌ ، فقِيلَ لهُ : لو اشْتَرَيْتَ حِمَارًا لِتَرْكَبَهُ في الظَّلْمَاءِ وفي الرَّمْضاءِ قالَ : ما يَسُرُّني أنَّ مَنْزِلي إلى جَنْبِ المَسْجِدِ ، إنِّي أُريدُ أنْ يُكْتَبَ لي مَمْشَاي إلى المسْجِدِ ، ورُجُوعِي إذا رَجَعْتُ إلى أهْلِي . فقالَ رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « قدْ جمَعَ اللَّه لكَ ذَلكَ كُلَّهُ » رواه مسلم .

1055. Ubayy bin Ka`b (May Allah be pleased with him) reported: There was a man of the Ansar whose house was the farthest from the mosque. As far as I know, he never missed Salat (in congregation). It was said to him: "If you buy a donkey, you may ride upon it in the dark nights and in the hot days." He said: "I do not like that my house should be situated close to the mosque. I desire that my walking towards the mosque and returning home be recorded to my credit." Upon this the Messenger of Allah (PBUH) said, "Allah has gathered all (rewards) for you."
[Muslim].
Commentary: We learn from this Hadith that the location of the mosque at a long distance from one's house is advantageous in the sense that one gains merits at every step when he goes to the mosque and returns from it. Not only that, a minor sin of him is also pardoned at every step. This Hadith also highlights the merit of good intention. One can attain many heights by dint of one's good intentions.

1056 وعن جابرٍ رضيَ اللَّه عنهُ قال : خَلَتِ البِقاعُ حَوْلَ المسْجِدِ ، فَأرادَ بَنُو سَلِمَةَ أنْ يَنْتقلُوا قُرْبَ المَسْجِدِ ، فَبَلَغَ ذلكَ النبيَّ صلّى اللهُ عَلَيْهِ وسلَّم فقالَ لهم : « بَلَغني أنَّكُمْ تُرِيدُونَ أن تَنْتَقِلُوا قُرْبَ المَسْجِدِ ؟ قالوا : نعم يَا رَسولَ اللَّهِ قدْ أرَدْنا ذلكَ ، فقالَ : « بَنِي سَلمَةَ دِيارَكُمْ تُكْتَبْ آثارُكُمْ ، دِيارَكُمْ تُكْتَبْ آثارُكُمْ » فقالوا : ما يَسُرُّنا أنَّا كُنَّا تَحوَلْنَا : رواه مسلم ، وروى البخاري معناه من رواية أنس .

1056. Jabir (May Allah be pleased with him) reported: There were some plots of land lying vacant around the mosque. The people of Banu Salamah decided to move to this land and come nearer to the mosque. The Messenger of Allah (PBUH) heard about it and said to them, "I have heard that you intend to move near the mosque." They said: "Yes, O Messenger of Allah! We have decided to do that." Thereupon the Messenger of Allah (PBUH) said,

"O Banu Salamah! Stay in your houses, because your footprints (when you come to the mosque) will be recorded." He said this twice. They said: "We would not have liked it, had we moved near the mosque."
[Muslim].
Commentary: This Hadith mentions the merit of living at a distance from mosque. It is better that such people who lack the passion for worship and are not punctual in Salat should live near mosque so that they do not neglect the obligatory prayers.

1057 وعنْ أبي موسى رضيَ اللَّه عنه قالَ : قال رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : «إنَّ أعْظمَ الناس أجرًا في الصَّلاةِ أبْعَدُهُمْ إليْها ممْشًى فَأبْعَدُهُمْ . والّذي يَنْتَظرُ الصَّلاة حتَّى يُصلِّيها مَعَ الإمامِ أعْظَمُ أجراً مِن الذي يُصلِّيها ثُمَّ يَنَامُ » متفقٌ عليه .

1057. Abu Musa (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The person who will receive the highest reward for Salat (prayer) is the one who comes to perform it in the mosque from the farthest distance. And he who waits for Salat to perform it with the Imam (in congregation) will have a greater reward than the one who observes it alone and then goes to sleep."
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us that a person who comes to the mosque for Salat from a longer distance earns a greater reward than the others who live near the mosque. It also mentions the merit of performing Salat in congregation and waiting for it till one performs it behind the Imam.

1058 وعن بُرَيدَةَ رضي اللَّه عنه عن النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « بشِّروا المَشّائِينَ في الظُّلَم إلى المساجِدِ بالنور التَّامِّ يَوْمَ القِيامَةِ » رواه أبو داود والترمذي .

1058. Buraidah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Convey glad tidings to those who walk to the mosque in the darkness. For they will be given full light on the Day of Resurrection."
[At-Tirmidhi and Abu Dawud].
Commentary: "In the darkness" here indicates the Fajr and `Isha' prayers which are performed when it is dark. Because of the street lighting nowadays we do not feel darkness in these hours in towns and cities but even then these lights do not overcome the darkness completely. Thus in spite of the lights, Fajr and `Isha' prayers are the prayers of the dark. Their merit mentioned in this Hadith is that those Muslims who go to the mosque for these prayers will be endowed with perfect light on the Day of Requital by means of which they will easily cross As-Sirat, while those who will be deprived of this light will be facing great trouble in crossing it.

1059 وعن أبي هريرة رضيَ اللَّهُ عنهُ أنَّ رسول اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « ألا أدُلُّكُمْ عَلى مَا يمْحُو اللَّهُ بِهِ الخَطَايَا ، ويَرْفَعُ بِهِ الدَّرَجَاتِ ؟ قالُوا : بَلى يا رسولَ اللَّهِ . قالَ: « إسْباغُ الْوُضُوءِ عَلى المَكَارِهِ ، وَكَثْرَةُ الخُطا إلى المَسَاجِدِ ، وَانْتِظارُ الصَّلاةِ بعْد الصَّلاةِ ، فذلِكُمُ الرِّباطُ ، فذلكُمُ الرِّباطُ » رواه مسلم .

1059. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Shall I not tell you something by which Allah effaces the sins and elevates the ranks (in Jannah)." The Companions said: "Yes (please tell us), O Messenger of Allah." He said, "Performing the Wudu' properly in spite of difficult circumstances, walking with more paces to the mosque, and waiting for the next Salat (prayer) after a observing Salat; and that is Ar-Ribat, and that is Ar-Ribat."
[Muslim].
Commentary: This Hadith has already been mentioned. It has been repeated here to show that meticulous care in respect of purification, Salat and worship is akin to Jihad for the sake of Allah, and fight against the enemy in the battlefield. See the commentary on Hadith No.1030.

1060 وعن أبي سعيدٍ الخدْريِّ رضيَ اللَّهُ عنهُ عن النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : «إذا رَأَيْتُمُ الرَّجُلَ يَعْتَادُ المَسَاجِدَ فاشْهَدُوا لَهُ بالإيمَان » قال اللَّه عزَّ وجلَّ : { إنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَن باللَّهِ واليَوم الآخِرِ } الآية . رواه الترمذي وقال : حديث حسن .
(ضعيف) . [فيه : دراج أبو السمح وهو ضعيف في حديثه عن أبي الهيثم ، وهذه منها] .

1060. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When you see a man frequenting the mosque, testify that he is a believer because Allah says: `Allah's mosques are visited only by those who believe in Allah and the Last Day.'"
[At-Tirmidhi].

Commentary: One who goes to the mosque again and again to perform Salat in congregation deserves that one bears witness to his faith. This Hadith also brings into prominence the merit and distinction of those who have an attachment to mosque, a passion for worship and remembrance of Allah, and fondness for the construction and maintenance of the mosque. This Hadith is weak in authenticity but correct in its meanings and significance.

Chapter 190

باب فضل انتظار الصلاة

The Excellence of waiting for As-Salat (The Prayer)

1061 عنْ أبي هريرة رضيَ اللَّه عنهُ أنَّ رسولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « لا يَزَالُ أحَدُكُمْ في صَلاةٍ مَا دَامتِ الصَّلاَةُ تَحْبسُهُ ، لا يَمْنَعُهُ أنْ يَنْقلِبَ إلى أهْلِهِ إلاَّ الصَّلاةُ » متفقٌ عليه .

1061. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Everyone among you will be deemed to be occupied in Salat (prayer) constantly so long as Salat (the prayer) detains him (from worldly concerns), and nothing prevents him from returning to his family but Salat."
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us the merits of waiting for Salat. As long as a person sits in mosque waiting for Salat, all his time is reckoned as being in the state of Salat and so eligible for the same reward.

1062 وعنه أنَّ رسولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قال : « المَلائِكَةُ تُصلِّي عَلَى أحَدِكُمْ مَا دَامَ في مُصلاَّهُ الَّذي صَلَّى فِيهِ مَا لمْ يُحْدِثْ ، تَقُولُ : اللَّهُمَّ اغْفِرْ لَهُ ، اللَّهُمَّ ارْحَمْهُ » رواه البخاري .

1062. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The angels supplicate in favour of one of you so long as he remains in the place where he has performed Salat (prayer) in a state of Wudu'. They (the angels) say: `O Allah! Forgive him, O Allah! Have mercy on him.'"
[Al-Bukhari].
Commentary: This Hadith has inducement for sitting in the place where one has performed Salat, provided one keeps his Wudu' intact, when a person does so, angels pray Allah to forgive him and have mercy upon him.

1063 وعن أنس رضيَ اللَّه عنهُ أنَّ رسولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم أخَّرَ لَيْلَةً صلاةَ الْعِشَاءِ إلى شَطَر اللَّيْلِ ثُمَّ أقْبَلَ عَلَيْنَا بوَجْهِهِ بَعْدَ ما صلّى فقال : « صَلىَّ النَّاسُ ورَقَدُوا ولَمْ تَزَالُوا في صَلاةٍ مُنْذُ انْتَظَرْتُموها » رواه البخاري .

1063. Anas (May Allah be pleased with him) reported: Once the Messenger of Allah (PBUH) delayed the night prayer (`Isha') till midnight. He (PBUH) turned to us after Salat (prayer) and said, "The people slept after performing their Salat, but you who waited, will be accounted as engaged in Salat throughout the period of your waiting."
[Al-Bukhari].
Commentary: We learn from this Hadith that it is an act of merit and reward to sit and wait for the Imam and the Jama`ah (congregation) and one who does so will be treated as one who is engaged in Salat. We also learn from this Hadith that if a person performs Salat when its time is due, it is quite fair, although in that case he will not get the reward of waiting for the Imam and the Jama`ah.

Chapter 191

باب فضل صلاة الجماعة

The Excellence of Performing Salat (Prayers) in Congregation

1064 عن ابن عمَر رضي اللَّه عنهما أنَّ رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال : «صَلاةُ الجَمَاعَةِ أفضَلُ مِنْ صَلاةِ الفَذِّ بِسَبْعٍ وَعِشْرِينَ درجَةً » متفقٌ عليه .

1064. Ibn `Umar (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "Salat in congregation is twenty-seven times more meritorious than a Salat performed individually."
[Al-Bukhari and Muslim].

1065 وعن أبي هريرة رضيَ اللَّه عنهُ قال : قال رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : «صلاةُ الرَّجُلِ في جَماعةٍ تُضَعَّفُ عَلى صلاتِهِ في بَيْتِهِ وفي سُوقِهِ خمساً وَعِشْرِينَ ضِعفًا ، وذلكَ أنَّهُ إذا توَضَّأَ فأَحْسَنَ الْوُضُوءَ ثُمَّ خَرَجَ إلى المَسْجِدِ ، لا يُخْرِجُه إلاَّ الصَّلاةُ ، لَمْ يَخْطُ خَطوةً إلاَّ رُفِعَتْ له بهَا دَرَجَة ، وَحُطَّتْ عَنْه بِهَا خَطِيئَة ، فَإِذَا صلى لَمْ تَزَل المَلائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ في مُصَلاَّه ، مَا لَمْ يُحْدِثْ ، تَقُولُ : اللَّهُمَّ صَلِّ عَلَيْه ، اللَّهُمَّ ارحَمْهُ . وَلا يَزَالُ في صَلاةٍ مَا انْتَظَرَ الصَّلاة » متفقٌ عليه . وهذا لفظ البخاري .

1065. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "A man's Salat in congregation is twenty-five times more rewarding than his Salat at home or in his shop, and that is because when he performs his Wudu' properly and proceeds towards the mosque with the purpose of performing Salat in congregation, he does not take a step without being raised a degree (in rank) for it and having a sin remitted for it, till he enters the mosque. When he is performing Salat, the angels continue to invoke Blessings of Allah on him as long as he is in his place of worship in a state of Wudu'. They say: `O Allah! Have mercy on him! O Allah! Forgive him.' He is deemed to be engaged in Salat as long as he waits for it."
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us that Salat in congregation is far more in reward than Salat offered alone. In the preceding Hadith it has been held 27 times and in the present, 25 times more rewarding. The reason for this variation offered by some `Ulama' is that at first it was told to the Prophet (PBUH) 25 times and then it was increased to 27 and he communicated to his Companions what was revealed to him. Some other scholars have linked it with the form, spirit and concentration of the Salat. The more meticulous one is about its details, the greater will be the reward for it. Another difference of opinion in this respect is regarding the nature of Salat in congregation. How does one become eligible for higher reward? Does he become eligible for it by performing Salat in congregation anywhere, i.e., at home, in business premises, at an open place, in the desert etc., or in that congregation which gathers in a mosque? Some `Ulama' go with the first opinion while others agree with the second. Hafiz Ibn Hajar preferred the second view on the grounds that the words occuring in the text of this Hadith support this view.

1066 وعنهُ قالَ : أتَى النبيَّ صلّى اللهُ عَلَيْهِ وسلَّم رَجُلٌ أعمى فقال : يا رسولَ اللَّهِ ، لَيْس لي قائِدٌ يقُودُني إلي المَسْجِدِ ، فسأَلَ رسولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم أن يُرَخِّصَ لَهُ فيُصَلِّيَ في بيْتِهِ ، فرَخَّصَ لَهُ ، فلَمَّا وَلَّى دَعَاهُ فقال له : هلْ تَسْمَعُ النِّدَاءَ بالصَّلاةِ ؟ » قال : نَعَمْ ، قال : « فأَجِبْ » رواه مسلم .

1066. Abu Hurairah (May Allah be pleased with him) reported: A blind man came to the Messenger of Allah (PBUH) and said: "O Messenger of Allah! I have no one to guide me to the mosque." He, therefore, sought his permission to perform Salat (prayer) in his house. He (PBUH) granted him permission. When the man turned away, he called him back, and said, "Do you hear the Adhan (call to prayer)?" He replied in the affirmative. The Messenger of Allah (PBUH) then directed him to respond to it.
[Muslim].

1067 وعن عبدِ اللَّهِ ـ وَقِيلَ : عَمْرو بْنِ قيْسٍ المعرُوف بابْنِ أمِّ مَكْتُوم المُؤَذِّنِ رضيَ اللَّه عنهُ أنَّهُ قالَ : يا رسولَ اللَّه إنَّ المَدِينَةَ كَثِيرَةُ الهَوَامِّ وَالسِّبَاع . فقال رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : «تَسْمَعُ حَيَّ عَلَى الصَّلاةِ ، حَيَّ عَلَى الفَلاح ، فَحَيَّهَلاً » .
رواه أبو داود بإسناد حسن . ومعنى : « حَيَّهَلاً » : تعال .

1067. `Abdullah bin Umm Maktum, the Mu'adhdhin (May Allah be pleased with him) reported: I said to the Messenger of Allah (PBUH): "There are many poisonous insects and wild beasts in Al-Madinah, and I am blind. Please grant me permission to perform Salat at home." He (PBUH) enquired whether he could hear the call: Hayya `alas-Salah; Hayya `alal-Falah (Come to the prayer, come to the salvation). When he replied in affirmative, the Messenger of Allah (PBUH) directed him to come (to mosque) for prayer."
[Abu Dawud].
Commentary: These two Ahadith relate to Ibn Umm Maktum. In spite of the fact that he was blind, he was not allowed by the Prophet (PBUH) to perform Salat at home. The Hadith signifies the importance of performing Salat in congregation in the mosque abundantly clear.

1068 وعن أبي هريرة رضي اللَّه عنهُ أنَّ رسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : «وَالَّذِي نَفْسِي بِيدِهِ لَقدْ هَمَمْتُ أن آمُرَ بحَطَبٍ فيُحْتَطب ، ثُمَّ آمُرَ بالصَّلاةِ فيُؤذَّنَ لَهَا ، ثُمَّ آمُرَ رَجُلاً فيُؤمَّ النَّاسَ ثُمَّ أُخَالِفَ إلى رِجَالٍ فأُحَرِّقَ عَلَيْهِمْ بيوتهم» متفقٌ عليه .

1068. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "By Him in Whose Hand my life is, I sometimes thought of giving orders for firewood to be collected, then for proclaiming the Adhan for Salat. Then I would appoint an Imam to lead Salat, and then go to the houses of those who do not come to perform Salat in congregation, and set fire to their houses on them."
[Al-Bukhari and Muslim].
Commentary: This Hadith and the incident relating to Ibn Umm Maktum are quoted by such people who hold that those who are physically fit, resident and have no valid reason for not coming to the mosque for Salat, for them Salat in the mosque (Jama`ah) is a must. Those who do not accept that Salat in mosque is obligatory and regard it Fard Kifayah (collective duty, i.e., if one Muslim performs it, the rest of the Muslim community will not be obliged to perform it, and thus will not be deemed sinful for doing so), for them such Ahadith refer to the hypocrites who did not come to the mosque for Salat. Some people are of the view that it is Sunnah Mu'akkadah (an established Sunnah, hence compulsory) and they take such Ahadith for inducement because if performance of Salat in congregation was obligatory, those who missed it would have been punished by the Prophet (PBUH), but we do not find any instance of it in his life. It clearly shows that it is Sunnah. If we go by logic, this view seems to be more correct. But we cannot, at the same time, lose sight of the importance that has been attached to the Salat in congregation especially the fact that it is 25 times more rewarding than the Salat offered individually.
This Hadith also tells us that it is permissible to take criminals and sinful people from their homes by surprise.

1069 وعن ابن مسعودٍ رضي اللَّه عنهُ قال : مَنْ سَرَّه أن يَلْقي اللَّه تعالى غدًا مُسْلِمًا فلْيُحَافِظْ عَلى هَؤُلاءِ الصَّلَوات حَيْثُ يُنادَي بهنَّ ، فإنَّ اللَّهَ شَرَعَ لِنَبيِّكم صَلّى اللهُ عَلَيْهِ وسَلَّم سُنَنَ الهُدَى وَإنَّهُنَّ مِن سُنَنِ الهُدى ، وَلَو أنَّكُمْ صلَّيْتم في بُيوتِكم كما يُصلِّي هذا المُتَخَلِّف في بيتِهِ لتَركتم سُنَّةَ نبيِّكم ، ولو تركتم سنَّةَ نَبيِّكم لَضَلَلْتُم ، ولَقد رَأيْتُنَا وما يَتَخَلَّف عَنها إلاَّ منافق مَعْلُومُ النِّفاق ، ولَقدْ كانَ الرَّجُل يُؤتى بِهِ ، يُهادَي بيْنَ الرَّجُلَيْنِ حتَّى يُقامَ في الصَّفِّ. رواه مسلم .
وفي روايةٍ له قال : إنَّ رسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم عَلَّمَنَا سُنَنَ الهُدَى ، وَإنَّ مِن سُنَنِ الهُدَى الصَّلاَة في المسجِدِ الذي يُؤَذَّنُ فيه

1069. Ibn Mas`ud (May Allah be pleased with him) reported: He who likes to meet Allah tomorrow (i.e., on the Day of Requital) as a Muslim, should take care and observe the Salat when the Adhan is announced for them. Allah has expounded to your Prophet (PBUH) the ways of right guidance, and these (the prayers) are part of the right guidance. If you have to perform Salat in your houses, as this man who stays away (from the mosque) and performs Salat in his house, you will abandon the Sunnah (practice) of your Prophet (PBUH), and the departure from the Sunnah of your Prophet (PBUH) will lead you astray. I have seen the time when no one stayed behind except a well-known hypocrite. I also saw that a man was brought swaying (on account of weakness) between two men till he was set up in a row (in the mosque).
[Muslim].
Commentary: This Hadith makes the following four points:
1.Emphasis on performing Salat in congregation.
2.The passion of the Companions of the Prophet (PBUH) for Salat.
3.Evasion from Salat with congregation is a practice of hypocrites.
4.Inducement for following the Sunnah of the Prophet (PBUH) because evasion from it is bound to lead one astray.

1070 وعن أبي الدرداءِ رضي اللَّه عنه قال : سمعت رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يقول : « ما مِن ثلاثةٍ في قرْيَةٍ ولا بَدْوٍ لا تُقامُ فِيهِمُ الصَّلاةُ إلاَّ قدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ . فعَلَيكُمْ بالجَماعَةِ ، فإنَّمَا يأْكُلُ الذِّئْبُ مِنَ الغَنمِ القاصِيَة » رواه أبو داود بإسناد حسن .

1070. Abud-Darda' (May Allah be pleased with him)reported: I heard the Messenger of Allah (PBUH) saying, "If three men in a village or in the desert, make no arrangement for Salat in congregation, Satan must have certainly overcome them. So observe Salat in congregation, for the wolf eats up a solitary sheep that stays far from the flock." [Abu Dawud].

Commentary: This Hadith also stresses the importance of offering Salat in congregation and mentions the disadvantages of offering it individually. One who remains aloof from the congregation, is like the sheep which is separated from its herd and becomes a victim of the wolf. One who lives alone is easily overpowered by satanic doubts.

Chapter 192

باب الحثّ على حضور الجماعة في الصبح و العشاء

Urging to Observe 'Isha' and Fajr Prayers in Congregation

1071 عنْ عثمانَ بنِ عفانَ رضيَ اللَّه عنهُ قالَ : سمعتُ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقولُ : «مَنْ صَلَّى العِشَاءَ في جَمَاعَةٍ ، فَكَأَنَّما قامَ نِصفَ اللَّيْلِ وَمَنْ صَلَّى الصبْح في جَمَاعَةٍ ، فَكَأَنَّما صَلَّى اللَّيْل كُلَّهُ » رواه مسلم .
وفي روايةِ الترمذيّ عنْ عثمانَ بنِ عفانَ رضيَ اللَّه عنهُ قال : قال رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : «مَنْ شَهِدَ العِشَاءَ في جمَاعةٍ كان لهُ قِيامُ نِصفِ لَيْلَة ، ومَنْ صَلَّى العِشَاءَ والْفَجْرَ في جمَاعَةٍ، كَانَ لَهُ كَقِيَامِ لَيْلَة »
قال التِّرمذي : حديثٌ حسن صحيحٌ .

1071. `Uthman bin `Affan (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying: "One who performs `Isha' prayer in congregation, is as if he has performed Salat for half of the night. And one who performs the Fajr prayer in congregation, is as if he has performed Salat the whole night."
[Muslim]
The narration of At-Tirmidhi says: `Uthman bin Affan (May Allah be pleased with him) narrated that he had heard the Messenger of Allah (PBUH) saying: "He who attends `Isha' in congregation, is as if he has performed Salat for half of the night; and he who attends `Isha' and Fajr prayers in congregation, is as if he has performed Salat for the whole night."
Commentary: This Hadith tells us that the reward of performing `Isha' and Fajr prayers in congregation is so great that it equals the worship of the whole night.

1072 وعن أبي هُريرة رضيَ اللَّه عنهُ أنَّ رسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « ولَوْ يعْلَمُونَ مَا في العَتَمَةِ والصُّبْح لأتَوْهُما ولَو حبْوًا » متفقٌ عليه . وقد سبق بطولِه .

1072. Abu Hurairah (May Allah be pleased with him)reported: The Messenger of Allah (PBUH) said, "If they knew the merits of Salat after nightfall (`Isha') and the morning (Fajr) Salat, they would come to them even if they had to crawl to do so."
[Al-Bukhari and Muslim]
This is part of a long Hadith which has already been mentioned. See Hadith No. 1033.

1073 وعنهُ قال : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « لَيْسَ صَلاةٌ أثقَلَ عَلَى المُنَافِقِينَ مِنْ صلاة الفَجْرِ وَالعِشاءِ وَلَوْ يَعْلَمُونَ ما فِيهما لأتَوْهُما ولَوْ حبْوًا » متفق عليه .

1073. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "No Salat is more burdensome to the hypocrites than the Fajr (dawn) prayer and the `Isha' (night) prayer; and if they knew their merits, they would come to them even if they had to crawl to do so."
[Al-Bukhari and Muslim].
Commentary: `Isha' and Fajr prayers were, and still are, very hard for the hypocrites for the reason that they performed Salat only to make a show of it and not for the fear of Allah. Therefore, Muslims should not show any laziness in them at all, lest they develop a resemblance with the hypocrites.

Chapter 193

باب الأمر بالمحافظة على الصلوات المكتوبات والنهي الأكيد والوعيد الشديد في تركهنَّ

Strict Orders for Observance of Obligatory Salat

Allah, the Exalted, says:

"Guard strictly (the five obligatory) As-Salawat (the prayers) especially the middle Salat (i.e., the best prayer - `Asr)." (2:238)

"But if they repent and perform As-Salat (Iqamat-as-Salat) and give Zakat, then leave their way free." (9:5)

1074 وعن ابن مسعودٍ رضي اللَّه عنهُ قالَ : سَألتُ رسولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم: أيُّ الأَعْمَالِ أفْضَلُ ؟ قال : « الصَّلاةُ على وَقْتِها » قلتُ : ثُمَّ أيٌّ ؟ قال : « برُّ الوَالِدَيْن » قلتُ : ثُمَّ أيٌّ ؟ قال : « الجهادُ في سَبيل اللَّهِ » متفقٌ عليه .

1074. Ibn Mas`ud (May Allah be pleased with him) reported: I asked the Messenger of Allah (PBUH): "Which act is the best?" He (PBUH) said, "As-Salat at their fixed times." I asked, "What next?" He (PBUH) said, "Being dutiful to parents." I asked, "What next?" He (PBUH) said, "Striving (Jihad) in the way of Allah."
[Al-Bukhari and Muslim].

Commentary: This Hadith has already been mentioned. Here it is repeated to indicate that every Salat should be performed at its proper time. Deliberate delay in performing is wrong. The ultimate result of deliberate delay is that one becomes sluggish and begins to ignore and neglect it by force of habit, which is obviously very dangerous. Imam Ash-Shafi`i is of the opinion that if a person shows such laziness in offering Salat that he misses its proper time, then he is liable to make penitence for it. If he does not do so, he should be killed.

1075 وعن ابن عمرَ رضيَ اللَّه عنهما قال : قالَ رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : «بُنِيَ الإسْلامُ على خَمْسٍ : شَهَادَةِ أنْ لا إلهَ إلاَّ اللَّه ، وأنَّ مُحمداً رسولُ اللَّهِ ، وإقام الصَّلاةِ ، وَإيتاءِ الزَّكاةِ ، وَحَجِّ البَيْت ، وَصَوْمِ رَمضان » متفقٌ عليه .

1075. Ibn `Umar (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "Islam is based on five (pillars): testifying that there is no true god except Allah and that Muhammad (PBUH) is His slave and Messenger; performing of Salat (Iqamat-as-Salat); the payment of Zakat; performing Hajj (pilgrimage) to the House [of Allah (Ka`bah)]; and Saum (fasting) during the month of Ramadan."
[Al-Bukhari and Muslim].

Commentary: In this Hadith, Islam has been compared to a building which rests on five pillars. As a building cannot stand without its foundation, similarly, Islam cannot exist without these pillars. For this reason, he who denies any one of these obligations is a disbeliever, and he who neglects any of them due to slackness or want of attention is a sinful and impious Muslim.

1076 وعنهُ قال : قالَ رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « أُمِرْتُ أنْ أُقاتِلَ الناسَ حتَّى يَشْهَدُوا أنْ لا إله إلاَّ اللَّه وَأنَّ مُحَمَّدًا رسولُ اللَّهِ ، وَيُقِيمُوا الصَّلاَةَ ، ويُؤْتُوا الزَّكاةَ ، فَإذا فعَلُوا ذلكَ عَصَمُوا مِنِّي دِماءَهُمْ وَأمْوَالَهُمْ إلاَّ بحقِّ الإسلام ، وَحِسَابُهُمْ على اللَّهِ » متفقٌ عليه .

1076. Ibn `Umar (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "I have been commanded to fight against the people till they testify La ilaha illAllah (There is no true god except Allah) and that Muhammad (PBUH) is His slave and Messenger, and to establish As-Salat (Iqamat-as-Salat), and to pay Zakat; and if they do this, then their blood and property are secured except by the rights of Islam, and their accountability is left to Allah."
[Al-Bukhari and Muslim].

Commentary: This Hadith has already appeared before. Here the word "An-Nas" translated `the people' in the Hadith stands for those who associate others with Allah in worship. The people of the Book are not included among them. "Haqqul-Islam" translated here as "the rights of Islam" denotes legal castigation, etc. That is, the punishments which are given for crimes like fornication, murder, etc.

"Their accountability is left to Allah" means what is hidden in their hearts is left to Allah or the crimes which go undetected by the authorities concerned are in the Purview of Allah, Who will decide their case in the Hereafter.

1077 وعن معاذٍ رضي اللَّه عنهُ قال : بعَثني رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم إلى اليَمن فقال : «إنَّك تأتي قوْمًا منْ أَهْلِ الكتاب ، فادْعُهُمْ إلى شَهَادةِ أَنْ لا إله إلاَّ اللَّه ، وأنِّي رسولُ اللَّه ، فإنْ هُمْ أطاعُوا لِذلك ، فأَعْلِمهُم أنَّ اللَّه تَعالى افْتَرَض عَلَيْهِمْ خمْسَ صَلواتٍ في كلِّ يوْمٍ وليْلَةٍ، فإنْ هُمْ أطاعُوا لِذلكَ ، فأَعْلِمهُم أنَّ اللَّه تَعالى افْتَرَض عليْهِمْ صدقة تُؤْخَذُ مِنْ أَغْنِيائِهم فتُردُّ علَى فُقرائِهم ، فإنْ هُمْ أطاعُوا لِذلكَ ، فإيَّاكَ وكَرائِمِ أَمْوالِهم واتَّق دَعْوةَ المظْلُوم ، فإنَّهُ لَيْس بَيْنَها وبيْنَ اللَّهِ حِجَابٌ » متفقٌ عليه .

1077. Mu`adh (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) sent me as a governor to Yemen and (at the time of departure) he instructed me thus: "You will go to people of the Scripture (i.e., the Jews and the Christians). First of all invite them to testify that La ilaha ill Allah (There is no true god except Allah) and that Muhammad (PBUH) is His slave and Messenger; and if they accept this, then tell them that Allah has enjoined upon them five Salat (prayers) during the day and night; and if they accept it, then tell them that Allah has made the payment of Zakat obligatory upon them. It should be collected from their rich and distributed among their poor; and if they agree to it, don't take (as a share of Zakat) the best of their properties. Beware of the supplications of the oppressed, for there is no barrier between it and Allah."
[Al-Bukhari and Muslim].
Commentary: This Hadith has already been mentioned and is repeated here to emphasize the importance of obligations and their meticulous performance. See Hadith No. 290.

1078 وعن جابِرٍ رضي اللَّه عنهُ قال : سمعتُ رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يقولُ : « إنَّ بَيْنَ الرَّجُلِ وبَيْنَ الشِّرْكِ والكُفْرِ تَرْكَ الصَّلاةِ » رواه مسلم .

1078. Jabir (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Between a man and disbelief and paganism is the abandonment of Salat (prayer)."
[Muslim].
Commentary: He who will be having the quality of Islam and will be particular in performing Salat regularly, will raise a wall between himself and Kufr. He who does not perform Salat after coming to the fold of Islam, does not have a frontier which separates him from infidelity. Leaving Salat is like demolishing the wall that separates Islam from Kufr. Thus, we learn from this Hadith that leaving Salat is Kufr. Some `Ulama' are of the opinion that this injunction is for one who believes leaving Salat is permissible whereas the one who leaves it because of slackness is not Kafir. Some scholars, however, think that if such a person does not repent, he is liable to Hadd, i.e., death punishment. There are other `Ulama' who think that rather than death punishment such a person should be subjected to corporal punishment till he starts offering Salat. This Hadith makes the importance of Salat in Islam abundantly clear.

1079 وعن بُرَيْدَةَ رضي اللَّه عنهُ عن النبيِّ صلّى اللهُ عَلَيْهِ وسلَّم قال : « العهْدُ الذي بيْنَنا وبيْنَهُمْ الصَّلاةُ ، فمنْ تَركَها فقدْ كَفَرَ » رواه الترمذي وقال : حديثٌ حسنٌ صحيحٌ .

1079. Buraidah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever."
[At-Tirmidhi].
Commentary: The purport of this Hadith is the same as that of the preceding one.

1080 وعن شقِيق بن عبدِ اللَّهِ التابعيِّ المُتَّفَق على جَلالتهِ رَحِمهُ اللَّه قال : كانَ أَصْحابُ مُحَمَّدٍ صلّى اللهُ عَلَيْهِ وسلَّم لا يرونَ شَيْئاً مِنَ الأَعْمالِ تَرْكُهُ كُفْرٌ غَيْرَ الصَّلاةِ . رواه الترمذي في كتاب الإيمان بإسنادٍ صحيح .

1080. Shaqiq bin `Abdullah reported: The Companions of the Messenger of Allah (PBUH) did not consider the abandonment of any action as disbelief except neglecting Salat.
[At-Tirmidhi].
Commentary: The opinion of the Companions of the Prophet (PBUH) was based on the information contained in the Ahadith which have been mentioned above. They did not take the Ahadith which interpreted the leaving of Salat as Kufr mere scolding or reproof. They considered slackness and negligence in Salat as Kufr and apostasy and regarded Salat a symbol of Islam.

1081 وعن أبي هُرَيْرة رضي اللَّه عنهُ قالَ : قال رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : «إنَّ أوَّل ما يُحاسبُ بهِ العبْدُ يَوْم القِيامةِ منْ عَملِهِ صلاتُهُ ، فإنْ صلُحت ، فقدْ أفلحَ وَأنجح ، وإن فسدتْ ، فقدْ خَابَ وخَسِر ، فإنِ انْتقص مِنْ فريضتِهِ شيْئاً ، قال الرَّبُّ ، عَزَّ وجلَّ : انظُروا هَلْ لِعَبْدِي منْ تَطوُّع ، فيُكَمَّلُ بها ما انْتَقص مِنَ الفَريضَةِ ؟ ثُمَّ تكونُ سَائرُ أعمالِهِ عَلى هذا » رواه الترمذي وقال حديث حسن .

1081. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The first of man's deeds for which he will be called to account on the Day of Resurrection will be Salat. If it is found to be perfect, he will be safe and successful; but if it is incomplete, he will be unfortunate and a loser. If any shortcoming is found in the obligatory Salat, the Glorious and Exalted Rubb will command to see whether His slave has offered any voluntary Salat so that the obligatory Salat may be made up by it. Then the rest of his actions will be treated in the same manner."
[At-Tirmidhi].
Commentary: The rights mentioned in this Hadith are the Rights of Allah. The first of them for which one has to render account is Salat. In the rights of people, the first to be decided will be blood shed by a person of his fellow being. This Hadith also makes the following points:
1.Stress on the performance of the obligatory acts.

2.Inducement for voluntary prayers to make up the deficiency of the obligations.

Chapter 194

باب فضلِ الصفِّ الأوَّلِ والأمر بإتمامِ الصفوفِ الأَلِ ، وتسويتها ، والتراصِّ فيها

The Excellence of Standing in the First Row (In Salat)

1082 عَن جابِرِ بْنِ سمُرةَ ، رضي اللَّه عنْهُمَا ، قالَ : خَرجَ عَلَيْنَا رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم فقال : « ألا تَصفُّونَ كما تُصفُّ الملائِكَةُ عِنْدَ ربِّهَا ؟ » فقُلْنَا : يا رسُولَ اللَّهِ وكَيْفَ تَصفُّ الملائِكةُ عِند ربِّها ؟ قال : « يُتِمُّونَ الصُّفوفَ الأُولَ ، ويَتَراصُّونَ في الصفِّ» رواه مسلم .

1082. Jabir bin Samurah (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) came out to us (once) and said, "Why do you not stand in rows as the angels do before their Rubb?" We asked: "O Messenger of Allah! how do the angels stand in rows before their Rubb?" He (PBUH) replied, "They complete each row beginning with the first and filling all the gaps."
[Muslim].
Commentary: Taras means to stand in the style of a wall, each brick of which is interlocked with another so much so that there is not even the slightest gap between two of its bricks. When people array themselves for Salat, they should keep their feet and shoulders so close with one another on their left and right that there is no gap or space between them. Moreover, the front rows should be completed first. One should never take place in the second row if there is place in the first. Similarly, one should never take place in the third row if there is room in the second line. And so on and so forth.

1083 وعن أبي هُريْرة ، رَضِيَ اللَّه عنْهُ ، أَنَّ رَسُول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم قال : «لوْ يعلَمُ الناسُ ما في النِّدَاءِ وَالصَّفِّ الأوَّلِ ، ثُم لَمْ يجِدُوا إلاَّ أنْ يَسْتَهِموا عَلَيْهِ لاسْتَهمُوا » متفقٌ عليه .

1083. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "If people came to know the blessing of calling Adhan and the standing in the first row, they could do nothing but would draw lots to secure these privileges."
[Al-Bukhari and Muslim].
Commentary: This Hadith has already been mentioned. It is repeated here to emphasize the merits of getting a place in the first row for Salat which is offered in congregation.

1084 وعَنْهُ قالَ : قالَ رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : «خَيْرُ صُفوفِ الرِّجالِ أوَّلُهَا ، وشرُّها آخِرُهَا وخيْرُ صُفُوفِ النِّسَاءِ آخِرُها ، وَشَرُّهَا أوَّلُهَا » رواه مسلم .

1084. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The best of the men's rows (in Salat) is the first row and the worst is the last; but the best of the woman's row is the last and the worst of their rows is the first."
[Muslim].
Commentary: Islam has strongly condemned the association of men and women and enjoined women to keep away from mixing with men and observe Hijab (veil). The merit and demerit of place, in the rows in prayer, mentioned in this Hadith is with reference to this background because in the days of the Prophet (PBUH) women used to perform Salat in the Prophet's mosque and their rows were at the end of the gathering. There was no gallery nor a separate section for them. Thus, for men the best place for performing Salat in congregation is the first row because it is farthest from women. The best place for women in Salat in congregation is the last row because it is farthest from men. On the contrary, the last row of men was near the first row of women and for this reason it was regarded as the worst one. Every row of the people performing Salat is good but due to the reason just mentioned, the first row of men and the last row of women are more meritorious, while the last row of men and the first row of women have a lesser merit.

1085 وعن أبي سعِيد الخُدْرِيِّ رضيَ اللَّه عنهُ ، أَنَّ رسُول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : رأى في أصْحابِهِ تأَخُّراً ، فقالَ لَهُمْ : « تقدَّمُوا فأتمُّوا بي ، ولْيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُم ، لا يزالُ قوْمٌ يَتَأَخَّرُونَ حتى يُؤخِّرَهُمُ اللَّه » رواه مسلم .

1085. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: When the Messenger of Allah (PBUH) perceived a tendency among his Companions to stand in the back rows, he said to them, "Come forward and be close to me and let those who come after you, follow your lead. If people continue to fall behind (i.e., in acquiring virtues), Allah puts them behind."
[Muslim].
Commentary: In the context of the chapter, this Hadith tells us that the Prophet (PBUH) disliked those who occupied a place in the rear rows in Salat offered in congregation, and exhorted people to find a place in the front rows for the reason that by virtue of that place they could closely observe his manner of offering Salat and emulate him, while people in the rear rows could emulate those who were in front of them. In this connection, he used a sentence which has become very common and can also apply to other matters besides Salat. One should not lag behind in the acquisition of knowledge and practice and in matters of merit and honour because those who lag behind in such matters are also pushed back by Allah, while those who strive hard to acquire merit and honour are helped by Allah and He makes their way convenient.
This Hadith also stresses the need to stand close to the Imam and has an inducement for excelling each other in virtues.

1086 وعن أبي مسعودٍ ، رضي اللَّه عنْهُ ، قال : كانَ رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم يَمْسحُ مَناكِبَنَا في الصَّلاةِ ، ويقُولُ : « اسْتوُوا ولا تَختلِفوا فتَخْتَلِفَ قُلوبُكُمْ ، لِيلِيني مِنْكُم أُولُوا الأَحْلامِ والنُّهَى ، ثمَّ الذين يلُونَهمْ ، ثُمَّ الذِين يَلُونَهمْ » رواه مسلم .

1086. Abu Mas`ud (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) used to gently pat our shoulders when we were standing in rows at the time of Salat and say, "Keep (the rows) straight; do not differ from each other lest your hearts should suffer from discord. Let those of you who are mature and prudent be nearer to me, and then those who are next to them."
[Muslim].
Commentary: "To gently pat our shoulders" means that he would set their shoulders right to straighten the row. "Do not differ from each other" here means that they should stand shoulder to shoulder and ankle to ankle in a straight line. The reason is that disorder will have a spiritual effect and will create discord. The latter would eventually result in the domination of enmity. Thus, we learn from this Hadith that the Imam should stress on his followers the importance of setting their rows straight; and if his exhortation fails, he should go to them personally and set their lines in order. We also learn from this Hadith that men known for wisdom, knowledge and piety should stand in the first row and these should be followed by those who come next to them in these virtues.

1087 وعن أنسٍ رضي اللَّه عنْهُ قال : قال رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « سَوُّوا صُفُوفكُمْ ، فإنَّ تَسْوِيةَ الصَّفِّ مِنْ تَمامِ الصَّلاةِ » متفقٌ عليه .
وفي رواية البخاري : « فإنَّ تَسويَةَ الصُّفُوفِ مِن إقامة الصَّلاةِ » .

1087. Anas (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Keep your rows straight (during Salat in congregation), for keeping the rows straight is part of the perfection of Salat."
[Al-Bukhari and Muslim].
Commentary: This Hadith also highlights the importance of setting the rows straight. In fact, this is part of the perfection of Salat. In other words, Salat in congregation does not become perfect without setting the rows in order.

1088 وعَنْهُ قال : أُقِيمَتِ الصَّلاةُ ، فأقبَل عَلينَا رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم بوَجْهِهِ فقالَ : «أَقِيمُوا صُفُوفكُمْ وتَراصُّوا ، فَإنِّي أَراكُمْ مِنْ ورَاءِ ظَهْرِي » رواهُ البُخَاريُّ بلَفْظِهِ ، ومُسْلِمٌ بمعْنَاهُ .
وفي روَايةٍ للبُخَارِيِّ : وكَانَ أَحدُنَا يَلْزَقُ مَنكِبَهُ بمنْكِبِ صاحِبهِ وقَدَمه بقدمِهِ » .

1088. Anas (May Allah be pleased with him) reported: When the Iqamah had been announced, the Messenger of Allah (PBUH) turned his face towards us and said: "Make your rows straight and stand close together, for I can see you from behind my back."
[Al-Bukhari].
Commentary: This Hadith mentions a miracle of the Prophet (PBUH), namely that he could see people standing in the back rows when he was leading the Salat in congregation. But it does not mean that he was always capable of doing so, as is being impressed by certain people. The true position is that it was a miracle which happened with the Will of Allah at the time when the Prophet (PBUH) was leading the Salat in congregation. It must be borne in mind that a miracle happens with the Will of Allah only. It is not at all in the power of the Prophet (PBUH). Had he been capable of working a miracle on his own, he would have shown it at his own pleasure. But no Prophet was ever capable of it, nor was the Prophet (PBUH) an exception to this rule.

The second point that we learn from this Hadith is that of setting the rows straight, which, in practical terms, means that those who stand up for offering Salat in congregation must stand so close to each other that their shoulders and feet are in touch. The Prophet (PBUH) used the word "Tarassu" to describe this position which means that they should stand like a brick wall, each unit of which is riveted with the other. This is the meaning which the Companions of the Prophet (PBUH) understood from it and this is what they actually practised. Many people nowadays do not stand in Salat shoulder to shoulder and foot to foot. Some people dislike this practice. May Allah grant guidance to the Muslims so that they can offer Salat according to the Sunnah of the Prophet (PBUH).

1089 وَعَنِ النُّعْمَانِ بنِ بشيرٍ ، رضيَ اللَّه عنهما ، قال : سمعتُ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقولُ : « لَتُسوُّنَّ صُفُوفكُمْ ، أَوْ لَيُخَالِفَنَّ اللَّه بَيْنَ وجُوهِكُمْ » متفقٌ عليه .
وفي روايةٍ لمسلمٍ : أَنَّ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم كانَ يُسَوِّي صُفُوفنَا ، حتَّى كأَنَّما يُسَوِّي بهَا القِدَاحَ ، حَتَّى رَأَى أَنَّا قد عَقلْنَا عَنْهُ . ثُمَّ خَرَجَ يَوْماً فقامَ حَتَّى كَادَ يُكَبِّرُ ، فَرَأَى رجُلا بَادِياً صدْرُهُ مِنَ الصَّفِّ فقالَ : « عِبَادَ اللَّهِ ، لَتُسَوُّنَّ صُفُوفكُمْ ، أَوْ لَيُخَالِفَنَّ اللَّه بيْنَ وجُوهِكُمْ» .

1089. An-Nu`man bin Bashir (May Allah be pleased with them) reported: I heard the Messenger of Allah (PBUH) saying, "Straighten your rows; otherwise, Allah will create dissension among you."
[Al-Bukhari and Muslim].
The narration in Muslim is: An-Nu`man bin Bashir (May Allah be pleased with them) said: The Messenger of Allah (PBUH) directed us to keep our rows as straight as arrows. He continued stressing this until he realized that we had learnt it from him (recognized its significance). One day he came into the mosque and stood up. He was just about to say Takbir (Allah is Greater) when he noticed a man whose chest was projected from the row, so he said, "O slaves of Allah, you must straighten your rows or Allah will certainly put your faces in opposite directions."
Commentary: This Hadith has been mentioned earlier and is repeated here for its being germane to this chapter. "Put your faces in opposite directions" signifies that "Allah will create enmity in you", which will create dissension rather than unity, weakness rather than strength and power, and the Muslims will then be overwhelmed with the fear and terror of their enemies. This phrase can also have a literal meaning, that is in consequence of confusion in your ranks, Allah will turn your face towards the napes of your necks and distort them. May Allah save the Muslims from both these punishments.

1090 وعن البراءِ بن عازبٍ ، رضي اللَّه عنهما ، قالَ : كانَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، يَتخَلَّلُ الصَّفَّ مِنْ نَاحِيَةٍ إِلى نَاحِيَةٍ ، يَمسَحُ صُدُورنَا ، وَمَنَاكِبنَا ، ويقولُ : « لا تَخْتَلِفُوا فتَخْتَلِفَ قُلُوبُكُمْ » وكَانَ يَقُولُ : « إِن اللَّه وَملائِكَتَهُ يُصَلُّونَ على الصُّفُوفِ الأُوَلِ » رواه أبو داود بإسناد حَسَنٍ .

1090. Al-Bara' bin `Azib (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) used to pass between the rows from one end to the other, touching our chest and shoulders (i.e., arranging the rows) in line and saying, "Do not be out of line; otherwise your hearts will be in disagreement". He would add, "Allah and His angels invoke blessings upon the first rows."
[Abu Dawud].

1091 وعَن ابنِ عُمرَ رضيَ اللَّه عنهما ، أَنَّ رسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : «أَقِيمُوا الصُّفُوفَ وَحَاذُوا بَينَ المنَاكِبِ، وسُدُّوا الخَلَلَ، وَلِينُوا بأَيْدِي إِخْوَانِكُمْ ، وَلا تَذَرُوا فُرُجَاتٍ للشيْطانِ، ومَنْ وصَلَ صَفًّا وَصلَهُ اللَّه ، وَمَنْ قطعَ صَفًّا قطعهُ اللَّه » رواه أبو داود بإسناد صحيح.

1091. Ibn `Umar (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "Arrange the rows in order, stand shoulder to shoulder, close the gaps, be accommodating to your brothers, and do not leave gaps for Satan. Whoever joins up a row, he will be joined to Allah (i.e., to the Mercy of Allah); and whoever cuts off a row, he will be cut off from Allah (i.e., from His Mercy)."
[Abu Dawud].
Commentary: This Hadith also tells us about the straightening of rows. Here the phrase "be accommodating to your brothers" means that one must cooperate with him who tries to set the rows in order, and rather than feeling annoyance on his action, one should happily set the rows right according to his instructions.
This Hadith tells us that leaving gaps in rows amounts to leaving space for Satan to get in them. To join rows means that no space should be left between the two persons who stand in a line. Similarly, a second row should not be started without completing the first one. To break a row means to leave space in it or start the second row without completing the first."Break him and Join him" can be the words of prayer as well as imprecation, for what they mean is "May Allah join him or break him." This is a prayer from the Prophet (PBUH) for the person who straightens the rows as well as an imprecation for the one who breaks the rows.

1092 وعَنْ أنسٍ رضيَ اللَّه عَنْهُ أنَّ رسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « رُصُّوا صُفُوفكُمْ ، وَقارِبُوا بيْنَها ، وحاذُوا بالأَعْناق ، فوَالَّذِي نَفْسِي بيدِهِ إنِّي لأرى الشَّيْطَانَ يَدْخُلُ منْ خَلَلِ الصَّفِّ ، كأنَّها الحَذَفُ » حديث صحيح رواه أبو داود بإسناد على شرط مسلم .
»الحذَفُ » بحاءٍ مهملةٍ وذالٍ معجم مفتوحتين ثم فاءٌ وهي : غَنَمٌ سُودٌ صغارٌ تَكُونُ بالْيَمن .

1092. Anas (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Stand close together in your rows, keep nearer to one another, and put your necks in line, for by Him in Whose Hands my soul is, I see the Satan entering through the opening in the row like Al-hadhaf (i.e., a type of small black sheep found in Yemen)."
[Abu Dawud].
Commentary: This Hadith stresses that the rows made for Salat should not only be integrated like a solid wall but be set vertically close to each other also. This means that there should not be much space between the two rows. The maximum space allowed for it is three spans. Space in excess of this is disapproved and takes away the merit of offering Salat in congregation. This formula does not apply to the rows of women because a larger distance between the rows of men and women is more meritorious. (Ibn `Allan).
"Put your necks in line" here means to stand shoulder to shoulder - a point which has already been stressed. Viewing Satan secretly entering into the space left in the rows can be correct literally as well as technically. In the former case, it is a miracle of the Prophet (PBUH) while in the latter it is Wahy (Revelation). Almighty Allah informed him that Satan enters the rows of the people offering prayers through the spaces left by them in their rows. Satan is pleased to see these gaps as they make his task of creating doubts in the minds of worshippers easy.

1093 وعنهُ أنَّ رسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « أتمُّوا الصَّفَّ المقدَّمَ ، ثُمَّ الَّذي يلِيهِ ، فمَا كَانَ مَنْ نقْصٍ فلْيَكُنْ في الصَّفِّ المُؤَخَّر » رواه أبو داود بإسناد حسن .

1093. Anas (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Fill (complete) the first row, then the one next to it; and if there is any deficiency (incompleteness), it should be in the last row."
[Abu Dawud].
Commentary: This Hadith tells us that completion of rows in their sequence is essential, that is to say, first of all the first row should be completed, then the second, then the third, and so on and so forth. The last row may be left incomplete if it is short of a full row.

1094 وعن عائشة رضي اللَّه عنها قالت : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « إنَّ اللَّه وملائِكتَهُ يُصلُّونَ على ميامِنِ الصُّفُوف » رواه أبو داود بإسناد علَى شرْطِ مُسْلِمٍ ، وفيهِ رجلٌ مُخْتَلَفٌ في توْثِيقِهِ .
(شاذ) . [قال الشيخ الألباني: والمحفوظ ـ كما قال البيهقي ـ إنما هو بلفظ : " . . . على الذي يصلون الصفوف " كما ذكرته في تعليقي على " المشكاة " ، وبينته في كتابي " ضعيف أبي داود" و" صحيح أبي داود ")] .

1094.`Aishah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) said, "Allah and His angels invoke blessings upon those who are on the right side of the rows."
[Abu Dawud].

1095 وعَنِ البراءِ رضيَ اللَّه عَنْهُ قال : « كُنَّا إذا صلَّينا خَلْفَ رسولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم أحْبَبْنَا أنْ نَكُونَ عَنْ يَمِينِهِ ، يُقبِلُ علَينا بوَجْههِ ، فسمِعْتُهُ يقول : « ربِّ قِنِي عذَابَكَ يَوْمَ تَبْعَثُ ـ أَوْ تَجْمَعُ ـ عبادَكَ » رواه مسلم .

1095. Al-Bara' (May Allah be pleased with him) reported: Whenever we performed Salat behind the Messenger of Allah (PBUH), we liked to be on his right side so that his face might turn towards us (at the end of the Salat). One day, I heard Messenger of Allah (PBUH) supplicating, "O my Rubb! Shield me from Your Torment on the Day when You will gather (or said, `resurrect') Your slaves."
[Muslim].
Commentary: This Hadith describes the merit of standing on the right side of the Imam and tells us that for the Imam it is Sunnah of the Prophet (PBUH) to sit after the congregational Salat with his face towards his followers.

1096 وعَنْ أبي هُريرة رضِيَ اللَّه عنْهُ ، قال : قالَ رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم :«وسِّطُوا الإمامَ ، وَسُدُّوا الخَلَلَ » رواه أبو داود .

(أوله ضعيف) . [فيه : مجهولان ، لكن الشطر الثاني منه له شواهد] .

1096. Abu Hurairah (May Allah be pleased with him)reported: The Messenger of Allah (PBUH) said, "Let the Imam stand in the middle (so that those praying behind him should be standing both on his right and his left) and close the gaps."

[Abu Dawud].

Commentary: Sheikh Al-Albani has stated that two narrators of this Hadith are Majhul (unknown). The second part of it, however, is correct because it is supported by a narration of Ibn `Umar quoted earlier.

Chapter 195

باب فَضْلِ السنَن الراتِبة مَعَ الفَرَائِض وبيان أقلّهَا وأكْمَلِها وما بينَهُما

The Excellence of Optional Prayers (Sunnah Mu'akkadah) along with the Obligatory Prayers

1097 عنْ أمِّ المؤمِنِينَ أمِّ حبيبَة رَمْلة بنتِ أبي سُفيانَ رضيَ اللَّه عنهما ، قالتْ : سَمِعْتُ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم يقولُ :« مَا مِنْ عبْدٍ مُسْلِمٍ يُصلِّي للَّهِ تَعالى كُلَّ يوْمٍ ثِنْتَيْ عشْرة رَكْعَةً تَطوعاً غيْرَ الفريضَةِ ، إلاَّ بَنَى اللَّه لهُ بَيْتاً في الجَنَّةِ ، أوْ : إلاَّ بُنِي لَهُ بيتٌ في الجنَّةِ» رواه مسلم .

1097. Umm Habibah (May Allah be pleased with her) the Mother of the Believers reported: I heard the Messenger of Allah (PBUH) saying, "A house will be built in Jannah for every Muslim who offers twelve Rak`ah of optional Salat other than the obligatory Salat in a day and a night (to seek the Pleasure of Allah)."
[Muslim].
Commentary: Tatawwu` means to offer more Nawafil (optional prayers) on one's own after performing the Faraid (obligatory prayers). Thus, this Hadith tells us the merits of optional prayers and holds promise of (Jannah) for those who make it a practice.

1098 وعَن ابنِ عُمَر رَضيَ اللَّه عنْهُما ، قالَ : صَلَّيْتُ مَعَ رسُول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم رَكْعَتَيْن قَبْلَ الظُّهْر ، ورَكْعَتَيْن بَعْدهَا ، ورَكْعتَيْن بَعْدَ الجُمُعةِ ، ورَكْعتيْن بَعْد المغربِ ، وركْعتيْن بعْد العِشَاءِ . متفقٌ عليه .

1098. Ibn `Umar (May Allah be pleased with them) reported: I performed along with the Messenger of Allah (PBUH) two Rak`ah of optional prayers before Zuhr and two after the Zuhr (noon prayer), and two after the Friday prayer, and two after the Maghrib (evening) prayer, and two after the `Isha' (night) prayer."
[Al-Bukhari and Muslim].
Commentary: There are two kinds of Nawafil which are performed before or after the obligatory prayer. Firstly, the one which were performed by the Prophet (PBUH) more frequently. According to the present Hadith, their total comes to ten Rak`ah while in other Ahadith their total is twelve or fourteen Rak`ah. They are called Sunnah Mu'akkadah or As-Sunnan Ar-Rawatib That is, the Rak`ah which are proved from the saying and practice of the Prophet (PBUH) and which were performed by him usually. These are said to be Compulsory prayers. Secondly, such Nawafil which were not performed by the Prophet (PBUH) regularly. These are called Sunnah Ghair Mu'akkadah and are said to be Optional prayers. In any case, Nawafil have great importance in creating a special link between the worshipper and Allah, and for this reason the believers do not neglect them. But their status in Shari`ah is of Nawafil the performing of which is rewarding and omission of which is not sinful. One thing that should be borne in mind in respect of As-Sunnan Ar-Rawatib or Mu'akkadah is that it is better to perform them at home. This was the usual practice of the Prophet (PBUH), and this is what he ordained the Muslims.

1099 وعنْ عبدِ اللَّهِ بن مُغَفَّلٍ رضِيَ اللَّه عنهُ ، قال : قالَ رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « بَيْنَ كُلِّ أذانَيْن صلاةٌ ، بيْنَ كلِّ أذانيْن صلاةٌ ، بَيْنَ كُلِّ أذانَيْنِ صلاةٌ » وقالَ في الثالثة : «لمَنْ شَاءَ » متفقٌ عليه .
المُرَادُ بالأذَانَيْن : الأذَانُ وَالإقامةُ .

1099.`Abdullah bin Mughaffal (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "There is a Salat (prayer) between every Adhan and Iqamah; there is a Salat between every Adhan and Iqamah." (While saying the same for the) third time (he (PBUH) added), "It is for him who desires (to perform it)."
[Al-Bukhari and Muslim].
Commentary: The two Adhan here means Adhan and Iqamah, as has been elucidated by Imam An-Nawawi. That is, offering of two Rak`ah between Adhan and Iqamah is Mustahabb (desirable). It comes in the category of Ghair Ratiba or Ghair Mu'akkadah Nawafil. These Nawafil can be performed after the Adhan of every Salat before the congregation stands for the obligatory Salat.

Chapter 196

باب تأكيد ركعتي سنَّةِ الصبح

Emphasis on Performing two Rak'ah Sunnah before Dawn (Fajr) Prayer

**1100 عن عائشة رضِيَ اللَّه عنْهَا ، أنَّ النَّبيَّ صلّى اللهُ عَلَيْهِ وسلَّم كانَ لا يدَعُ أرْبعاً قبْلَ الظُّهْر ، وركْعَتَيْنِ قبْلَ الغدَاةِ .
رواه البخاري .**

1100. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) never omitted four Rak`ah prayer before the Zuhr prayer and two Rak`ah prayers before dawn (Fajr) prayer.
[Al-Bukhari].
Commentary: This Hadith tells us the practice of the Prophet (PBUH) in respect of the four Rak`ah Sunnah of Zuhr prayers and the two of Fajr prayers. He (PBUH) used to perform both regularly. Such Rak`ah are called Sunnah Rawatib or Sunnah Mu'akkadah (compulsory prayers).

1101. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) did not attach more importance to any Nawafil prayer than the two Rak`ah of prayer before dawn (Fajr) prayer.
[Al-Bukhari and Muslim].
Commentary: This Hadith tell us about the special preparation which the Prophet (PBUH) used to make for performing the two Rak`ah of Fajr prayers.

**1102 وَعنْها عَنِ النبي صَلّى اللهُ عَلَيْهِ وسلَّم قالَ : « رَكْعتا الفجْرِ خيْرٌ مِنَ الدُّنيا ومَا فِيها » رواه مسلم .
وفي روايةٍ : «لَهُمَا أحب إليَّ مِنَ الدُّنْيا جميعاً » .**

1102. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) said, "The two Rak`ah before the dawn (Fajr) prayer are better than this world and all it contains."
[Muslim]
Another narration goes: "The two Rak`ah before the dawn (Fajr) prayer are dearer to me than the whole world."
Commentary: This Hadith tells us the merits of the two Rak`ah of Fajr prayers.
All the Ahadith mentioned above prove that the two Rak`ah of Fajr are highly meritorious, and one should not show any slackness or negligence in offering them.

1103 وعنْ أبي عبدِ اللَّهِ بلالِ بن رَبَاحٍ رضيَ اللَّه عنْهُ ، مُؤَذِّنِ رسولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم أ نَّهُ أتَى رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم لِيُؤذِنَه بصلاَةِ الغداةِ ، فشَغَلتْ عَائشَةُ بلالاً بأمْرٍ سَألَتهُ عَنْهُ حَتى أصبَحَ جِدًّا ، فقامَ بلالٌ فآذَنَهُ بالصَّلاةِ ، وتَابعَ أذَانَهُ ، فلَم يَخْرُجْ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم ، فلما خَرَجَ صلَّى بالنَّاس ، فَأخبَرهُ أنَّ عائشَةَ شغَلَتْهُ بأمْرٍ سَألَتْهُ عنْهُ حتى أصبحَ جِدًّا ، وأنَّهُ أبطأَ عَلَيهِ بالخُروجِ ، فقالَ ـ يَعْني النبي صلّى اللهُ عَلَيْهِ وسلَّم ـ : « إني كُنْتُ رَكَعْتُ ركعتيِ الفَجْرِ » فقالَ : يا رسول اللَّهِ إنَّك أصبَحْتَ جِدًّا ؟ فقالَ : « لوْ أصبَحتُ أكْثَرَ مِما أصبَحتُ ، لرَكعْتُهُما ، وأَحْسنْتُهُمَا وَأجمَلْتُهُمَا » رواه أبو داود بإسناد حسن .

1103. Abu `Abdullah Bilal bin Rabah (May Allah be pleased with him) the Mu'adhdhin of Messenger of Allah (PBUH) reported: I went to inform the Messenger of Allah (PBUH) about the time of the dawn (Fajr) prayer, and `Aishah (May Allah be pleased with her) kept me busy and began to ask me about something till the day grew bright. Then I got up and informed the Messenger of Allah (PBUH) of the time of Salat. I informed him again but he did not came out immediately to lead As-Salat. When he came out, he led As-Salat. I said to him: `Aishah (May Allah be pleased with her) kept me busy and thus diverted my attention by asking about something and the morning grew bright. You also came out late. Upon that the Messenger of Allah (PBUH) said, "I was engaged in performing two Rak`ah of Fajr prayer." Bilal (May Allah be pleased with him)said: "O Messenger of Allah! You delayed As-Salat so long as the morning grew bright." He (PBUH) replied, "Even if the morning had become brighter than it had, I would have performed two Rak`ah of prayer in an excellent manner."
[Abu Dawud].

Commentary: This Hadith also tells us about the importance of the two Rak`ah of Fajr prayers and stresses the need to perform them with full concentration.

Chapter 197

باب تخفيف ركعتي الفجر وبيان ما يقرأ فيهما ، وبيان وقتهما

Briefness to be Adopted in Performing the two Rak'ah Sunnah before Fajr Prayer, their time and the Surah to recite in them

1104 عنْ عائشة رَضِيَ اللَّه عَنْهَا أنَّ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم كانَ يُصَلي رَكْعتَيْنِ خَفِيفَتَيْنِ بيْنَ النِّدَاءِ وَالإِقامةِ مِن صَلاةِ الصُّبْحِ . مُتَّفَقٌ عليه .
وفي روايةٍ لهمَا: يُصلِّي رَكعتَي الفَجْر، فيُخَفِّفُهمَا حتى أقولَ: هَل قرأَ فيهما بِأمِّ القُرْآن؟،
وفي روايةٍ لمُسْلِمٍ : كان يُصَلِّي ركعتَي الفجْر إذا سمعَ الأذانَ ويُخَفِّفُهما .
وفي روايةٍ : إذا طلَع الفَجْرُ .

1104. \`Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) used to perform two Rak\`ah short prayer between the Adhan (call to prayer) and the Iqamah of the dawn (Fajr) prayers.
[Al-Bukhari and Muslim]
In another narration, \`Aishah (May Allah be pleased with her) said: The Messenger of Allah (PBUH) used to perform two supererogatory Rak\`ah prayer of Fajr and make them so short in duration that I used to think whether he (PBUH) had recited Surat Al-Fatihah (in it) or not.
[Al-Bukhari and Muslim]
In the narration of Muslim, \`Aishah (May Allah be pleased with her) said: When the Messenger of Allah (PBUH) used to hear the Adhan (of Fajr prayer) he would perform two supererogatory Rak\`ah prayer and would make them short.
Commentary: "Takhfif" here means that the Prophet (PBUH) used to shorten the standing, recitation, bowing, prostration, etc., in the two Rak\`ah of Fajr prayer because soon after performing them he had to lead the Fajr prayer in which he would prolong his recitation. He would also offer these two Sunnah soon after the daybreak or Adhan, which gives an idea of the preparation he made for them.

1105 -وعَنْ حفصَة رضِيِ اللَّه عنْها أنَّ رسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم كانَ إذا أذَّنَ المُؤَذِّنُ للصُّبح ، وبَدَا الصُّبحُ ، صلَّى ركعتيْن خَفيفتين . متفقٌ عليه .
وفي روايةٍ لمسلمٍ : كانَ رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم إذا طلَعَ الفجْر لا يُصلي إلاَّ رَكْعَتيْنِ خَفيفتيْنِ.

1105. Hafsah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) used to perform two short Rak\`ah prayer when it was dawn and the Mu'adhdhin had called Adhan (for the Fajr prayer).
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us that the two Rak\`ah of Fajr prayer should be performed after the daybreak not before it. One should also be brief in these two Rak\`ah so that he is active and alert for performing the Fard (obligatory prayer).

1106 وعَنِ ابن عُمرَ رَضِيَ اللَّه عَنْهما قال : كانَ رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم يُصلِّي مِنَ اللَّيْلِ مثْنَى مثْنَى ، ويُوتِر بركْعَةٍ مِن آخِرِ اللَّيْلِ ، ويُصلِّي الرَّكعَتين قبْل صلاةِ الغداةِ ، وكَأَنَّ الأذانَ بأُذُنَيْهِ . متفقٌ عليه .

1106. Ibn \`Umar (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) used to perform his optional night prayers at night, two Rak\`ah followed by two Rak\`ah, and at the end he would conclude with an odd Rak\`ah (Witr). Then he would perform two Rak\`ah prayer before the dawn (Fajr) prayer after hearing the Adhan, and he would make them so brief as if he could hear the Iqamah being called.
[Al-Bukhari and Muslim].
Commentary: "As if he could hear the Iqamah being called" here means that he would hasten the two Rak\`ah of Fajr prayer to the point that one had the impression that he was hearing the voice of Iqamah and he was making haste for fear of missing of the Salat.
This Hadith also makes the following three points:
1.The optional prayer of the night should be offered in a series of two Rak\`ah.
2.One Rak\`ah of Witr is also correct.
3.The Sunnah of Fajr prayer should be offered soon after the Adhan, and one should be brief in them.

1107 وعَنِ ابنِ عباسٍ رَضِيَ اللَّه عَنْهما أنَّ رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم كانَ يَقْرَأَ في رَكْعَتَي الْفَجْرِ في الأولى مِنْهُمَا : { قولُوا آمَنَّا باللَّهِ ومَا أنْزِلَ إلِيْنَا } الآيةَ التي في البقرة ، وفي الآخِرَةِ مِنهما : { آمَنَّا باللَّهِ وَاشْهَدْ بِأَنَّا مُسلمُونَ } .
وفي روايةٍ : في الآخرةِ التي في آلِ عِمرانَ : { تَعَالَوْا إلى كَلِمَةٍ سَوَاءٍ بَيْنَنا وَبَيْنَكُمْ } رواهما مسلم .

1107. Ibn `Abbas (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) used to recite during the two Rak`ah of Fajr prayer: "Say (O Muslims): We believe in Allah and that which has been sent down to us..." (2:136) which is in Surat Al-Baqarah in the first Rak`ah and the Verse: "We believe in Allah, and bear witness that we are Muslims (i.e., we submit to Allah)." (3:52) in the second Rak`ah.
According to another narration, he (PBUH) recited from Surat Al-`Imran the Verses: "Come to a word which is just between us and you..." (3:64).
[Muslim].
Commentary: In the two Sunnah of Fajr prayer, the Prophet (PBUH) used to recite the two short Verses mentioned in this Hadith, after Surat Al-Fatihah.

1108 وعنْ أبي هُريرة رَضِي اللَّه عَنْهُ أنَّ رسولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم قرَأَ في رَكْعَتَي الْفَجْرِ : {قُلْ يَا أَيُّهَا الْكَافِرُونَ } و { قُلْ هُوَ اللَّه أَحَدٌ } رواه مسلم .

1108. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) recited in the two supererogatory Rak`ah of the Fajr prayer Surat Al-Kafirun (No. 109) [in the first Rak`ah], and Surat Al-Ikhlas (No. 112) [in the second Rak`ah].
[Muslim].

1109 وعنِ ابنِ عمر رضِيَ اللَّه عنهُما ، قال : رمقْتُ النَّبيَّ صلّى اللهُ عَلَيْهِ وسلَّم شَهْراً يقْرَأَ في الرَّكْعَتيْنِ قَبْلَ الْفَجْرِ : { قُلْ يَا أَيُّهَا الكَافِرُونَ }، و: { قل هُوَ اللَّه أَحَدٌ } . رواهُ الترمذي وقال : حديثٌ حَسَنٌ .

1109. Ibn `Umar (May Allah be pleased with them) reported: I observed the Prophet (PBUH) for one month reciting in the two supererogatory Rak`ah of the Fajr prayer Surat Al-Kafirun (No. 109) [in the first Rak`ah], and Surat Al-Ikhlas (No. 112) [in the second Rak`ah].
[At-Tirmidhi].
Commentary: One can recite any Surah or Ayah in the two Sunnah of Fajr prayer, but if one recites the Verses mentioned in this Hadith, he will have the benefit of following the Sunnah of the Prophet (PBUH). Every Muslim should strive to follow the practice of the Prophet (PBUH) for the enrichment of his mind, soul and actions.

Chapter 198

باب استحباب الاضطجاع بعد بعد ركعتي الفجر على جنبه الأيمن

Desirability of Lying down on one's right side after the Sunnah of Fajr Prayer

1110 - عنْ عائِشَةَ رَضِيِ اللَّه عنهَا قالَت : كانَ النَّبيُّ صلّى اللهُ عَلَيْهِ وسلَّم إذا صلَّى رَكْعَتي الْفَجْر ، اضْطجع على شِقِّهِ الأَيْمن . رواه البخاريُّ .

1110.`Aishah (May Allah be pleased with her) reported: When the Prophet (PBUH) had performed two Rak`ah before the Fajr prayer, he would lie down on his right side.
[Al-Bukhari].

1111 وَعنْهَا قالَتْ : كانَ النبيُّ صلّى اللهُ عَلَيْهِ وسلَّم يُصَلِّي فيما بيْنَ أنْ يفْرُغَ مِنْ صلاة الْعشَاءِ إلى الْفجْر إحْدَى عَشْرَةَ رَكْعة يُسلِّمُ بيْنَ كُلِّ ركعتيْن ، ويُوتِرُ بواحِدةٍ ، فإذا سكَتَ المُؤَذِّنُ مِنْ صلاةِ الْفجْر ، وتَبيَّنَ لَهُ الْفجْرُ ، وَجاءَهُ المُؤَذِّنُ ، قام فركَع رَكْعتيْن خَفِيفتَيْن ، ثُمَّ اضْطجَعَ عَلى شِقِّه الأَيْمَن ، هكذا حَتَّى يأْتِيَهُ المُؤَذِّنُ للإقامَةِ . رواه مُسْلِمٌ .،قوْلُهَا : «يُسلِّمُ بيْن كُلِّ رَكْعتَيْن » هكذا هو في مسلمٍ ومعناه : بعْد كُلِّ رَكْعتَيْن .

1111. `Aishah (May Allah be pleased with her) reported: When the Prophet (PBUH) finished the `Isha prayer, he would perform eleven Rak`ah before the Fajr prayer, concluding each two Rak`ah with Taslim (i.e., saying As-Salamu `Alaikum) and observing the Witr (odd) at the end. When the Mu'adhdhin finished proclaiming Adhan for the Fajr prayer and it was dawn, he would rise and perform two short Rak`ah, and then would lie down on his right side till the Mu'adhdhin came to (inform) him about Iqamah.
[Muslim].
Commentary: This Hadith tells us that the Prophet (PBUH) was in the habit of lying down on his right side after the two Sunnah of Fajr prayer. It also mentions his offering of Tahajjud prayer, which consists of eleven Rak`ah. He would perform this Salat in the form of four couplets and one Witr. According to some narrations, he would perform four couplets and supplement them with three Rak`ah of Witr. Both these forms are right. This Hadith, also proves the validity of one Witr.
This Hadith also tells us that the time for the Tahajjud and Witr prayer is from `Isha' prayer to the daybreak. One can perform Tahajjud prayer at any time during this period. But, the best time for it is the third part of the night for the reason that after Tahajjud one can, after a while, perform Fajr prayer in congregation (Jama`ah).
The Tarawih (optional night prayer) performed in the month of Ramadan is this Tahajjud prayer which is also termed as Qiyam-ul-Lail For the sake of convenience and benefit of congregational prayer, it is offered soon after `Isha' prayer in the month of Ramadan. The right number of Rak`ah in the Tarawih prayer is eight because the Prophet (PBUH) never offered more than eight Rak`ah; with three Witr in the month of Ramadan or otherwise. `Aishah's statement to this effect quoted in Sahih Al-Bukhari also supports this fact. In Hadith literature, the Nawafil of the night have been termed as Qiyam-ul-Lail for which the word "Tahajjud" has also been used in the Qur'an and Hadith. The word "Tarawih" does not figure anywhere in Hadith. The word "Tarawih" for "Qiyam-ul-Lail" became popular after the era of the Prophet (PBUH) and his Companions. Thus, that number of Tarawih prayer agrees with the Sunnah of the Prophet (PBUH) which is proved by the actual practice of the Prophet (PBUH), that is eight Rak`ah and three Witr only. It is not in any case twenty Rak`ah. Authentic Ahadith prove this point abundantly.

1112 -وعنْ أبي هُريرة رضيَ اللَّه عنهُ ، قالَ : قال رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « إذا صلَّى أَحَدُكُمْ رکْعَتَي الفَجْر فلْيَضطجعْ عَلى يمِينِه » .
رَوَاه أبو داود ، والترمذي بأسانِيدَ صحيحةٍ . قالَ الترمذي : حديثٌ حَسَنٌ صَحِيحٌ .

1112. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When anyone of you has performed two of Sunnah before the Fajr prayer, he should lie down on his right side."
[Abu Dawud and At-Tirmidhi].
Commentary: The preceding Ahadith described the practice of the Prophet (PBUH) while the present one tells us about his order that one should lie down on his right side after offering the two Sunnah of Fajr prayer. Thus, this

practice is proved by his speech as well as action which does not leave any doubt about it being a Sunnah and Mustahabb (desirable).

Chapter 199

باب سنة الظهر

Sunnah of Zuhr Prayer

1113 عَن ابن عُمَرَ ، رَضيَ اللَّه عنْهُما ، قالَ : صلَّيْتُ مَع رسول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم ركْعَتَيْن قبْل الظُّهْر ، وركْعتيْن بعدَهَا . متفقٌ عليه .

1113. Ibn `Umar (May Allah be pleased with them) reported: I performed with the Messenger of Allah (PBUH) two Rak`ah before and two after Zuhr prayers.
[Al-Bukhari and Muslim].

Commentary: This Hadith has already been mentioned. See Commentary on Hadith No. 1098.

1114 وعَنْ عائِشَة رَضِيَ اللَّه عنْهَا ، أنَّ النَّبيَّ صلّى اللهُ عَلَيْهِ وسلَّم كان لا يدعُ أرْبعاً قبْلَ الظُّهْر ، رواه البخاريُّ .

1114. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) never omitted four Rak`ah supererogatory prayer before Zuhr prayers.
[Al-Bukhari].

Commentary: Some Ahadith state that he (PBUH) used to perform two Rak`ah before and two after Zuhr prayer. The present Hadith says that he used to perform four Rak`ah before Zuhr prayer. Both narrations are correct and can be followed according to conditions and circumstances.

1115 وعَنها قالتْ : كانَ النبيُّ صلّى اللهُ عَلَيْهِ وسلَّم يُصَلي في بيْتي قبْلَ الظُّهْر أرْبَعاً ، ثم يخْرُجُ فيُصلي بالنَّاس ، ثُمَّ يدخُلُ فيُصَلي ركْعَتَيْنِ ، وكَانَ يُصلي بالنَّاس المَغْرب ، ثُمَّ يَدْخُلُ بيتي فيُصلي ركْعَتيْن ، ويُصَلي بالنَّاس العِشاءَ ، ويَدْخُلُ بَيْتي فيُصلي ركْعتَيْن . رواه مسلم .

1115. `Aishah (May Allah be pleased with her) reported: Whenever the Prophet (PBUH) stayed in my house, he would perform four Rak`ah (supererogatory prayer) before Zuhr prayer. Then he would go out and lead Salat. He (PBUH) would then come back and perform two Rak`ah (supererogatory prayer). He would lead the Maghrib prayer and come back and perform two Rak`ah (supererogatory prayer). When he (PBUH) had led the `Isha' prayer, he would enter the house and perform two Rak`ah (supererogatory prayer).
[Muslim]

1116 وعن أمِّ حَبيبَة رَضِيَ اللَّه عنها قالَتْ : قال رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : «منْ حَافظ علَى أرْبَع ركعَاتٍ قبْلَ الظُّهْر ، وَأَرْبع بَعْدَهَا ، حَرَّمهُ اللَّه على النَّارِ » .
رواه أبو داود ، والترمذي وقال : حديثٌ حسنٌ صحيحٌ .

1116. Umm Habibah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) said, "Whoever observes the practice of performing four Rak`ah before Zuhr prayer and four after the Zuhr prayer, Allah will shield him against the Fire (of Hell).
[Abu Dawud and At-Tirmidhi].

Commentary: This Ahadith mean that a person who follows this course of practice, will die as a Muslim and will not remain in Hell for ever like the Kuffar (infidels) unless Allah has forgiven all his sins for him and would, as a result, save him from Fire altogether. That is, Almighty Allah will not let him live in Hell for ever. According to some Ahadith, the fire of Hell will not touch him, which also amounts to saying that he will not be kept in Hell for all eternity. If a Muslim is liable to punishment, his stay in Hell - for a few days or weeks or months depending on the nature of his sins - is not a contravention of such Ahadith because he will ultimately be released from Hell and brought to Jannah. "Allah will shield him against the Fire" should not be taken to mean that a Muslim will not be sent to Hell no matter what he does. If Almighty Allah does not forgive him in the very first instance, he will have to suffer the torment of Hell as long as He would like and then he will be sent to Jannah.

1117 وعَنْ عبدِ اللَّهِ بن السائب رضِيَ اللَّه عَنْهُ أنَّ رسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم كانَ يُصلِّي أرْبعاً بعْدَ أن تَزول الشَّمْسُ قبْلَ الظُّهْر ، وقالَ : « إنَّهَا ساعَةٌ تُفْتَحُ فِيهَا أبوابُ السَّمَاءِ ، فأُحِبُّ أن يَصعَدَ لي فيها عملٌ صَالِحٌ » رواه الترمذي وقالَ : حديثٌ حسنٌ .

1117. `Abdullah bin As-Sa'ib (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) used to perform four Rak`ah prayer after the declining of the sun before Zuhr prayer and would say, "This is an hour at which the gates of heaven are opened, and I like that my good deeds should rise to heaven at that time."
[At-Tirmidhi].
Commentary: The Prophet (PBUH) used to perform the four Rak`ah Sunnah of Zuhr prayer when the sun started declining. In fact, except for `Isha' prayer, he would perform every Salat at its early hours.
The phrase "the gates of heaven are opened" to means that the good deeds that people do are lifted to heavens at that time.

1118 وعَنْ عَائِشَةَ رَضِيَ اللَّه عنْهَا ، أنَّ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم كانَ إذا لَمْ يُصَلِّ أرْبعاً قبْلَ الظهْرِ، صَلاَّهُنَّ بعْدَها .
رَوَاهُ الترمذيُّ وَقالَ : حديثٌ حسنٌ .

1118. `Aishah (May Allah be pleased with her) reported: If the Prophet (PBUH) could not perform four Rak`ah before Zuhr prayer, he would perform them after it (i.e., after the obligatory prayer).
[At-Tirmidhi].
Commentary: This Hadith tells us about the preparation which the Prophet (PBUH) used to make for performing the Sunnah. Every Muslim should, therefore, make full preparation for performing Sunnah. If one is unable to perform it before the Fard prayer, then one must do it afterwards.

Chapter 200

باب سنة العصر

Sunnah of the 'Asr Prayer

1119 عنْ عليِّ بن أبي طالبٍ رضي اللَّه عنْهُ ، قالَ : كانَ النَّبي صلّى اللهُ عَلَيْهِ وسَلَّم يُصلِّي قبْلَ العَصْرِ أرْبَعَ رَكعَاتٍ ، يَفْصِلُ بيْنَهُنَّ بالتَّسْليمِ على الملائِكَةِ المقربين ، ومَنْ تبِعَهُمْ مِنَ المسْلِمين والمؤمِنِينَ . رواه الترمذي وقالَ : حديثٌ حسنٌ .

1119. `Ali bin Abu Talib (May Allah be pleased with him)reported: The Prophet (PBUH) used to perform four Rak`ah before the `Asr prayer, separating them with Taslim (i.e., offering blessings) on the favourite angels who are near Allah's proximity and the Muslims and the believers who come after them.
[At-Tirmidhi].
Commentary: The phrase "separating them with Taslim" means that he would perform four Rak`ah in two couplets.

1120 وعَن ابن عُمَرَ رَضِيَ اللَّه عنْهُمَا ، عن النَّبيِّ صلّى اللهُ عَلَيْهِ وسَلَّم ، قالَ : « رَحِمَ اللَّه امْرَءاً صلَّى قبْلَ العَصْرِ أرْبعاً » .
رَوَاه أبو داود ، والترمذي وقالَ : حديثٌ حَسَنٌ .

1120. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) said, "May Allah have mercy on a man who performs four Rak`ah before the `Asr prayer."
[Abu Dawud and At-Tirmidhi].
Commentary: These four Rak`ah can be performed in two couplets also, as was the practice of the Prophet (PBUH), according to the preceding Hadith. It can be performed with one Taslim also. Both forms are correct and permissible. Some scholars are of the opinion that the former method is better. `Ulama' have stated that these four Sunnah of `Asr prayer are Ghair Mu'akkadah (optional prayers). Its importance is however evident from the fact that the Prophet (PBUH) prayed for mercy on those who performed these Sunnah.

1121 وعنْ عليِّ بن أبي طالبٍ ، رَضِيَ اللَّه عنهُ ، أنَّ النبيَّ صلّى اللهُ عَلَيْهِ وسَلَّم كانَ يُصَلِّي قبْلَ العَصر رَكْعَتَيْنِ .
رَوَاه أبو داود بإسناد صحيح .
(شاذ بهذا اللفظ) . [والمحفوظ بلفظ : " أربع ركعات "] .

1121. `Ali bin Abu Talib (May Allah be pleased with him) reported: The Prophet (PBUH) used to perform two Rak`ah before the `Asr prayer.
[Abu Dawud].
Commentary: We learn from this Hadith that one can also perform two Sunnah before `Asr prayer. But Sheikh Al-Albani has stated that the word "two Rak`ah" occurring in this Hadith is rare. Four Rak`ah are secure and should, therefore, be preferred.

Chapter 201

باب سنّة المغرب بعدها وقبلها

Sunnah of the Maghrib Prayer

[In the previous chapter, the practice of the Prophet (PBUH) has been reported by `Umar and `Aishah (May Allah be pleased with them) that he (PBUH) used to perform two Rak`ah Sunnah after the obligatory Maghrib prayer].

1122 - وعَنْ عَبْدِ اللَّهِ بنِ مُغفَّلٍ رَضِيَ اللَّه عنهُ ، عَنِ النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : «صلُّوا قبلَ المَغرب » قالَ في الثَّالثةِ : « لمَنْ شاءَ » رواه البخاريُّ .

1122. `Abdullah bin Mughaffal (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Perform two Rak`ah before Maghrib prayer." He (PBUH) repeated it twice; when repeating it for the third time he added: "He who may so wish."
[Al-Bukhari].
Commentary: This Salat means that the two Rak`ah are performed after the Adhan of Maghrib prayer but before the Fard Salat. This is elucidated by other Ahadith. Although this has the position of Sunnah Ghair Mu'akkadah, its importance is evident from the fact that the Prophet (PBUH) stressed it three times. Usually an order (Amr) signifies that the act is "essential" but here the decency embedded in the words "He who may so wish" has turned it to "desirable". In any case, inducement and stress of the Prophet (PBUH) on this Salat has left no room to doubt that it is desirable. Ahadith which follow lend further support to this contention.

1123 وعن أنسٍ رَضيَ اللَّه عنْه قالَ : لَقدْ رَأيْتُ كِبارَ أصحابِ رسولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم يَبْتَدِرُونَ السَّوَاريَ عندَ المغربِ . رواه البخاري .

1123. Anas (May Allah be pleased with him) reported: I saw the principal Companions of Messenger of Allah (PBUH) rushing to the pillars (of the mosque) to perform two Rak`ah prayers behind them before the Maghrib prayer.
[Al-Bukhari].
Commentary: "Rushing to the pillars" here refers to the haste which the Companions of the Prophet (PBUH) usually showed in occupying the place near the pillars to perform the two Rak`ah before Maghrib prayer. Thus, this Hadith confirms the practice of the Companions of the Prophet (PBUH) in respect of the two Rak`ah performed before Maghrib prayer.

1124 وعَنْهُ قالَ : كُنَّا نُصلِّي عَلى عَهدِ رسولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم رَكعَتيْن بعدَ غُروبِ الشَّمْسِ قبلَ المَغربِ ، فقيلَ : أكانَ رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم صَلاَّهُمَا ؟ قال : كانَ يَرانَا نُصلِّيهمَا فلَمْ يَأمُرْنَا ولَمْ يَنْهنَا . رَواه مُسْلِمٌ .

1124. Anas (May Allah be pleased with him) reported: In the lifetime of the Messenger of Allah (PBUH), we used to perform two Rak`ah (optional prayer) after sunset before the Maghrib prayer. It was asked: "Did Messenger of Allah (PBUH) perform them?" He replied: "He saw us performing it, but he neither ordered us to perform them nor did he forbid us from doing so."
[Muslim].
Commentary: This Hadith mentions the practice of the Companions of the Prophet (PBUH) in respect of two Rak`ah performed before Maghrib prayer. They sometimes performed these Rak`ah in the presence of the Prophet (PBUH). Thus according to the narration of Anas (May Allah be pleased with ihm) their being in practice is proved. But this statement of Anas is according to his own knowledge, otherwise, we have already seen a Hadith in which the Prophet (PBUH) stressed the need to perform them by way of inducement. Thus, it is proved by his speech as well.

1125 وعنه قالَ : كُنَّا بالمَدِينَةِ فإذا أذَّنَ المُؤذِّنُ لِصلاةِ المَغربِ ، ابْتَدَرُوا السَّوَارِيَ ، فرَكَعُوا رَكعَتَيْن ، حَتى إنَّ الرَّجُلَ الغريبَ ليَدخُلُ المَسجِدَ فيَحْسَبُ أنَّ الصَّلاةَ قدْ صُلِّيتْ من كَثْرةِ مَنْ يُصلِّيهما . رَواهُ مُسْلِمٌ .

1125. Anas bin Malik (May Allah be pleased with him) reported: When we were in Al-Madinah, the moment the Mu'adhdhin finished the Adhan of the Maghrib prayer, the people hastened to the pillars of the mosque and

performed two Rak`ah prayer behind them. A stranger coming into the mosque would think that the obligatory prayer had already been performed because of the number of people performing them.
[Muslim].
Commentary: This Hadith shows that it was usual with the Companions of the Prophet (PBUH) to perform two Rak`ah before Maghrib in the Prophet's mosque. But in spite of this fact these are Sunnah Ghair Mu'akkadah while the two performed after the Salat are Sunnah Mu'akkadah.

Chapter 202

باب سنّة العشاء بعدها وقبلها

Sunnah of the 'Isha' Prayer

فيهِ حديثُ ابنِ عُمرَ السَّابقُ : صَلَّيْتُ مَعَ النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم رَكعَتَين بَعْدَ العِشَاءِ ، وحديثُ عبدِ اللَّهِ بنِ مُغَفَّل : « بَيْنَ كلِّ أذَانيْن صَلاةٌ » متفقٌ عليه . كما سبَقَ .

[Ibn `Umar (May Allah be pleased with them) has narrated that he performed two Rak`ah after the Fard prayer of `Isha' with the Prophet (PBUH). `Abdullah bin Maghaffal has narrated that the Messenger of Allah (PBUH) has said, "There is a Salat between every Takbir and Adhan."
This proves that apart from the four Rak`ah Fard, there are also two Rak`ah Sunnah of the `Isha' prayer). See Ahadith No. 1098 and 1099.

Chapter 203

باب سنّة الجمعة

Sunnah of Friday Prayer

فِيهِ حديثُ ابن عُمرَ السَّابقُ أَنَّهُ صلَّى مَعَ النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم رَكعتَّيْن بَعْدَ الجُمُعَةِ . متفقٌ عليه .

`Abdullah bin `Umar (May Allah be pleased with them) reported: I performed along with the Prophet (PBUH) two Rak`ah (Sunnah prayer) after the Jumu'ah prayer.
[Al-Bukhari and Muslim].

1126 عنْ أبي هُريرة رضِيَ اللَّه عَنْهُ قالَ : قال رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : «إذا صَلَّى أحدُكُمُ الجُمُعَةَ ، فلْيُصَلِّ بعْدَهَا أَرْبعاً » رواه مسلم .

1126. Abu Hurairah (May Allah be pleased with him)reported: The Messenger of Allah (PBUH) said, "If anyone of you performs the Friday prayer, he should perform four Rak`ah (Sunnah) after it."
[Muslim].

1127 وَعَن ابن عُمرَ رَضِيَ اللَّه عَنْهُمَا أنَّ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسلَّم كانَ لا يُصلِّي بَعْدَ الجُمُعَةِ حتَّى يَنْصَرِف فيُصَلِّي رَكْعَتيْن في بَيْتِهِ ، رواه مسلم .

1127. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) would not perform any Salat (in the mosque) after the Friday prayer till he had returned to his house. He would then perform two Rak`ah there.
[Muslim].
Commentary: In one Hadith, there is mention of four Rak`ah, while in the other it is mentioned as two Rak`ah. It can be deduced that both of these are acceptable. `Ulama' are of the opinion that one who performs them in the mosque, should perform four Rak`ah; whereas the one performing them at home, should perform two Rak`ah with one Taslim. It is better to perform them in twos as the Prophet (PBUH) is reported to have said, "Perform the Nawafil of the day and night in twos." (Al-Bukhari).

Chapter 204

باب استحباب جعل النوافل في البيت سواء الراتبة وغيرُها

Desirability of offering Nawfil (Voluntary or Optional) Prayers at Home

1128 عَنْ زيدِ بن ثابتٍ رضيَ اللَّه عَنْهُ ، أنَّ النَّبيَّ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « صلُّوا أيُّها النَّاسُ في بُيُوتِكُمْ ، فَإنَّ أفضلَ الصَّلاةِ صلاةُ المَرْءِ في بَيْتِهِ إلاَّ المكْتُوبَة » متفقٌ عليه .

1128. Zaid bin Thabit (May Allah be pleased with him)reported: The Prophet (PBUH) said, "O people! perform your (voluntary) Salat (prayers) in your homes because the best Salat of a man is the one he performs at home, except the obligatory Salat."
[Al-Bukhari and Muslim].

Commentary: This Hadith tells us that the Nawafil and Sunnah prayers should be performed at home. It goes without saying that all the Fard constituents of every Salat are to be performed in the mosque (Masjid) in congregation. The order to perform the Nawafil prayers at home shows its merits. Firstly, it saves a person from showing off, and secondly, houses are blessed due to them.

1129 وعن ابنِ عُمَرَ رضي اللَّه عنْهُما عَنِ النَّبيِّ صلّى اللهُ عَلَيْهِ وسلَّمَ قال : « اجْعَلُوا مِنْ صلاتِكُمْ في بُيُوتِكُمْ ، ولا تَتَّخِذُوهـا قُبُوراً » متفقٌ عليه .

1129. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) said, "Observe part of the [Nawafil (voluntary)] Salat (prayers) in your homes. Do not turn your homes into graves."
[Al-Bukhari and Muslim].

Commentary: "Observe part of the Salat (prayers) in your homes" here means Nawafil and Sunnah. The houses in which Nawafil are not performed are like graveyards. Such houses are like graves which have no scope for action and worship and are thus deprived of their reward, which is a great deprivation indeed.

1130 وعَنْ جابرٍ رَضِي اللَّه عَنْهُ قالَ : قالَ رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « إذا قضَى أحَدُكُمْ صلاتَهُ في مسْجِدِهِ ، فلْيجْعَلْ لِبَيْتِهِ نَصيباً مِنْ صَلاتِهِ ، فإنَّ اللَّه جَاعِلٌ في بيْتِهِ مِنْ صلاتِهِ خَيْراً » رواه مسلم .

1130. Jabir (May Allah be pleased with him)reported: The Messenger of Allah (PBUH) said, "When you have finished your (Fard) Salat (prayer) in the mosque, you should observe some of your (Sunnah and Nawafil) Salat at home; Allah will bless your homes because of your Salat (in your homes)."
[Muslim]

Commentary: This Hadith has the same message which is conveyed by the preceding Ahadith namely that the Fard Salat should be performed in the Masjid (mosque) while some of the supererogatory, optional and voluntary prayers should be performed at home.

1131 وَعنْ عُمَر بْنِ عطاءٍ أنَّ نَافِعَ بْنَ جُبَيْرٍ أرْسلَهُ إلى السَّائِبِ ابنِ أُخْتِ نَمرٍ يَسْألُهُ عَنْ شَيْءٍ رَآهُ مِنْهُ مُعَاوِيةُ في الصَّلاةِ فقالَ : نعمْ صلَّيْتُ مَعَهُ الجُمُعَةَ في المقصُورَةِ ، فلَمَّا سلَّمَ الإمامُ ، قُمتُ في مقامِي ، فصلَّيْتُ ، فلما دخل أرْسلَ إليَّ فقال : لا تَعُدْ لما فعلْتَ: إذا صلَّيْتَ الجُمُعَة ، فلا تَصِلْها حتى تَتَكَلَّمَ أوْ تخْرُجَ ، فإنَّ رسولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّمَ أمرَنا بذلكَ ، أنْ لا نُوصِلَ صلاةً بصلاةٍ حتَّى نَتَكَلَّمَ أوْ نَخْرُجَ . رواه مسلم .

1131. `Umar bin `Ata reported that Nafi` bin Jubair sent him to Sa'ib bin Ukht Namir to ask him about something that Mu`awiyah had seen him doing in Salat (prayer). He said: "Yes, I performed the Friday prayer along with him in the enclosure (Maqsurah), and when the Imam concluded the Salat with Taslim, I stood up in my place and performed the Sunnah prayer. When Mu`awiyah went home, he sent for me (and when I came) he said: "Never do again what you have done. When you have observed the Friday prayer, you must not start another Sunnah prayer till you have spoken to some one or have shifted your place; because the Messenger of Allah (PBUH) ordered us not to follow up the congregational Salat with any other Salat until we have talked (to some one) or moved from the place."
[Muslim].

Commentary: "Maqsurah" was an enclosure in a mosque or a place which was made there for the security of rulers. When Muslim caliphs and rulers used to perform their prayers in congregation, they would occupy this place. The word "Friday" (Jumu`ah) has been mentioned here because of the incident reported in it, otherwise, this order applies to every Salat and is not restricted to Jumu`ah alone. There is a standing order that one must separate the Fard and the Sunnah of a Salat by some means, like conversation, changing place of the Salat, going out of the Masjid, etc., as has been mentioned in a Hadith narrated earlier. What Muawiyah has stated here is in the light of this Hadith.

Chapter 205

باب الحثِّ على صلاة الوتر وبيان أنه سنة متأكدة وبيان وقته

Witr Prayer, its Time and Ruling

1132 عَنْ عليِّ رَضِيَ اللَّه عَنْهُ قالَ : الوِترُ لَيْس بحتْمٍ كَصلاةِ المكْتُوبَةِ ، ولكِنْ سَنَّ رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّمَ قالَ : « إنَّ اللَّه وترٌ يُحِبُّ الْوِتْر ، فأوْتِرُوا ، يَا أَهْلَ الْقُرْآنِ » .
رواه أبو داود والترمذي وقال : حديثٌ حسنٌ .

1132. `Ali (bin Abu Talib) (May Allah be pleased with him) reported: The Witr prayer is not obligatory as the prescribed Salat (prayers), but the Messenger of Allah (PBUH) observed it as his regular practice (Sunnah). He (PBUH) said, "Allah is Witr (single, odd) and loves what is Witr. So perform Witr prayer. O followers of Qur'an, observe Witr (prayer)."
[At-Tirmidhi and Abu Dawud].
Commentary: "Witr" literally means odd number. "Allah is Witr" means He is One in Attributes and Actions and has no equal. Witr prayer is also called Witr for the reason that it is performed in one, three, five and seven Rak`ah. It is not permissible to perform it in an even number, like two, four, six, eight etc. Thus, we learn from this Hadith that Witr is not Fard and Wajib but Sunnah Mu'akkadah (compulsory). But it would not be correct to show any slackness in performing them to this reason because every Muslim should do his level best to follow the Sunnah of the Prophet (PBUH).

1133 وَعَنْ عَائِشَةَ رضِيَ اللَّه عنْهَا ، قالَتْ : مِنْ كُلِّ الليْلِ قَدْ أوْتَر رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم مِنْ أوَّلِ اللَّيْل ، ومِن أوْسَطِهِ ، ومِنْ آخِرهِ . وَانْتَهى وِتْرُهُ إلى السَّحَرِ . متفقٌ عليه .

1133. `Aishah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) observed Witr prayer in every part of night at the beginning, middle and at the last part. He (PBUH), however, would finish his Witr prayer before dawn.
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us the timing of Witr prayer. Its earliest time is soon after `Isha' prayer and its time is just before dawn.

1134 وعن ابنِ عُمرَ رَضِيَ اللَّه عَنْهمَا ، عَنِ النَّبيِّ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : «اجْعلوا آخِرَ صلاتِكُمْ باللَّيْلِ وِتْراً » متفقٌ عليه

1134. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) said, "Make Witr prayer the last of your Salat at night."
[Al-Bukhari and Muslim].
Commentary: Some `Ulama' are of the opinion that after performing the Witr prayer, it is not permissible to perform any other Nawafil prayers because the Prophet (PBUH) ordered to make it the last Salat. But Imam An-Nawawi and some other scholars have interpreted it as "desirable" rather than an order, because we do find instances in which the Prophet (PBUH) performed two Rak`ah Nafl prayer in the sitting position after Witr prayer. It is, therefore, better to go by this Hadith. But if someone wants to perform two Rak`ah Nafl prayer after Witr, prayer it is permissible.

1135 وَعَنْ أبي سعيدٍ الخُدْريِّ رضي اللَّه عَنْهُ ، أنَّ النَّبيَّ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : «أوْتِرُوا قَبْلَ أنْ تُصْبِحُوا » رواه مسلم .

1135. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Perform Witr prayer before dawn."
[Muslim].

1136 وعن عائشة ، رضيَ اللَّه عَنْهَا ، أنَّ النَّبيَّ صلّى اللهُ عَلَيْهِ وسلَّم كانَ يُصلِّي صَلاتَهُ باللَّيْل ، وهِي مُعْتَرِضَةٌ بين يَدَيهِ ، فإذا بقِيَ الوِتْرُ ، أيقظها فأوْتَرتْ . رواه مسلم .

وفي روايةٍ له : فَإذا بَقِيَ الوترُ قالَ : « قومِي فَأوْتِرِي يا عَائشة » .

1136.`Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) used to perform his voluntary prayer at night (i.e., Tahajjud prayer) while she was sleeping in front of him; and when the Witr prayer was yet to be observed, he would awaken her to perform her Witr prayer.
[Muslim].
Commentary: This Hadith makes the following three points:
1.It is permissible to pray with someone sleeping in front of us.
2.It is desirable to awaken one's own family members for Nafl prayer.
3.One can perform, Witr prayer before Fajr prayer.

1137 وعَن ابن عُمَرَ رَضِيَ اللَّه عَنهمَا ، أَنَّ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « بَادِروا الصُّبْحَ بالوِتْر». رَوَاه أبو داود ، والترمذي وقالَ : حديثٌ حسنٌ صحيحٌ .

1137. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) said, "Hasten to perform the Witr prayer before dawn."
[Abu Dawud and At-Tirmidhi].

1138 وعَنْ جابرٍ رضِي اللَّه عنْهُ ، قالَ : قالَ رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « منْ خَافَ أنْ لا يَقُوم مِنْ آخرِ اللَّيْل ، فلْيُوتِرْ أوَّلَهُ ، ومنْ طمِع أنْ يقُومَ آخِرَهُ ، فليوتِرْ آخِرَ اللَّيْل ، فإنَّ صلاة آخِرِ اللَّيْل مشْهُودةٌ ، وذلك أفضَلُ » رواه مسلم .

1138. Jabir (May Allah be pleased with him)reported: The Messenger of Allah (PBUH) said, "He who apprehends that he may not get up in the later part of the night, should observe the Witr prayer in the first part of it; and he who is certain to get up in the last part of it, he should observe Witr at the end of the night, because Salat at the end of the night is attended (by the angels), and that is better."
[Muslim].
Commentary: If a person is confident that he will get up to perform Witr prayer before dawn, it is better for him to perform it in the late hours of the night; otherwise, it will be well to do so after `Isha' prayer.

Chapter 206

باب فضل صلاة الضحى وبيان أقلّها وأكثرها وأوسطها ، والحثّ على المحافظة عليها

Merit of the (Optional) Duha (Forenoon) Prayer

1139 عنْ أبي هُريرة رَضي اللَّه عنْهُ ، قال : أوصَاني خَليلي صَلّى اللهُ عَلَيْهِ وسَلَّم بصِيامِ ثلاثةِ أيَّامٍ مِن كُلِّ شهرٍ ، وركْعَتي الضُّحَى ، وأنْ أوتِرَ قبل أنْ أرْقُد » متفقٌ عليه .
والإيتار قبل النوم إنما يُسْتَحَبُّ لمن لا يَثِقُ بالاستيقاظ آخر اللّيل فإنْ وثق فآخر اللّيل أفضل.

1139. Abu Hurairah (May Allah be pleased with him) reported: My Khalil (the Messenger of Allah (PBUH)) directed me to fast three days of each month, and to observe two Rak`ah Duha (optional prayer) at forenoon, and to perform the Witr prayer before going to bed.
[Al-Bukhari and Muslim].
Commentary: "Three days" can be any three days of a month, but it is better if one opts 13th, 14th and 15th of every lunar month because the Prophet (PBUH) used to observe fasting on these days.
This Hadith also highlights the importance of Duha and Witr prayer, and proves the merit of giving counsel persuasion and inducement for virtuous deeds.

1140 وعَنْ أبي ذَر رَضِي اللَّه عَنْهُ ، عن النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « يُصبحُ عَلى كُلِّ سُلامَى مِنْ أحدِكُمْ صدقة : فَكُلُّ تَسبيحة صدَقة ،وكل تحميدة صدقة ، وكُل تَهليلةٍ صدَقة ، وَكُلُّ تكبيرة صدَقة ، وأمر بالمعْروفِ صدقة ، ونهيٌ عن المُنْكَر صدقة ، ويُجْزِئ مِن ذلكَ ركْعتَانِ يركَعُهما مِنَ الضحى » رواه مسلم .

1140. Abu Dharr (May Allah be pleased with him)reported: The Prophet (PBUH) said, "In the morning, charity is due on every joint bone of the body of everyone of you. Every utterance of Allah's Glorification (i.e., saying Subhan Allah) is an act of charity, and every utterance of His Praise (i.e., saying Al-hamdu lillah) is an act of charity and every utterance of declaration of His Greatness (i.e., saying La ilaha illAllah) is an act of charity; and enjoining M`aruf (good) is an act of charity, and forbidding Munkar (evil) is an act of charity, and two Rak`ah Duha prayers which one performs in the forenoon is equal to all this (in reward)."
[Muslim].
Commentary: "Charity is due from every joint bone" means that when a person gets up in the morning, it is obligatory for him to thank Allah for having every joint of his intact. Therefore, one must praise and glorify Allah. Since a single invocation of the words mentioned in this Hadith is equivalent to one Sadaqah, one must say these words for 360 times - a number which equals the number of joints in man's body. Moreover, to enjoin someone to do what is good and dissuade somebody from vice constitutes Sadaqah. However, if one performs two Rak`ah of Duha prayer, it will serve for Sadaqah for all the joints of the body. Thus, this Hadith highlights the merits and importance of Duha prayer. We also learn from this Hadith that Sadaqah is not restricted to spending money alone but also has a vast meaning and covers all forms of virtues mentioned here.

1141 وعَنْ عائشة رضيَ اللَّه عَنْها ، قالتْ : كانَ رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم يصلِّي الضُّحَى أرْبعاً ، ويزيدُ ما شاءَ اللَّه . رواه مسلم .

1141. `Aishah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) used to perform four Rak`ah of Duha prayer (at the forenoon) and would add to them whatever Allah wished.
[Muslim].
Commentary: We learn from this Hadith that the Prophet (PBUH) used to perform usually four Rak`ah in Duha prayers but sometimes he also performed more. In some of the Ahadith, their number varies from two to eight. One is therefore free to perform two, four or eight Rak`ah according to his convenience.

1142 وعنْ أمِّ هانيءٍ فاخِتة بنتِ أبي طالبٍ رَضِيَ اللَّه عنْها ، قالتْ : ذهَبْتُ إلى رسول اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم عامَ الفَتْح فوجدْتُه يغْتَسِلُ ، فلَمَّا فرَغَ مِنْ غُسْلِهِ ، صَلَّى ثمانيَ رَكعاتٍ ، وَذلكَ ضُحى . متفقٌ عليه .
وهذا مختصر لفظ إحدى روايات مسلم .

1142. Umm Hani, daughter of Abu Talib (May Allah be pleased with her) reported: I went to the Messenger of Allah (PBUH) on the day of the conquest of Makkah. He was taking a bath at that time. When he finished the bath, he performed eight Rak`ah (of optional) prayers. This was during the Duha (forenoon).
[Al-Bukhari and Muslim].
Commentary: This Hadith holds that Duha prayer consists of eight Rak`ah. Another Hadith elaborates that the Prophet (PBUH) performed these Rak`ah in four couplets. What is the time of Duha prayer? Is Duha prayer and Ishraq prayer one and the same? There is a difference of opinion on these issues. Some people think that Duha and Ishraq are two different names for one and the same prayer, and this is performed soon after sunrise. While others think that the earliest time of Duha prayer is soon after sunrise and the last is a little before the sun begins to decline. The one performed in the early hours is called Ishraq prayer, while the one performed in the late hours is called Duha prayer. Some people say that the two Rak`ah performed at the time when the sun is at a height of a lance in the sky is Ishraq, and the one, comprising four Rak`ah, performed when the sun covers one fourth of the sky is Duha. (For more details, see Miratul-Mafatih, a commentary of Mishkat Al-Masabih, Chapter Duha prayer). The majority of Muslim scholars consider this prayer as Mustahabb (desirable).

Chapter 207

باب : تجويز صلاة الضحى من ارتفاع الشمس إلى زوالها والأفضل أن تصلَّى عند اشتداد الحرِّ وارتفاع الضحى

Time for the Duha (Forenoon Optional) Prayer

1143 عن زيدِ بن أرْقم رَضِيِ اللَّه عنْهُ ، أنَّهُ رَأى قوْماً يُصَلُّونَ مِنَ الضحَّى ، فقال : أمَا لَقدْ عَلِمُوا أنَّ الصَّلاةَ في غيْرِ هذِهِ السَّاعَةِ أَفْضَلُ ، إنَّ رسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم قالَ : « صَلاةُ الأوَّابينَ حِينَ ترْمَضُ الفِصَالُ » رواه مسلم .

»تَرمَضُ « بفتح التاءِ والميم وبالضاد المعجمة ، يعني : شدة الحرّ . « والفِصالُ جمْعُ فَصيلٍ وهُو : الصغير مِنَ الإبِلِ .

1143. Zaid bin Arqam (May Allah be pleased with him) reported: I saw some people performing Duha (prayers) in the early forenoon and warned them (saying): These people must know that performing Salat a little later is better. The Messenger of Allah (PBUH) said, "The Salat of the penitent is to be observed when the young ones of camels feel the heat of the sun (i.e., when it becomes very hot)."
[Muslim].

Commentary: This Hadith confirms the opinion of those who hold that Duha prayer is different from Ishraq prayer. Ishraq prayer must be performed when the sun rises about a lance in the sky while the time for Duha prayer occurs when the hoofs of the animals begin to burn and they feel troubled with the heat of the sun. Usually the six Rak`ah performed after Maghrib prayer are called Salat-ul-Awwabin (prayer of the penitent) which is founded on a weak Hadith. In the present authentic Hadith, Duha prayer is interpreted as Salat-ul-Awwabin. Thus Salat-ul-Awwabin is in fact Duha prayer.

Chapter 208

باب الحثِّ على صلاة تحية المسجد بركعتين وكراهية الجلوس قبل يصلي ركعتين في أي وقت دخل وسواء صلَّى ركعتين بنية التحية أو صلاة فريضة أو سنة راتبة أو غيرها

Inducement to Perform Tahiyyat-ul-Masjid (Upon Entering the Mosque)

1144 عن أبي قتادة رضِيَ اللَّه عَنْهُ ، قالَ : قالَ رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « إذا دَخَلَ أحَدُكم المسْجِدَ ، فَلا يَجلِسْ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ » متفقٌ عليه .

1144. Abu Qatadah (May Allah be pleased with him)reported: The Messenger of Allah (PBUH) said, "When anyone of you enters the mosque, he should perform two Rak`ah (of voluntary prayer) before sitting."
[Al-Bukhari and Muslim].

1145 وعن جابِرٍ رضيَ اللَّه عنْهُ قالَ : أتيْتُ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم وهَو فِي المسْجِدِ ، فقالَ : «صَلِّ ركْعَتيْنِ » متفقٌ عليه .

1145. Jabir (May Allah be pleased with him) reported: I came to the Prophet (PBUH) when he was in the mosque, and he said to me, "Perform two Rak`ah prayer."
[Al-Bukhari and Muslim].
Commentary: Both the foregoing Ahadith stress on performing two Rak`ah upon entering the mosque. According to Imam An-Nawawi's title of the chapter, everyone who comes to the mosque and performs Fard Salat or Sunnah Ratibah (compulsory), he will be exempted from performing two Rak`ah. Some `Ulama' are of the opinion that the order in this respect makes it compulsory, and for this reason they held Tahiyyat-ul-Masjid as Wajib (obligatory), while others think that it is a liked act (i.e., Mandub) and thus comes in the category of Mustahabb (desirable).

Chapter 209

باب استحباب ركعتين بعد الوضوء

The Excellence of Performing two Rak'ah of Voluntary Prayer after Ablution

1146 عن أبي هُريرة رَضِيَ اللَّه عَنْهُ أنَّ رَسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ لِبلالٍ : «يَا بلالُ حَدِّثْني بأَرْجَى عَمَل عَمِلْتَهُ في الإِسْلامِ ، فَإِنِّي سمِعْتُ دَفَّ نَعْلَيْكَ بيْنَ يَديَّ في الجَنَّةِ» قالَ : مَا عَمِلْتُ عَمَلاً أَرْجَى عِنْدِي مِنْ أَنِّي لَم أَتَطَهَّرْ طُهُوراً في سَاعَةٍ مِنْ لَيْلٍ أَوْ نَهارٍ إِلاَّ صَلَّيْتُ بِذلكَ الطُّهور ما كُتِبَ لي أَنْ أُصلِّيَ .
متفقٌ عليه . وهذا لفظ البخاري .
«الدَّفُّ » بالفاءِ : صَوْتُ النَّعْلِ وَحَرَكَتُهُ عَلَى الأَرْضِ ، واللَّه أعلم .

1146. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said to Bilal (May Allah be pleased with him) "Tell me about the most hopeful act (i.e., one which you deem the most rewarding with Allah) you have done since your acceptance of Islam because I heard the sound of the steps of your shoes in front of me in Jannah." Bilal said: "I do not consider any act more hopeful than that whenever I make Wudu' (or took a bath) in an hour of night or day, I would immediately perform Salat (prayer) for as long as was destined for me to perform."
[Al-Bukhari and Muslim].
Commentary: The word "Tuhur" is used for "Wudu", Ghusl and Tayammum because one gets the ritual purity by all these means and then one can perform Salat freely. It means that everytime during the day or night Bilal made Wudu" or Ghusl, he would invariably perform some Nafl prayer. Some of the Ahadith explicitly say two Rak`ah. This act of his so much pleased Allah that he was blessed with the distinction which was witnessed by the Prophet (PBUH) himself. This Hadith proves the merit of performing two Rak`ah prayer after ablution. Some `Ulama' hold that this two Rak`ah prayer as well as Tahiyyat-ul-Masjid are permissible even in hours when Salat is Makruh (undesirable), while others stick to the injunctions which regard Nafl Salat after Fajr and `Asr prayer undesirable.

Chapter 210

باب فضل يوم الجمعة ووجوبها والاغتسال لها والطيب

The Excellence of Friday Prayer

Allah, the Exalted, says:
"Then when the (Jumu`ah) Salat is ended, you may disperse through the land, and seek the Bounty of Allah (by working), and remember Allah much: that you may be successful." (62:10)

1147 وعَنْ أبي هُريرة رَضِيَ اللَّه عَنْهُ ، قالَ : قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : «خيْرُ يوْمٍ طلعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الجُمُعَةِ : فِيهِ خُلِقَ آدمُ ، وَفِيه أدْخِلَ الجَنَّةَ ، وفيه أُخْرِجَ مِنْهَا » رواه مسلم .

1147. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The best day on which the sun has risen is Friday. On that day Adam was created, he was admitted to Jannah, and he was expelled therefrom."
[Muslim].
Commentary: This Hadith tells us of the excellence of Jumu`ah. Many achievements were made on this day which also go to prove its excellent position in Islam.

1148 وعَنْهُ قال : قال رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « مَنْ توَضأَ فأَحْسَنَ الوُضُوءَ ثُمَّ أتى الجُمُعَةَ، فاسْتَمَعَ وَأَنْصتَ ، غُفِرَ لَهُ ما بيْنَه وبَيْنَ الجُمُعَةِ وزِيادة ثلاثةِ أيَّامٍ ، وَمَنْ مَسَّ الحَصَى ، فقَدْ لَغَا » رواه مسلم .

1148. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "If anyone performs Wudu' properly, then comes to the Friday prayer, listens to the Khutbah (religious talk) attentively and keeps silent, his (minor) sins between that Friday and the following Friday will be forgiven, with the addition of three more days; but he who touches pebbles has caused an interruption. "
[Muslim].
Commentary:
1. "If anyone performs ablution properly" means does it in accordance with the Sunnah of the Prophet (PBUH), that is to say, one should not exceed the prescribed limits, nor should one use water extravagantly. One should wash every organ of the body involved in "Wudu", at the most for three times. One should neither use water in excess of the need nor leave any of the organs unwashed or partly washed in Wudu'. This Hadith also makes it evident that it is more meritorious to perform Wudu' at home.
2.Sins of ten days are pardoned because every virtue has at least ten-times reward. Here sins means minor sins as the major ones are not forgiven without sincere repentance nor are Huquq-ul-`Ibad i.e., (rights of people) forgiven without compensation.
3.One should listen to the Khutbah quietly with full attention. One must avoid toying with anything (such as straws, one's watch, etc.) as this is a useless exercise, which will doubtlessly deprive one of the Friday reward.

1149 وعَنْهُ عَن النَّبيِّ صلّى اللهُ عَلَيْهِ وسلَّم قال : « الصَّلَواتُ الخَمْسُ والجُمُعةُ إلى الجُمعةِ ، ورَمَضَانُ إلى رمضَانَ ، مُكَفِّرَاتٌ ما بيْنَهُنَّ إذا اجْتُنِبَتِ الكبَائِرُ » رواه مسلم .

1149. Abu Hurairah (May Allah be pleased with him)reported: The Prophet (PBUH) said, "The five daily (prescribed) Salat, and Friday (prayer) to the next Friday (prayer), and the fasting of Ramadan to the next Ramadan, is expiation of the sins committed in between them, so long as major sins are avoided."
[Muslim].
Commentary: This Hadith makes it clear that the good actions mentioned in it are means of forgiveness of sins but only if one saves oneself from major sins. Thus, it is abundantly clear that the sins which are pardoned through these good actions are minor sins. Major sins will not be forgiven by means of Salat and Saum (fasting). Sincere repentance for them is indispensable.

1150 وَعَنْهُ وعَنِ ابنِ عُمَرَ رَضِيَ اللَّه عَنْهُمْ ، أَنَّهما سَمِعَا رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقولُ عَلَى أَعْوَادِ مِنْبَرِهِ : « لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الجمُعَاتِ ، أَوْ لَيَخْتِمَنَّ اللَّه على قُلُوبِهِمْ ، ثُمَّ لَيَكُونُنَّ مِنَ الغَافِلِينَ » رواه مسلم .

1150. Ibn `Umar and Abu Hurairah (May Allah be pleased with them) reported: We heard the Messenger of Allah (PBUH) saying (while delivering Khutbah on his wooden pulpit), "Either some people (i.e., hypocrites) stop neglecting the Friday prayers, or Allah will seal their hearts and they will be among the heedless."
[Muslim].
Commentary: "They will be among the heedless" means those who will become utterly unmindful of the remembrance of Allah and His Orders. Such people are Munafiqun (hypocrites), whose abode will be Hell. It means that negligence of Jumu`ah for a long time is such a serious offence that it can even seal a man's heart, which finishes all hopes and chances of one's improvement.

1151 وَعَنِ ابنِ عُمَرَ رَضِيَ اللَّه عَنْهُمَا ، أَنَّ رَسولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم ، قالَ : «إِذا جاءَ أَحَدُكُمُ الجُمُعَةَ ، فَلْيَغْتَسِلْ » متفقٌ عليه .

1151. Ibn `Umar (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "When one of you intends to come for the Friday prayer, he should take a bath."
[Al-Bukhari and Muslim].

1152 وعن أبي سعيدٍ الخُدْرِيِّ رَضِيَ اللَّه عَنْهُ ، أَنَّ رسولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم قالَ: « غُسْلُ يَوْمِ الجُمُعَةِ وَاجِبٌ على كلِّ مُحْتَلِمٍ » متفقٌ عليه .
المُراد بالمُحْتَلِمِ : البَالِغُ . وَالمُرَادُ بالوُجُوبِ : وَجُوبُ اختِيَارٍ ، كقوْلِ الرَّجُلِ لِصَاحِبِهِ حَقُّكَ وَاجِبٌ عليَّ ، واللَّه أعلم .

1152. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Taking a bath (before coming to Friday prayers) is obligatory on every adult."
[Al-Bukhari and Muslim].
Commentary: On the strength of this Hadith, some `Ulama' have regarded bath for Salat-ul-Jumu`ah as Wajib (obligatory), and those who differ from this view, like Imam An-Nawawi, to resort the interpretation of Wajib made here. Whether Ghusl is Wajib or desirable, it applies to women as well, if they like to go to the mosque for Salat-ul-Jumu`ah. The manner of taking a bath for the Friday prayer is similar to the manner of performing Ghusl after sexual intercourse.

1153 وَعَنْ سَمُرَةَ رَضِيَ اللَّهُ عنْهُ قالَ : قالَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « مَنْ تَوَضَّأَ يَوْمَ الجمعة فبِها ونعمت ، ومن اغتسلَ فالغُسْلُ أفضَلُ » . رواه أبو داود ، والترمذِيُّ وقال : حديث حسن .

1153. Samurah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "It suffices to perform Wudu' properly for the Friday prayer; but it is better to take a bath."
[Abu Dawud and At-Tirmidhi].
Commentary: This Hadith supports the contention of those who do not hold the Ghusl obligatory for two reasons. Firstly, it allows one to perform Wudu'. In fact, it has been regarded good. Secondly, the Ghusl has been regarded better, from which one can safely infer the permission to leave it. In any case, there is no doubt about its being Masnun (Sunnah of the Prophet (PBUH)) and Mustahabb (desirable). The time of the Ghusl is from the daybreak to the time of Salat-ul-Jumu`ah.

1154 وَعَنْ سَلمَانَ رَضِيَ اللَّهُ عنه ، قال : قالَ رَسُولُ اللَّهُ صَلّى اللهُ عَلَيْهِ وسَلَّم : « لا يَغْتَسِلُ رَجُلٌ يَوْمَ الجُمُعَةِ ، ويَتَطَهرُ ما استَطَاعَ مِنْ طُهْرٍ ، وَيدَّهِنُ مِنْ دُهْنِهِ ، أو يَمَسُّ مِن طِيبِ بَيتِهِ ، ثُمَّ يَخْرُجُ فلا يُفَرِّقُ بَيْنَ اثنيْنِ ، ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ ، ثُمَّ يُنْصِتُ إذا تكَلَّمَ الإمَامُ ، إلاَّ غُفِرَ لَهُ ما بَيْنَهُ وبيْنَ الجُمُعَةِ الأخرَى » رواه البخاري .

1154. Salman (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "If a man takes bath on Friday, (or) purifies himself as much as he can with Wudu', oils his hair, applies whatever perfume available in his house, sets forth for the mosque, does not separate two people (to make a seat for himself), performs Salat what is prescribed for him, remains silent when the Imam speaks, his (minor) sins between that Friday and the following

Friday will be forgiven."
[Al-Bukhari].
Commentary: This Hadith stresses the following four points:
1.The need to purify oneself as much as possible on Jumu`ah. One must use hair oil and perfume so that others do not feel any irritation on the bad smell which may rise from one's clothes.
2.One is advised to go for Salat-ul-Jumu`ah early so that he has not to jump over the shoulders of others, nor has to sit tightly between two persons. If a person goes to the mosque late, then he should occupy the available seat and observe full manners.
3.One should perform Nawafil after reaching the mosque.
4.One should listen to the Khutbah quietly. A person who observes all the manners mentioned in this Hadith will receives full benefits of Salat-ul-Jumu`ah.

1155 وعَنْ أبي هُريرة رضي اللَّه عنْهُ ، أنَّ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : «مَن اغْتسَلَ يَوْمَ الجُمُعَةِ غُسْلَ الجنَابَةِ ، ثُمَّ رَاحَ في الساعة الأولى ، فكَأَنَّمَا قرَّبَ بَدنَةً ، ومنْ رَاحَ في السَّاعَةِ الثَّانِيَةِ ، فكأنَّما قرَّبَ بَقَرَةً ، ومَنْ رَاحَ في السَاعَةِ الثالِثةِ ، فكأنَّما قرَّبَ كَبْشاً أقرَنَ، ومنْ رَاحَ في السَّاعَةِ الرَّابعةِ ، فكأنَّما قرَّبَ دَجَاجَةً ، ومنْ رَاحَ في السَّاعَةِ الخامِسةِ فكأنَّما قرَّبَ بيْضَةً ، فإذا خَرَجَ الإمامُ ، حضَرَتِ الملائِكَةُ يَسْتَمِعُونَ الذِّكرَ» متفقٌ عليه .
قوله : « غُسلَ الجَنَابة » ، أي : غُسلاً كغُسْلِ الجنَابَةِ في الصِّفَةِ .

1155. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who takes a bath on Friday, like the bath for ceremonial purity, and then goes (to the mosque), he is like one who offers a camel as a sacrifice to seek the Pleasure of Allah; and he who comes at the second hour is like one who offers a cow to win the Pleasure of Allah; and he who comes at the third hour is like one who offers a ram with horns (in sacrifice); and he who comes at the fourth hour is like one who offers a hen; and he who comes at the fifth hour is like one who offers an egg. And when the Imam ascends the pulpit, the angels (who write the names of those who come to the mosque before the coming of the Imam) close (their record) in order to listen to the Khutbah."
[Al-Bukhari and Muslim].
Commentary: This Hadith mentions the merits of going early for Salat-ul-Jumu`ah and narrates inducements provided for it. The earlier a person goes for it, the greater his reward will be. In fact, the reward for it goes on diminishing in proportion to the delay that he makes in reaching the mosque for this purpose so much so that he who reaches the Masjid after the Khutbah, will be totally deprived of the benefits which go with it because his name does not figure in the register which shows men of merits.
Salat-ul-Jumu`ah is also attended by angels. This fact shows the eminence for the Khutbah of Salat-ul-Jumu`ah and the Salat itself.
The Ghusl performed on Jumu`ah should be done with the same meticulous care as is done in Ghusl Janabah (post-coition bath).

1156 وعَنْهُ أنَّ رَسُولَ اللَّهِ صلَّى اللهُ عَلَيْهِ وسلَّم ذكر يَوْمَ الجُمُعَةِ ، فقالَ : « فِيها سَاعَةٌ لا يُوَافِقها عَبْدٌ مُسلِمٌ ، وَهُو قَائِمٌ يُصَلِّي يسأَلُ اللَّه شَيْئاً ، إلاَّ أَعْطَاهُ إيَّاه » وَأشَارَ بيدِهِ يُقَلِّلُهَا ، متفقٌ عليه.

1156. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said while talking about the merits of Friday, "There is a time on Friday at which a Muslim, while he (or she) is performing Salat and is supplicating, will be granted whatever he (or she) is supplicating for." And he (PBUH) pointed with his hand to indicate that this period of time is very short.
[Al-Bukhari and Muslim].
Commentary: This Hadith mentions another distinction of Jumu`ah, namely a moment in which every prayer that a person then makes is granted with the condition that what one is asking for is good and lawful. It is a very short moment and its time has also not been revealed. For this reason one should remember Allah frequently and pray to Him on Jumu`ah so that one attains that moment when prayers are answered. Prayers can also be answered outside Salat if one happens to be supplicating at the specified moment.

1157 وَعنْ أبي بُردة بن أبي مُوسَى الأشعَريِّ رَضِيَ اللَّه عَنْهُ ، قالَ : قالَ عَبْدُ اللَّهِ ابنُ عُمرَ رضيَ اللَّه عنْهُمَا : أَسَمِعْتَ أَبَاكَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صلَّى اللهُ عَلَيْهِ وسلَّم في شَأْنِ ساعةِ الجُمُعَةِ؟ قالَ : قلتُ : نعمْ ، سَمِعتُهُ يقُولُ : سمِعْتُ رسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يقُولُ : « هي ما بيْنَ أنْ يَجلِسَ الإمامُ إلى أنْ تُقضَى الصَّلاةُ » رواه مسلم .

(ضعيف مرفوعاً ، صحيح موقوفاً) [صحح الأئمة وقفه على أبي موسى الأشعري ، ومنهم الإمام الدارقطني] .

1157. Abu Burdah bin Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: `Abdullah bin `Umar (May Allah be pleased with them) said to me: "Did you hear your father narrating something from the Messenger of Allah (PBUH) about the special moment during Friday?" I said: "Yes, I heard him report from the Messenger of Allah (PBUH): `It occurs between the time when the Imam sits down (on the pulpit after the first Khutbah) and the time Salat is over.'"
[Muslim].
Commentary: There is a difference of opinion among `Ulama' in respect of this moment. Some `Ulama' prefer the version given in this Hadith, that is, this moment could be any time in the period from the time the Imam sits down after the first Khutbah and the end of Salat-ul-Jumu`ah. But Sheikh Al-Albani has regarded this Hadith as "Mauquf" (its chain of narrators does not reach up to the Prophet (PBUH)) (See Riyadh-us-Saliheen edited by Sheikh Al-Albani). For this reason other `Ulama' have inclined to a Marfu` Hadith (i.e., its chain of narrators reaches up to the Prophet (PBUH)) and urged to find this moment in the last hour of `Asr before the Maghrib.

1158 وَعَنْ أوس بن أوسٍ رَضِيَ اللَّه عَنْهُ قالَ : قالَ رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « إنَّ مِنْ أفضَلِ أيَّامِكُمْ يَوْمَ الجُمُعَةِ ، فأكثِروا عليَّ مِنَ الصَّلاةِ فِيهِ ، فإنَّ صَلاتَكُمْ مَعْروضَة عليَّ » رواه أبو داود بإسناد صحيح .

1158. Aus bin Aus (May Allah be pleased with him)reported: The Messenger of Allah (PBUH) said, "Among the best of your days is Friday. On that day pray to Allah to exalt my mention frequently, for your such supplications are presented to me."
[Abu Dawud].
Commentary: This Hadith brings forth the following three points:
1.The auspiciousness of time further enhances the merits of virtuous deeds, as is evident from the stress on reciting more and more salutation on the Prophet (PBUH) on Friday.
2.On Jumu`ah, salutation is presented to the Prophet (PBUH). This statement goes to prove that he does not hear salutation of anyone directly, either from near or from far. There is a famous Hadith which says that he hears it from near but this is not "Sahih" technically. Therefore, the truth of the matter is that he does not hear it directly. It is the angels who convey it to him.
3.The most well-worded is "Ibrahimi salutation" because the Prophet (PBUH) himself taught it to his Companions. The salutation is: Allahumma salli `ala Muhammadin wa `ala ali Muhammadin, kama sallaita `ala Ibrahima, wa `ala ali Ibrahima, innaka Hamidun Majeed. Allahumma barik `ala Muhammadin wa `ala ali Muhammadin, kama barakta `ala Ibrahima, wa `ala ali Ibrahima, innaka Hamidun Majeed.

Chapter 211

باب استحباب سجود الشكر عند حصول نعمة ظاهرة أو اندفاع بلية ظاهرة

The Desirability of Prostrating out of Gratitude

1159 عَنْ سَعْدِ بنِ أبي وَقَّاصٍ رَضِيَ اللَّه عنْهُ قال : خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم مِن مكَّةَ نُريدُ المَدِينَة ، فلَمَّا كُنَّا قريبًا مِن عَزْوَراءَ نَزَلَ ثُمَّ رَفَعَ يدَيْهِ ، فدعَا اللَّه سَاعَةَ ، ثُمَّ خرّ سَاجِدًا ، فَمَكَثَ طويلاً ، ثُمَّ قامَ فرَفَعَ يدَيْهِ ، ساعَةَ ، ثُمَّ خرَّ ساجِدًا ـ فعَلَهُ ثلاثاً ـ وقَال: إنِّي سَأَلْتُ رَبِّي ، وَشَفَعْتُ لأمَّتِي ، فَأَعْطَاني ثُلُثَ أُمَّتي ، فخَرَرتُ ساجِدًا لِرَبِّي شُكرًا ، ثُمَّ رَفعْتُ رَأسِي ، فَسَأَلْتُ رَبِّي لأُمَّتِي ، فَأَعْطانِي ثُلث أُمَّتي ، فخررْتُ ساجِداً لربِّي شُكراً ، ثمَّ رَفعْت رَأسِي فسَألتُ رَبِّي لأُمَّتي ، فأعطاني الثُّلُثَ الآخَرَ ، فخَرَرتُ ساجِدا لِرَبِّي» رواه أبو داود .

(ضعيف) . [فيه : موسى بن يعقوب الزمعي ، وهو سيء الحفظ ، وشيخه يحيى بن الحسن بن عثمان ، وهو مجهول] .

1159. Sa`d bin Abu Waqqas (May Allah be pleased with him) reported: We left Makkah with the Messenger of Allah (PBUH) for Al-Madinah, and when we were near `Azwara,' he (PBUH) alighted (from his riding-camel) raised his hands in supplication to Allah for a while and prostrated himself. He remained for a long time in prostration. Then he stood up and raised his hands for a while, after which he prostrated himself (again), and remained for a long time in prostration. Then he stood up and raised his hands for a while, after which he prostrated himself for the third time. Then he (PBUH) said, "I supplicated my Rubb and made intercession for my Ummah, and He granted me one-third of them. So I again prostrated myself in gratitude to my Rubb. Then I raised my head and supplicated my Rubb for my Ummah, and He granted me another third of them. Again I raised my head and supplicated my Rubb for my Ummah and He granted me the last third of them. So I fell into prostration out of gratitude before my Rubb."
[Abu Dawud].

Commentary: The phrase "I supplicated my Rubb and made intercession for my Ummah" means that the Prophet (PBUH) prayed to Allah to pardon his Ummah and to admit them to Jannah. The interpretation of this Hadith is stated to be that ultimately all the Muslims will be sent to Jannah. They will not abide in Hell for ever. Some of them will go to Jannah after suffering the punishment for their major sins, some through the intercession of the Prophet (PBUH), and some by the Special Grace of Allah. This interpretation is no doubt true. This is confirmed by other Ahadith and forms the belief of the followers of Sunnah of the Prophet (PBUH). But the Hadith under discussion is not "Sahih". However, Sujud-ush-Shukr (prostrations for thanksgiving), in support of which Imam An-Nawawi has reproduced this Hadith here, is also proved by other Ahadith. To prostrate in gratitude to Allah is correct and permissible . The incident of K`ab bin Malik is included in Sahih Bukhari and Sahih Muslim, which shows that after he came to know that his repentance was accepted, he prostrated to give thanks to Allah. According to the Shafi`i school of thought, the basic elements of Sujud-ush-Shukr (or prostrations to express thanks to Allah) are: (a) the intention (in the heart), (b) the Takbir, (c) prostration and (d) Taslim; the Hanafi school of thought, however, maintain that it is an act of prostration between two Takbir. It is permissible to perform it outside Salat, but not during it because it will invalidate it, if one does so deliberately.

Chapter 212

باب فضل قيام الليل

Excellence of Standing in Prayer at Night

Allah, the Exalted, says:
"And in some parts of the night (also) perform the Salat (prayer) with it (i.e., recite the Qur'an in the prayer) as an additional prayer (Tahajjud optional prayer - Nawafil) for you (O Muhammad (PBUH)). It may be that your Rubb will raise you to Maqam Mahmud (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection)." (17:79)
"Their sides forsake their beds..." (32:16)
"They used to sleep but little by night [invoking their Rubb (Allah) and praying, with fear and hope]." (51:17)

1160 وعَن عائِشَةَ رَضِيَ اللَّه عَنْها ، قالَتْ : كَانَ النَّبِيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم يَقُومُ مِنَ اللَّيْلِ حَتى تَتَفطَّر قَدمَاه ، فَقُلْتُ لَهُ : لِمَ تَصْنَعُ هذا يا رسُول اللَّهِ وقَد غُفِرَ لَكَ ما تقدَّم مِن ذَنْبِكَ ومَا تَأَخَّرَ ؟ قالَ : « أفلا أكُونَ عَبْدًا شَكُورًا » .
متفقٌ عليه . وعَنِ المغيرةِ بن شعبة نحوهُ ، متفقٌ عليه .

1160. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) kept standing (in prayer) so long that the skin of his feet would crack. I asked him: "Why do you do this, while you have been forgiven of your former and latter sins?" He said, "Should I not be a grateful slave of Allah?"
[Al-Bukhari and Muslim].
Commentary: This Hadith has already been mentioned. It is reproduced here to illustrate the practice of the Prophet (PBUH) in respect of Qiyam-ul-Lail. It tells us that:
1. The Nafl Salat should be performed with full concentration and peace of mind.
2. The more one is endowed with gifts from Allah, the greater gratitude and worship one should express for them to Allah.
3. The best time for showing one's humility before Allah and for worship is the later period of night.

1161 وعَنْ عليٍّ رَضِيَ اللَّه عنْهُ ، أَنَّ النَّبِيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم طرقهُ وفَاطِمَةَ لَيْلاً ، فقالَ : « ألا تُصلِّيَان ؟ » متفقٌ عليه .
«طرقهُ » : أتَاهُ ليْلا .

1161. `Ali (May Allah be pleased with him) reported: The Prophet (PBUH) visited me and Fatimah (May Allah be pleased with her) one night and said, "Do you not observe prayer (at night)?"
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us that one should also awaken others at night for prayer so that they also avail the benefits of performing prayer at this particular time.

1162 وعَن سالِم بن عبدِ اللَّهِ بنِ عُمَرَ بن الخَطَّابِ رضِيِ اللَّه عَنْهُم ، عَن أبيه : أنَّ رسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « نِعْمَ الرَّجلُ عبدُ اللَّهِ لو كانَ يُصَلِّي مِنَ اللَّيْل » قالَ سالِمٌ : فكَانَ عَبْدُ اللَّهِ بعْدَ ذلكَ لا يَنَامُ مِنَ اللَّيْلِ إلاَّ قلِيلاً . متفقٌ عليه .

1162. Salim bin `Abdullah bin `Umar bin Al-Khattab (May Allah be pleased with them) reported, on the authority of his father, that the Messenger of Allah (PBUH) said, "What an excellent man `Abdullah is! If only he could perform optional prayers at night." Salim said that after this, (his father) `Abdullah slept very little at night.
[Al-Bukhari and Muslim].
Commentary: This Hadith points out the excellence of `Abdullah bin `Umar (May Allah be pleased with them) as well as the merits of Qiyam-ul-Lail. It also tells us that it is permissible to praise someone in his presence if one is sure that he will not become proud due to that praise. Another aspect of this Hadith is that it induces one to wish for others' welfare and happiness.

1163 وَعن عبدِ اللَّهِ بنِ عَمْرِو بنِ العاصِ رضيَ اللَّه عَنْهُمَا قالَ : قالَ رَسُولُ اللَّهِ صَلى اللهُ عَلَيْهِ وسَلَّم: « يَا عَبْدَ اللَّهِ لا تكن مِثْلَ فُلانٍ : كانَ يَقُومُ اللَّيْلَ فتَرَكَ قِيَامَ اللَّيْلِ » متفقٌ عليه .

1163. `Abdullah bin `Amr bin Al-`As (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said to me, "Do not be like so-and-so O `Abdullah! He used to pray during the night, then stopped the practice." [Al-Bukhari and Muslim].

1164 وعن ابن مَسْعُودٍ رضيَ اللَّه عنْهُ ، قالَ : ذُكِرَ عِنْدَ النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم رَجُلٌ نَامَ لَيْلَةً حَتى أصبحَ ، قالَ : « ذاكَ رَجُلٌ بال الشَّيْطانُ في أذنيْهِ ـ أو قال : في أذنِهِ ـ » ، متفقٌ عليه .

1164. `Abdullah bin Mas`ud (May Allah be pleased with him) reported: Mention was made before the Prophet (PBUH) of a man who slept throughout the night till morning. The Messenger of Allah (PBUH) remarked, "He is a man in whose ears Satan urinated."
[Al-Bukhari and Muslim].n
Commentary: This Hadith holds inducement for Qiyam-ul-Lail and highlights its merits. It also urges one to perpetuate his good actions, follow the practice of the righteous and avoid the way of those who are negligent or become negligent in the performance of virtuous deeds. Urination of Satan in a person's ear or ears can be literally true (although we cannot perceive it) because if a person does not seek the protection of Allah against Satan, then Satan joins him in food and other activities, as is evident from other Ahadith. Therefore, urination of Satan is also possible. Some people think it is a metaphor to the effect that he who does not get up at night for prayer and goes on enjoying his sleep, Satan `closes' his ears until he does not hear the remembrance of Allah. Some others consider it a metaphor for the contempt and insult of Satan. In either case, we learn from this Hadith that missing the Qiyam-ul-Lail is disliked because it provides Satan an opportunity to create mischief, and he succeeds in creating obstructions in the worship and obedience of Allah.

1165 وعن أبي هُريرَةَ ، رَضِيِ اللَّه عَنْهُ ، أنَّ رسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « يَعْقِدُ الشَّيْطَانُ عَلى قافِيةِ رَأْسِ أحدِكُم ، إذا هُوَ نَامَ ، ثلاثَ عُقدٍ ، يَضرِب عَلى كلِّ عُقْدَةٍ : عَلَيْكَ لَيْلٌ طَويلٌ فارقُدْ ، فإنْ اسْتَيْقظ ، فذَكَرَ اللَّه تَعالَى انحلَّت عُقْدَةٌ ، فإنْ توضَّأَ انحلَّت عُقدَةٌ ، فإن صلَّى انحلَّت عُقدُهُ كُلُّهَا ، فأَصبَحَ نشِيطاً طيِّب النَّفسِ ، وَإلاَّ أصبح خَبيثَ النَّفْسِ كَسْلاَنَ » متفقٌ عليه .
قافِيَةُ الرَّأسِ : آخِرُهُ .

1165. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When any one of you sleeps, Satan ties three knots at the back of his neck. He recites this incantation at every knot: `You have a long night, so sleep.' If he awakes and remembers Allah, one knot is loosened. If he performs Wudu', the (second) knot is loosened; and if he performs prayer, (all) knots are loosened. He begins his morning in a happy and refreshed mood; otherwise, he gets up in bad spirits and sluggish state."
[Al-Bukhari and Muslim].
Commentary: "Tying knots" can be literal, the way magicians do it in their magical exercises. With this practice Satan tries to withhold people from the worship of Allah. Some people are of the opinion that it is a metaphor for sleepiness/dozing. In any case, Satan does his level best to withhold a person from the worship of Allah. Satan experiences frustration if someone gets up at night for prayer; he also experiences happiness if he manages to keep someone asleep until dawn.

1166 وَعن عبدِ اللَّهِ بنِ سَلاَمٍ رَضِيَ اللَّه عَنْهُ ، أنَّ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « أيُّهَا النَّاسُ أفْشُوا السَّلاَمَ ، وَأطْعِمُوا الطَّعَامَ ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيامٌ ، تَدخُلُوا الجَنَّةَ بسَلاَمٍ » .
رواهُ الترمذيُّ وقالَ : حديثٌ حسنٌ صحيحٌ .

1166. `Abdullah bin Salam (May Allah be pleased with him) reported: The Prophet (PBUH) said, "O people, promote the greetings, feed (the poor and needy) and perform Salat when others are asleep so that you will enter Jannah safely."
[At-Tirmidhi].
Commentary: This Hadith has glad tidings for those who enthusiastically do all the good works mentioned in this Hadith. "Enter Jannah in peace" here means that they will enter Jannah without suffering any punishment in Hell.

1167 وَعنْ أبي هُريرةَ رَضِيَ اللَّه عَنْهُ قالَ : قالَ رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : «أفْضَلُ الصيَّامِ بعْدَ رَمَضَانَ شَهْرُ اللَّهِ المُحَرَّمُ ، وَأفْضَلُ الصَّلاةِ بعدَ الفريضَةِ صَلاةُ اللَّيْلِ» رواه مُسلِمٌ .

1167. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The best month for observing Saum (fasting) after Ramadan is Muharram, and the best Salat after the prescribed Salat is Salat at night."
[Muslim].
Commentary: The month of Muharram is related to Allah which makes its eminence clear. It shows that in the optional Saum (fasting) the most meritorious are those which are observed in this month. After the obligatory Salat, the most meritorious is the optional Salat performed at night.

1168 وعَنِ ابنِ عُمرَ رَضِيَ اللَّه عَنْهُما ، أن النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : «صَلاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذا خِفْتَ الصُّبْحِ فَأَوْتِرْ بِواحِدَةٍ » متفقٌ عليه .

1168. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) said, "Salat during the night should consist of pairs of but if you fear that morning is near, then pray one Rak`ah as Witr."
[Al-Bukhari and Muslim].

1169 وعَنْهُ قالَ : كَانَ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم يُصلِّي منَ اللَّيْل مَثْنَى مَثْنَى ، وَيُوتِرُ بِركعة . متفقٌ عليه .

1169. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) performed the night prayer in pairs (i.e., Rak`ah) and made it odd number by observing one Rak`ah (as Witr).
[Al-Bukhari and Muslim].
Commentary: Both the foregoing Ahadith tell us that the Nafl Salat performed at night should be in the form of couplets followed by one Rak`ah of Witr. Thus, this Hadith not only brings out justification for one Rak`ah Witr but also proves its superiority. Even if one has to perform three Rak`ah Witr, he should first perform two and then perform one separately.

1170 وعنْ أنَسٍ رضِيِ اللَّه عَنْهُ ، قالَ : كَانَ رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم يُفطِرُ منَ الشَّهْرِ حتَّى نَظُنَّ أنْ لا يصوم مِنهُ ، ويصَومُ حتَّى نَظُنَّ أن لا يُفْطِرَ مِنْهُ شَيْئاً ، وكَانَ لا تَشَاءُ أنْ تَراهُ منَ اللَّيْلِ مُصَلِّياً إلا رَأَيْتَهُ ، ولا نَائماً إلا رَأَيْتَهُ . رواهُ البخاريُّ .

1170. Anas (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) used to leave off observing Saum (fasting) during a month until we thought that he would not observe Saum at all during it; and (sometimes) he would observe Saum till we began to think that he would not omit any day of that month. If one wished to see him performing Salat during the night, he could do that; and if one wished to see him sleeping at night, he could do that.
[Al-Bukhari].
Commentary: What this Hadith tells us is that whether it was optional Saum (fasting) or optional Salat (Nawafil) of the night, that is to say Qiyam-ul-Lail, the Prophet (PBUH) did not have a permanent routine for it. Sometimes it so happened that almost the month passed but he did not observe fasting and then a few days before the end of the month he would start fasting. Sometimes, he would fast day after day continuously, and it would appear as if he would continue fasts for the whole month, but he would then suddenly terminate fasts. Similar was the case of Tahajjud. Sometimes, he would perform Tahajjud prayer in the first portion of the night, sometimes in the second, and sometimes in its later portion. Thus, he was found sleeping and performing Salat in every part of the night.

1171 وعنْ عائِشة رضي اللَّه عنْهَا ، أنَّ رَسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم كَان يُصلِّي إحْدَى عَشرةَ ركْعَةً - تَعْني في اللَّيْلِ - يَسْجُدُ السَّجْدَةَ مِنْ ذلكَ قدْر مَا يقرَأُ أحدُكُمْ خَمْسِين آية قبْلَ أن يرفَعَ رَأْسهُ ، ويرْكَعُ ركْعَتَيْنِ قبْل صَلاةِ الفَجْرِ ، ثُمَّ يضْطَجعُ على شِقِّهِ الأيمْنِ حَتَّى يأْتِيَهُ المُنَادِي للصلاةِ ، رواه البخاري .

1171. `Aishah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) used to perform eleven Rak`ah (of Tahajjud) prayers at night. He (PBUH) would prostrate so long as one of you might recite fifty Ayat (of the Qur'an). Thereafter, he would perform two Rak`ah before Fajr prayers and would lie down on his right side till the Mu'adhdhin would come and inform him about the time of (Fajr) prayer.
[Al-Bukhari].
Commentary: This Hadith tells us that it was a practice of the Prophet (PBUH) to sleep on his right side after performing two Sunnah of Fajr prayer. It also tells us that he used to make long prostrations in Tahajjud prayer, because one gets closer to Allah in a state of prostration. This Hadith also stresses on utmost concentration in Salat as it is highly pleasing to Allah and there is a greater possibility of acceptance of prayer which is made in a state of prostration.

1172 وَعنْهَا قالَتْ : ما كان رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم يَزِيدُ ـ في رمضانَ وَلا في غَيْرِهِ ـ عَلى إحْدى عشرةَ رَكْعَةً : يُصلِّي أَرْبعاً فلا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطولِهِنَّ ، ثُمَّ يُصلِّي أَرْبعاً فلا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطولِهِنَّ ، ثُمَّ يُصَلِّي ثلاثاً . فقُلْتُ : يا رسُولَ اللَّهِ أَتنَامُ قَبْلَ أَنْ تُوتِرَ ،؟ فقَال: « يا عائشةُ إنَّ عيْنَيَّ تَنامانِ وَلا يَنامُ قلبي » متفقٌ عليه .

1172. `Aishah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) did not observe more than eleven Rak`ah (of Tahajjud prayers), be in Ramadan or any other month. First of all he would perform four Rak`ah. Ask not about their excellence and their length. He (PBUH) would then perform four more Rak`ah; and do not ask about their excellence and their length. Then he would perform three Rak`ah (Witr prayer). (`Aishah (May Allah be pleased with her) added) I submitted: "O Messenger of Allah! Do you sleep before performing the Witr prayer?" He (PBUH) said, "O `Aishah! My eyes sleep but my heart does not sleep."
[Al-Bukhari and Muslim].
Commentary:
1."My heart does not sleep" signifies that "usually I am not so overwhelmed by sleep that I miss the Salat". Some people give a different interpretation of this by saying that his Wudu' remained intact as his heart was awake. This is one of the attributes of the Prophet (PBUH). This Hadith stresses on performing Salat with full decorum and concentration because this is the way the Prophet (PBUH) did it. The real beauty of Salat lies in performing it in accordance with the Sunnah of the Prophet (PBUH) and with full peace of mind.
2. If one is confident of getting up in the later part of the night, one can perform Witr after Tahajjud prayer; but if one is not sure of getting up at the time of Tahajjud then it is better to perform Witr after `Isha' prayer.

1173 وعنْهَا أنَّ النَّبيَّ صلّى اللهُ عَلَيْهِ وسلَّم كانَ يَنَامُ أَوَّلَ اللَّيْلِ ، ويقومُ آخِرهُ فيُصلي . متفقٌ عليه.

1173. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) would sleep during the early part of night and stand in Salat during the latter part.
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us about the ordinary routine of the Prophet (PBUH). Ordinarily, he would go to sleep in the first part of the night and perform Tahajjud prayer in the later portion, which is the best time for it. But, as already mentioned in the preceding Ahadith, he sometimes also performed it in the early as well as middle hours of the night.

1174 وعَن ابنِ مَسْعُودٍ رضِي اللَّه عَنْهُ ، قالَ : صلَّيْتُ مَعَ النَّبِيِّ صلّى اللهُ عَلَيْهِ وسلَّم لَيْلَةً ، فلَمْ يَزلْ قائماً حتى هَمَمْتُ بِأَمْرِ سُوءٍ . قيل : ما همَمْت ؟ قال : همَمْتُ أَنْ أَجْلِس وأَدعهُ . متفقٌ عليه .

1174. Ibn Mas`ud (May Allah be pleased with him) reported: One night I joined the Prophet (PBUH) in his (optional) Salat. He (PBUH) prolonged the Qiyam (standing) so much that I made up my mind to commit an act of wrong. He was questioned: "What did you intend to do?" He replied: "I intended to sit down and stop following him (in Salat)."
[Al-Bukhari and Muslim].
Commentary: We learn from this Hadith that:
1. Qiyam-ul-Lail (Tahajjud prayer) must be fairly long and every constituent of it should be performed with full peace of mind.
2. It is permissible to perform Nafl Salat in congregation.
3. In case an Imam inordinately lengthens a Salat, it is permissible for his followers to detach themselves from the congregation. But Ibn Mas`ud has regarded his intention to do so as bad, and for this reason its justification becomes doubtful. Since the Imam has been exhorted to take care of his followers in Salat, this apparently furnishes justification for the detachment.

1175 وعَنْ حُذيفةَ رَضِيَ اللَّه عنْهُ ، قالَ : صلَّيْتُ مَعَ النَّبيِّ صلّى اللهُ عَلَيْهِ وسلَّم ، ذاتَ لَيْلَةٍ فافْتَتَح البقَرَة ، فقلْتُ : يَرْكَعُ عِنْدَ المِئَةِ ، ثُمَّ مضى ، فقلتُ : يُصَلِّي بها في ركْعَةٍ ، فمَضَى ، فقُلْتُ : يَرْكَعُ بها ، ثُمَّ افْتَتَح النِّسَاءَ فقرأَهَا ، ثُمَّ افْتَتَحَ آل عِمْرَانَ ، فقرأَهَا ، يَقْرأُ مُتَرَسِّلاً إذا مَرَّ بآيَةٍ فِيها تَسْبيحٌ سَبَّحَ ، وَإذا مَرَّ بسُؤَالٍ سَأَلَ ، وإذا مَرَّ بتَعوُّذٍ تَعَوَّذَ ، ثُمَّ ركَعَ ، فجعَل يَقُولُ : سُبْحَانَ رَبِّيَ العظِيم ، فكَانَ رُكُوعُهُ نَحْواً مِنْ قِيَامِهِ ، ثُمَّ قال : سمِع اللَّه لمَنْ حَمِدَه ، رَبَّنَا لك الحَمْدُ ، ثُمَّ قامَ طويلاً قريباً مِمَّا ركع ، ثُمَّ سَجد فقالَ : سُبْحانَ رَبِّيَ الأَعْلى فكَانَ سَجُودُهُ قريباً مِنْ قِيَامِهِ . رواه مسلم .

1175. Hudhaifah (May Allah be pleased with him) reported: I performed Salat with the Prophet (PBUH) one night, and he started reciting Surat Al-Baqarah. I thought that he would go in Ruku` (bowing posture in Salat) at the end of one hundred Ayat, but he continued (reciting); and I thought that he would perhaps recite (this Surah) in the whole Rak`ah (prayer), but he continued the recitation; I thought he would perhaps bow on completing (this Surah). He (PBUH) then started reciting Surat An-Nisa' which he followed with Surat Al-Imran. He recited leisurely. When he recited an Ayah which mentioned the tasbeeh, he would say Subhan Allah and when he recited the Ayah which tells how the Rubb is to be asked, the Messenger of Allah (PBUH) would then ask from Him; and when he (PBUH) recited an Ayah asking one to seek Protection Allah, he would seek Protection of Allah. Then he bowed and said, "Subhana Rabbiyal-Azim (My Rubb the Great is free from imperfection)"; his bowing lasted about the same length of time as his standing, (and then on returning to the standing posture after Ruku`) he would say, "Sami' Allahu liman hamidah, Rabbana lakal-hamd (Allah listens to him who praises Him. Praise be to You, Our Rubb!)," and he would then stand about the same length of time as he had spent in bowing. He would then prostrate himself and say, "Subhana Rabbiyal-A`la (My Rubb the Supreme is free from imperfection)," and his prostration lasted nearly the same length of time as his standing (Qiyam).
[Muslim].
Commentary: This Hadith has already been mentioned. In his commentary on Sahih Muslim, Imam An-Nawawi has interpreted the words (occuring in this Hadith) as "I thought he would perhaps recite in the whole Rak`ah." Here Rak`ah means complete Salat (two Rak`ah). This interpretation is necessary for the reason that in its absence, the meanings of the next sentence go wrong. Due to this reason, we have kept these meanings in view in our translation. In any case, it furnishes justification for the desirability of long Qiyam (standing in Salat), the desirability of congregation in Nafl Salat, and the maintenance of the correct sequence in the recitation of the Surah of the Qur'an in prayers, which is not accepted by many people.

1176 وَعَنْ جابِرٍ رضِيَ اللَّه عنْهُ قالَ : سُئِلَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : أيُّ الصَّلاةِ أفْضَلُ ؟ قال : « طُولُ القُنُوتِ » . رواه مسلم .
المرادُ بالقُنُوتِ : القِيَامُ .

1176. Jabir (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) was asked: "Which Salat is the best?" He replied, " The best Salat is that in which Qiyam (the duration of standing) is longer."
[Muslim].
Commentary: We learn from this Hadith that of all the articles of Salat (Ruku`, Sujud, etc.), it is best to lengthen the Qiyam because the greater the Qiyam is, the longer the recitation of the Qur'an will be. Since the recitation of the Qur'an is the best form of remembrance of Allah, the lengthening of the Qiyam is also most meritorious.

1177 وَعَنْ عبدِ اللَّهِ بنِ عَمْرو بنِ العَاص ، رَضيَ اللَّه عَنْهُمَا أنَّ رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قال: « أَحَبُّ الصَّلاةِ إلى اللَّهِ صَلاةُ دَاوُدَ ، وَأحبُّ الصيامِ إلى اللَّهِ صِيامُ دَاوُدَ ، كانَ يَنَامُ نِصفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ ويَنَامُ سُدُسَهُ وَيصومُ يَوماً وَيُفطِرُ يَوماً » متفقٌ عليه .

1177. `Abdullah bin `Amr (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "The Salat which is dearest to Allah is that of (Prophet) Dawud; and As-Saum (the fasting) which is dearest to Allah is that of (Prophet) Dawud. He used to sleep half the night, get up to perform Salat for one-third of it, then sleep through the remaining one-sixth of it; and he used to observe Saum on alternative days."
[Al-Bukhari and Muslim].
Commentary: Since Islam has strictly forbidden self-affliction to the extent that it has forbidden hardship even in worship, compulsory awakening for Salat at midnight and observing Saum (fasting) for the whole month (except of the month of Ramadan) is disapproved. The model set by the Prophet (PBUH) is the ideal pattern of moderation in this respect. In this Hadith the fasting and the prayer of Prophet Dawud have been regarded most pleasing to Allah, because their conduct had a moderation which is enjoined by Islam.

1178 وَعَنْ جَابِرٍ رَضِيَ اللَّه عنْهُ قالَ : سمِعْتُ رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم يقُولُ : « إنَّ في اللَّيْلِ لَسَاعة ، لا يُوافِقُهَا رَجُلٌ مُسلِمٌ يسأَلُ اللَّه تعالى خيراً من أمر الدُّنيا وَالآخِرة إلاَّ أعْطاهُ إيَّاهُ ، وَذَلكَ كلَّ لَيْلَةٍ » رواه مسلم .

1178. Jabir (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying, "Every night there is a special time during which whatever a Muslim asks Allah of any good relating to this life or the Hereafter, it will be granted to him; and this moment comes every night."
[Muslim].

Commentary: Like the special moment in Jumu`ah, the time when this special moment occurs every night is not determined. But it is generally in the late hours of the night because that is the best time for worship. As in the case of Lailat-ul-Qadr the wisdom of keeping it secret lies in the inducement to search it by means of worship and prayer, praise and remembrance of Allah.

1179 وَعَنْ أبي هُريرَةَ رَضِيَ اللَّه عنْهُ ، أنَّ النَّبِيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : إِذا قامَ أحَدُكُم مِنَ اللَّيْلِ فلْيَفْتَتِح الصَّلاةَ بركعَتَيْنِ خَفيفتيْنِ » رواهُ مسلِم .
(شاذ بهذا اللفظ) [قال الشيخ الألباني: وهو عند غير مسلم عن أبي هريرة مرفوعا من فعله صلى الله عليه وسلم وهو الصواب وأما من قوله فشاذ كما حققته في " ضعيف أبي داود "] .

1179. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "When one of you gets up at night to perform (Tahajjud) prayer, let him start Salat with two short Rak`ah."
[Muslim].

1180 وَعَنْ عَائِشَةَ ، رَضِيَ اللَّه عَنْها ، قالت : كانَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم إذا قام مِن اللَّيْلِ افْتَتَحَ صَلاتَهُ برَكْعَتَيْن خفيفتَيْن ، رواه مسلم .

1180. `Aishah (May Allah be pleased with her) reported: Whenever the Messenger of Allah (PBUH) stood for Salat at night, he would start his prayer with two brief Rak`ah.
[Muslim].
Commentary: These two Ahadith point out the desirability of performing two brief Rak`ah before one embarks on Tahajjud prayers, as this was the practice of the Prophet (PBUH). The wisdom behind this is to drive away laziness and pave the way for the nocturnal prayers in a proper manner. Allah knows better.

1181 وعَنْها ، رضِي اللَّه عنْهَا ، قالَتْ : كان رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم إذا فاتَتْهُ الصَّلاةُ من اللَّيل مِنْ وجع أوْ غيرهِ ، صَلَّى مِنَ النَّهار ثِنْتي عشرَة ركْعَةً . رواه مسلِم .

1181. `Aishah (May Allah be pleased with her) reported: If the Messenger of Allah (PBUH) missed his night (Tahajjud) Salat because of indisposition or the like, he would perform twelve Rak`ah during the day.
[Muslim].

1182 وعنْ عُمَرَ بن الخَطَّابِ رَضِي اللَّه عنْهُ ، قال : قالَ رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « مَنْ نَام عن حِزْبِهِ ، أو عَنْ شَيءٍ مِنهُ ، فقرَأهُ فِيما بينَ صَلاةِ الفَجْر وصَلاةِ الظُّهْر ، كُتِب لهُ كأنَّما قرَأهُ منَ اللَّيْلِ » رواه مسلم .

1182. `Umar bin Al-Khattab (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said: "If anyone falls asleep and therefore fails to observe his Hizb (share) or part of it, if he observes it between the Fajr and the Zuhr prayers, it will be recorded for him as though he had observed it during the night."
[Muslim].
Commentary: This Hadith has already been mentioned. The word "Hizb" literally means "share" and "turn". Here it means that (daily round of recitation) which a person determines for himself, such as prayer or recitation of the Qur'an. For instance, if a person decides that he will perform eight Rak`ah in Tahajjud, recite one Juz` (part) of the Qur'an everyday, remember Allah in such and such form for so many times etc., etc. And then he makes every possible effort to put into practice his decision, but if casually he is unable to fulfill his routine, he should do it afterwards. This action of his will be credited to his account by Allah as if he completed it at the appointed time. This Hadith furnishes justification for the performance of optional righteous acts even after their due time.

1183 وعَنْ أبي هُريرة رَضِيَ اللَّه عنْهُ ، قال : قالَ رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « رحِمَ اللَّه رَجُلا قامَ مِنَ اللَّيْلِ ، فصلَّى وأيْقظ امرأتهُ ، فإنْ أبَتْ نَضَحَ في وجْهِهَا الماءَ ، رَحِمَ اللَّهُ امْرَأَةً قامت مِن اللَّيْل فَصلَّتْ ، وأيْقظَتْ زَوْجَها فإن أبي نَضَحَتْ في وجْهِهِ الماءَ » رواهُ أبو داود. بإسنادٍ صحيح .

1183. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "May Allah show mercy to a man who gets up during the night and performs Salat, awakens his wife to pray and if she refuses, he sprinkles water on her face (to make her get up). May Allah show mercy to a woman who gets up during the night and performs Salat, awakens her husband for the same purpose; and if he refuses, she sprinkles water on his

face."
[Abu Dawud].
Commentary: This Hadith tells us about the conduct of pious husbands and wives. Its outstanding feature mentioned here is that they help each other in acts of virtue and obedience of Allah.

1184 وَعنْهُ وَعنْ أبي سَعيدٍ رَضِيِ اللَّه عنهمَا ، قالا : قالَ رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « إذا أيقظ الرَّجُلُ أهْلَهُ مِنَ اللَّيْل فَصلَّيا أوْ صلَّى ركْعَتَين جَمِيعاً ، كُتِبَ في الذَّاكرينَ وَالذَّكِراتِ » رواه أبو داود بإسناد صحيح .

1184. Abu Sa`id and Abu Hurairah (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "When a man awakens his wife during the night and they both perform two Rak`ah Salat together, they are recorded among the men and women who celebrate remembrance of Allah."
[Abu Dawud].
Commentary: This Hadith points out the excellence of performing Tahajjud prayers with one's wife. Those who do so will be recorded as (the men and the women who remember Allah much, with their hearts and tongues). For such people, as the Verse concludes [Allah has prepared for them forgiveness and a great reward (i.e., Jannah)]. (33:35)

1185 وعـن عائِشة رضِيَ اللَّه عَنْها ، أنَّ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « إذا نَعَس أحَدُكُمْ في الصَّلاةِ ، فَلْيَرْقُدْ حتى يَذْهَب عَنْهُ النَّومُ ، فإنَّ أحدكُمْ إذا صلَّى وهو ناعِسٌ ، لَعَلَّهُ يَذْهَبُ يَستَغفِرُ فَيَسُبَّ نَفسهُ » متفقٌ عليهِ .

1185. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) said, "When one of you dozes off while performing Salat, he should lie down till his drowsiness has gone away from him. When one of you performs Salat while dozing, he may abuse himself instead of seeking pardon (as a result of drowsiness)."
[Al-Bukhari and Muslim].

1186 وَعَنْ أبي هُرَيرَةَ رَضِيِ اللَّه عَنْهُ قالَ : قالَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « إذا قامَ أحدُكُمْ مِنَ اللَّيْلِ فاستعجمَ القُرآنُ على لِسَانِهِ ، فلَم يَدْرِ ما يقُولُ ، فلْيضْطَجعْ » رواه مُسلِمٌ .

1186. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When anyone of you stands up for Salat at night and finds it difficult to recite the Qur'an accurately and he is unaware of what he is reciting, he should go back to sleep."
[Muslim].
Commentary: Since peace of mind and concentration are essential for performing Salat, it should be performed when one is fresh and free from tiredness and drowsiness. This is the reason Muslims have been prohibited through these two Ahadith from performing Salat when they are overwhelmed by sleep. In such conditions one cannot make proper expression of one's humility before Allah, which is the essence of Salat. Therefore, in such conditions one should first have some sleep because only then one will get real pleasure from the recitation of the Qur'an, prayer and praise of Allah, and will be in a position to beseech Him earnestly for pardoning one's sins.

Chapter 213

باب استحباب قيام رمضان وهو التروايح

The Excellence of Optional (Tawawih) Prayer during Ramadan

1187عنْ أبي هُريرة رَضِي اللَّه عنْهُ أنَّ رَسُول اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « من قام رَمَضَانَ إيماناً واحْتِساباً غُفِرَ لَهُ مَا تَقدَّمَ مِنْ ذَنْبِهِ » متفقٌ عليه .

1187. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who observes optional prayer (Tarawih prayers) throughout Ramadan, out of sincerity of Faith and in the hope of earning reward will have his past sins pardoned."
[Al-Bukhari and Muslim].

1188 وَعنْهُ رَضِيَ اللَّه عَنْهُ ، قال : كانَ رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم يُرَغِّبُ في قِيَامِ رَمَضَانَ مِنْ غيْرِ أنْ يَأمُرَهُمْ فِيه بعزيمةٍ ، فيقُولُ : « مَنْ قامَ رَمَضَانَ إيماناً واحْتِسَاباً غُفِرَ لَهُ مَا تَقدَّمَ مِنْ ذَنْبِهِ » رواه مُسْلِمٌ .

1188. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) used to urge (the people) to perform (optional Tarawih) prayer at night during the month of Ramadan. He did not order them or make it obligatory on them. He (PBUH) said, "Whosoever performs (optional Tarawih) prayers at night during the month of Ramadan, with Faith and in the hope of receiving Allah's reward, will have his past sins forgiven."
[Muslim].
Commentary: This Hadith highlights the following points:
1. Qiyam in the month of Ramadan is a much-stressed act and has great importance from the viewpoint of reward and award.
2. The sins which are pardoned through it are minor sins because major sins are not forgiven unless one makes sincere repentance and compensates those whom he has wronged.
3. That Qiyam during the month of Ramadan was the practice of the Prophet (PBUH). During the course of a Ramadan, he made Qiyam for three nights consecutively, that is, he performed this Nafl Salat in congregation with his Companions. On the fourth night, when his Companions gathered for this purpose he said to them, "I am afraid it will be made obligatory for you." So, in spite of their desire to join him in this prayer, he did not lead the Salat that night. How many Rak`ah did he perform in congregation in these three nights is a pertinent question here. According to Ahadith their total comes to eleven; eight Rak`ah and three Witr. Thus the Masnun number of Rak`ah of Qiyam Ramadan is eleven.
4. This Nafl Salat has been interpreted in Ahadith as Qiyam Ramadan. Later on they were named Tarawih. Tarawih is the plural of Tarwihah. Since the Companions of the Prophet (PBUH) and the successors to the Companions used to make a lengthy Qiyam in them and they would take rest after performing every four Rak`ah. This is how these came to be named Tarawih (Rest prayer). (Four Rak`ah are called Tarwihah).
5. Tarawih are in fact Tahajjud prayers. For the sake of convenience and benefit of the maximum number of people, it is performed in the month of Ramadan soon after `Isha' prayer, along with the latter, which is the early time for Tahajjud prayers.
6. That the Tarawih were performed in congregation is established from the conduct of the Prophet (PBUH). He led this Salat on 23rd, 25th and 27th of Ramadan. During his caliphate, `Umar (May Allah be pleased with him) started it again and ordered Ubayy bin K`ab and Tamim Ad-Dari to perform them in congregation. He enjoined them to perform eight Rak`ah Tarawih and three Rak`ah Witr. This practice has been going on ever since.
7. Some people say that performing Tarawih in congregation is a Bid`ah (innovation in religion) because it was introduced in the reign of `Umar (May Allah be pleased with him). But this is not correct because it is established that the Prophet (PBUH) did not continue it out of fear that it will be made obligatory; otherwise he would have carried on with it. When the fear that this practice be made obligatory was over, `Umar (May Allah be pleased with him) gave it the form of a Nafl prayer and revived the mode of performing it collectively, and thus fulfilled the desire of the Prophet (PBUH). In spite of all these facts, it is still permissible for one to perform Tarawih individually in the late hours of the night. Since ordinary people are not capable of performing it individually, the step taken by `Umar (May Allah be pleased with him) is perfectly correct. If this had not been done, the majority of the people will have remained deprived of the blessings and reward of Qiyam-ul-Lail, which would have been a great deprivation indeed.
8. Twenty Rak`ah Tarawih is not confirmed from any authentic Hadith, nor its ascription to `Umar i(May Allah be pleased with him)is proved from any reliable Muttasil (connected) Hadith. A claim has been made in a Munqati`

(disconnected) narration that in the days of `Umar (May Allah be pleased with him) people used to perform twenty, thirty-six and forty Rak`ah of Tarawih out of which one can at best infer the justification for more than eight Rak`ah Nafl prayer. Even then the Masnun Tarawih will be eight Rak`ah only, and more or less than that will be Ghair-Masnun.

9. In Tarawih, that is Qiyam Ramadan, lengthy Qiyam is Masnun, but it must be borne in mind that the Qur'an must be recited according to the principles of `Ilm-ut-Tajwid with clear and distinct voice at a slow pace. Many of the Qurra recite so fast that it is hard for one to understand, let alone concentrate on what is being recited. Such recitation is a means of retribution rather than reward. A new system is now in vogue: According to this fashion, the whole Qur'an is finished within a few days and eight to ten parts of it are recited daily in Tarawih. There are hundreds of thousands people in the audience. After listening the Qur'an for a few days, these people console themselves that they have heard the entire Qur'an in Tarawih and are now free to pay full attention to their business to make the best of the `Eid season. They do not care to know whether the Qari is reciting the Qur'an or something else.

Chapter 214

باب فضل قيام ليلة القدر وبيان أرجى لياليها

The Superiority of Lailat-ul-Qadr (the Night of Decree)

Allah, the Exalted, says:
"Verily, We have sent it (this Qur'an) down in the Night of Al-Qadr (Decree). And what will make you know what the Night of Al-Qadr (Decree) is? The Night of Al-Qadr (Decree) is better than a thousand months (i.e., worshipping Allah in that night is better than worshipping Him a thousand months, i.e., 83 years and 4 months). Therein descend the angels and the Ruh [Jibril (Gabriel)] by Allah's Permission with all Decrees. (All that night), there is peace (and goodness from Allah to His believing slaves) until the appearance of dawn." (97:1-5)
"We sent it (this Qur'an) down on a blessed night [(i.e., the Night of Al-Qadr, Surah No:97) in the month of Ramadan, the 9th month of the Islamic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship]. Therein (that night) is decreed every matter of ordainments (i.e., the matters of deaths, births, provisions, and calamities for the whole (coming) year as decreed by Allah). As a Command (or this Qur'an or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers). (As) a Mercy from your Rubb, Verily! He is the All-Hearer, the All-Knower." (44:3-6)

1189 وَعَنْ أبي هُريرة رَضِيَ اللَّه عَنْهُ ، عن النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « مَنْ قام لَيْلَةَ القدْرِ إيماناً واحْتِسَاباً ، غُفِر لَهُ ما تقدَّم مِنْ ذَنْبِهِ » متفقٌ عليه .

1189. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Whosoever performs Qiyam during Lailat-ul-Qadr (Night of Decree), with Faith and being hopeful of Allah's reward, will have his former sins forgiven."
[Al-Bukhari and Muslim].
Commentary: Qiyam here means what keeps one awake to one's capacity and for worship and makes one perform Nawafil, impels one to beg pardon for sins from Allah, urges one to praise Him. Specially, if a person performs `Isha prayer and Fajr prayer in congregation, he will hopefully attain all those distinctions which are mentioned in this Hadith.

1190 وعن ابن عُمر رضِيَ اللَّه عَنهما أنَّ رِجَالاً مِنْ أصْحَابِ النَّبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم ، أُرُوا ليْلَةَ القدْرِ في المنَامِ في السَّبْعِ الأواخِرِ ، فقال رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم : « أرى رُؤيَاكُمْ قدْ تَواطأَتْ في السَّبْعِ الأوَاخِرِ ، فمَنْ كَانَ مُتحَرِّيهَا ، فلْيَتَحرَّهَا في السبعِ الأواخِرِ » متَّفقٌ عليهِ .

1190. Ibn `Umar (May Allah be pleased with them) reported: Some of the Companions of the Prophet (PBUH) saw Lailat-ul-Qadr (Night of Decree) in their dreams in the last seven nights of Ramadan, whereupon the Messenger of Allah (PBUH) said, "I see that your dreams all agree upon the last seven nights. Whosoever seeks it, let him seek it in the last seven nights."
[Al-Bukhari and Muslim].
Commentary: "Tawat'at" linguistically means to step or walk on, that is, to place foot over the place where one's fellow kept his foot. Here, it is used in the sense of correspondence. In other words, "I see that your dreams all agree upon the last seven nights" stands to mean "you had similar dreams". This was done by showing all of them the (spectacle) of Lailat-ul-Qadr. On the strength of these dreams, the Prophet (PBUH) said that Lailat-ul-Qadr should be sought in the last seven nights of Ramadan. The wisdom of keeping it secret is to keep people awake to engage in worship for a larger number of nights in this auspicious month.

1191 وعنْ عائِشَةَ رَضِيَ اللَّه عنْهَا ، قالَتْ : كانَ رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم يُجاوِرُ في العَشْرِ الأَوَاخِرِ مِنْ رمضَانَ ، ويقُول : « تحَرَّوْا لَيْلَةَ القدْرِ في العشْرِ الأوَاخِرِ مِنْ رَمَضانَ» متفقٌ عليه .

1191. `Aishah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) used to seclude himself (in the mosque) during the last ten nights of Ramadan. He would say, "Search for Lailat-ul-Qadr (Night of Decree) in the last ten nights of Ramadan."
[Al-Bukhari and Muslim].

1192 وَعَنْها رَضِيَ اللَّه عنها أنَّ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « تَحرّوْا لَيْلَةَ القدْرِ في الوتْـر من العَشْرِ الأواخِرِ منْ رمَضَانَ » رواهُ البخاريُّ .

1192. `Aishah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) used to observe I`tikaf in the last ten days of Ramadan and say, "Seek Lailat-ul-Qadr (Night of Decree) in the odd nights out of the last ten nights of Ramadan."
[Al-Bukhari].
Commentary: We learn from this Hadith that Lailat-ul-Qadr occurs in any of the five odd nights - 21st, 23rd, 25th, 27th and 29th - of the last ten nights of Ramadan. Its exact date has not been revealed for the reason that people keep themselves awake for prayer for a larger number of nights. Had its date been fixed, people would have kept awake for prayer only on that night. There is a general belief among the scholars that it is fixed, on the 27th night of Ramadan. But this is not correct. Ahadith do not confirm this view.

1193 وعنْها رَضِيَ اللَّه عَنْهَا ، قالَتْ : كَانَ رسُول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « إذا دَخَلَ العَشْرُ الأوَاخِرُ مِنْ رمَضانَ ، أحْيا اللَّيْلَ ، وَأيْقظ أهْلَه ، وجدَّ وَشَدَّ المِئزرَ » متفقٌ عليه .

1193. `Aishah (May Allah be pleased with her) reported: When the last ten nights (of Ramadan) would begin, the Messenger of Allah (PBUH) would keep awake at night (for prayer and devotion), awaken his family and prepare himself to be more diligent in worship.
[Al-Bukhari and Muslim].

1194 وَعَنْها قالَتْ : كَانَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم يَجْتَهِدُ فِي رَمضانَ مَالا يَجْتَهِدُ في غَيْرِهِ ، وفي العَشْرِ الأوَاخِرِ منْه ، مَالا يَجْتَهِدُ في غَيْرِهِ » رواهُ مسلمٌ .

1194. `Aishah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) used to strive more in worship during Ramadan than he strove in any other time of the year; and he would devote himself more (in the worship of Allah) in the last ten nights of Ramadan than he strove in earlier part of the month.
[Muslim].
Commentary: We learn from this Hadith that:
1. One should concentrate more on prayers and worship on the last ten nights of Ramadan than the first twenty nights, in the same way as one should do more worship in Ramadan than in the other months.
2. One should keep oneself awake for prayer, worship and glorification of Allah in the last ten nights of Ramadan so that one can attain the blessings of Lailat-ul-Qadr.
3. One should also persuade his family members to keep themselves awake for prayer and worship in the last ten odd nights of Ramadan so that they can also make efforts to please Allah.
4. I`tikaf (seclusion in the mosque for prayers) in the last ten days of Ramadan is also a meritorious act for its being a practice of the Prophet (PBUH).

1195 وَعَنْها قالَتْ : قُلْتُ : يا رَسُولَ اللَّهِ أرَأيْتَ إن عَلِمْتُ أيَّ لَيْلَةٍ لَيْلَةُ القدْرِ ما أقولُ فيها ؟ قالَ : « قُولي : اللَّهُمَّ إنَّكَ عَفُوٌّ تُحِبُّ العفْوَ فاعْفُ عنِّي » رواهُ الترْمذيُّ وقال : حديثٌ حسنٌ صحيحٌ .

1195. `Aishah (May Allah be pleased with her) reported: I asked: "O Messenger of Allah! If I realize Lailat-ul-Qadr (Night of Decree), what should I supplicate in it?" He (PBUH) replied, "You should supplicate: Allahumma innaka `afuwwun, tuhibbul-`afwa, fa`fu `anni (O Allah, You are Most Forgiving, and You love forgiveness; so forgive me)."
[At-Tirmidhi].
Commentary: Although no specific sign of Lailat-ul-Qadr has been mentioned in the Ahadith, some eminent scholars have stated, on the basis of their own experiences and observation, that since angels descend on this night, one feels a peculiar tranquillity and peace of mind and one is overwhelmed with a unique tenderness of heart. The night is neither very hot nor very cold but a temperate one. Similarly, the sun that rises on the next day is also not very hot etc. etc. Allah knows the truth of the matter despite all that has been said in this regard. In any case, on this auspicious night every Muslim should earnestly pray to Allah for the forgiveness of his sins with reference to His Attribute of Forgiveness.

Chapter 215

باب فضل السواك وخصال الفطرة

The Excellence of using Miswak (Tooth-Stick)

1196 عَنْ أبي هُريرَةَ رَضِيَ اللَّه عَنْهُ أنَّ رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « لَوْلا أنْ أشُقَّ على أمَّتي ـ أوْ عَلى النـاس ـ لأمرْتُهُمْ بالسِّواكِ معَ كلِّ صلاةٍ » متفقٌ عليه .

1196. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Had I not thought it difficult for my Ummah, I would have commanded them to use the Miswak (tooth-stick) before every Salat."
[Al-Bukhari and Muslim].
Commentary: We learn from this Hadith that the Prophet (PBUH) liked to clean his teeth with Miswak (a softened stick used as tooth brush for cleaning the teeth) with every Salat, but he did not made it obligatory for the reason that it would be inconvenient for his followers. It shows that he was extremely affectionate and kind to his Ummah. This Hadith also shows that using Miswak is an admirable act. Every Muslim should make it a routine to use it as frequently as possible especially before performing prayers.

1197 وَعنْ حُذيفة رَضِيَ اللَّه عَنْهُ ، قال : كَانَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم إذا قامَ مِنَ النَّومِ يَشُوصُ فَاهُ بالسِّواكِ . متفقٌ عليه .
«الشَّوْص » : الدَّلْكُ »

1197. Hudaifah (May Allah be pleased with him) reported: Whenever the Messenger of Allah (PBUH) got up (from sleep), he would rub his teeth with Miswak (tooth-stick).
[Al-Bukhari and Muslim].
Commentary: When a person awakes from sleep, he has an unpleasant breath because of the smell in his mouth. For this reason, the Prophet (PBUH) would cleanse his teeth with Miswak. We should also follow him and make this Sunnah a routine.

1198 وَعَنْ عائشة رَضِيَ اللَّه عَنْهَا قالَتْ : كنَّا نُعِدُّ لرسُولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم سِوَاكَهُ وَطَهُورَهُ فَيَبْعَثُهُ اللَّهُ ما شَاءَ أن يبْعَثَهُ مِنَ اللَّيْلِ ، فيتسَوَّكُ ، وَيَتَوَضَّأ ويُصَلِّي » رواهُ مُسلمٌ .

1198. `Aishah (may Allah be pleased with her) reported: We used to prepare for the Messenger of Allah (PBUH) a Miswak (tooth-stick) and the water for making Wudu'. Whenever Allah wished to awaken him from sleep at night, he (PBUH) would brush his teeth with Miswak, make Wudu', and perform Salat.
[Muslim].
Commentary: This Hadith shows how particular the Prophet (PBUH) was about using Miswak. Besides pointing out the importance of Miswak, it also throws light on the noble conduct of the wives of the Prophet (PBUH) as it shows how keen they were about his needs, habits and temperament.

1199 وعنْ أنسٍ رَضِيَ اللَّه عَنْهُ ، قالَ : قالَ رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « أكثَرْتُ عليكُمْ في السِّوَاكِ » رواهُ البُخاريُّ .

1199. Anas (May Allah be pleased with him)reported: The Messenger of Allah (PBUH) said, "I stress upon you to use Miswak (tooth-stick)."
[Al-Bukhari].

1200 وعَنْ شُرَيحِ بن هانِيءٍ قال : قُلْتُ لِعَائِشَةَ رَضِيَ اللَّه عنْهَا : بأيِّ شيءٍ كَان يَبْدَأ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم إذا دَخَلَ بَيْتَهُ ، قالَتْ : بالسِّوَاكِ ، روَاهُ مُسْلِمٌ .

1200. Shuraih bin Hani (May Allah be pleased with him) reported: I asked `Aishah (may Allah be pleased with her): "What was the first thing which the Prophet (PBUH) would do when he entered his house?" She replied: "He would use Miswak (tooth-stick)."
[Muslim].

1201 وعَنْ أبي موسَى الأشعَرِيِّ رَضِيَ اللَّه عَنْهُ ، قَال: دَخَلت علَى النَّبي صَلّى اللهُ عَلَيْهِ وسَلَّم وطَرَفُ السوَاكِ على لِسانِهِ . مُتَّفَقٌ عليهِ ، وهذا لَفظُ مُسلِمٍ .

1201. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: I came to the Prophet (PBUH) once and noticed the tip of Miswak (tooth-stick) on his tongue.
[Al-Bukhari and Muslim].

**1202 وعنْ عائِشَةَ رَضِي اللَّه عَنْها ، أنَّ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « السِّواكُ مَطهَرَةٌ للفَمِ مرْضَاةٌ للرَّبِّ » رواهُ النَّسائيُّ ، وابنُ خُزَيمةَ في صحيحهِ بأسانيد صحيحةٍ .
وذكر البخاريُّ رحمه اللَّه في صحيحهِ هذا الحديث تعليقا بصيغةِ الجزمِ فقال : وقالت عائشةُ رضي اللَّهُ عنها .**

1202. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) said, "The Miswak (tooth-stick) cleanses and purifies the mouth and pleases the Rubb."
[An-Nasa'i and Ibn Khuzaimah].
Commentary: "Mataharah" means a medium and means of purification. "Mitaharah" means an instrument/tool for purification. In other words, on the one side, Miswak is a means of cleaning and purifying the mouth, and on the other, a way to attain the Pleasure of Allah.

**1203 وعَنْ أبي هُريرة رضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « الفِطرةُ خَمسٌ ، أوْ خمْسٌ مِنَ الفِطرةِ : الخِتان ، وَالاستِحْدَادُ ، وَتقْلِيمُ الأظفارِ ، ونَتف الإبِطِ ، وقصُّ الشَّارِبِ » مُتفقٌ عليه .
الاسْتِحْدَادُ : حلْقُ العَانَةِ ، وهُو حَلقُ الشعْرِ الذي حوْلَ الفرْجِ .**

1203. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "There are five acts which conform to the pure nature: Circumcision, removing of the pubic hair, clipping the nails, plucking the underarm hair and trimming the moustache."
[Al-Bukhari and Muslim].
Commentary: "Fitrah" literally means beginning, innovation, invention or making something altogether new, but here it means instinct or such nature or disposition which is inborn. Some people have defined it as that old way which was liked by all the Prophets and on which all the Divine laws had full agreement. That is to say, they are natural to man. In any case, one should adopt all these five good qualities in such a way as if they are a part of his nature. Moreover, they are also highly important from the point of view of cleanliness and purification.

**1204 وعَنْ عائِشة رضِيَ اللَّه عنْهَا قالَتْ : قالَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « عَشْرٌ مِنَ الفِطرَةِ: قصُّ الشَّارِبِ ، وإعفاءُ اللِّحْيَةِ ، وَالسِّوَاكُ ، واسْتِنشَاقُ الماءِ ، وقصُّ الأظفارِ ، وغسلُ البَرَاجِمِ ، وَنَتفُ الإبِطِ ، وَحلقُ العانَة ، وانتِقاصُ المَاءِ » قال الرَّاوي : ونسِيتُ العاشِرة إلاَّ أن تَكون المَضمضَةَ ، قالَ وَكيعٌ - وَهُوَ أحَدُ روَاتِهِ - : انتِقاصُ الماءِ ، يَعني: الاسْتِنْجاءَ . روَاهُ مُسلِمٌ .
»البَراجِمُ » بالباءِ الموحدةِ والجيم ، وهي : « عُقَدُ الأصَابعِ » . « وإعْفاءُ اللِّحْيَةِ » معْنَاهُ: لا يقُص مِنْهَا شَيَئاً .**

1204. `Aishah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) said, "There are ten demands of pure nature: trimming the moustache, letting the beard grow, using Miswak (tooth-stick), snuffing up water into the nose (in ablution), paring the nails, washing the bases of the finger joints; plucking the underarm hair, removing of the pubic hair and removing impurities with water from the affected part after a call of nature."
The subnarrator said: I forgot the tenth but it might possibly be the rinsing of the mouth (in ablution).
[Muslim].
Commentary: This Hadith tells us about ten qualities which are natural to human beings. Some `Ulama' are of the opinion that the tenth quality among them is circumcision. Anyway, the importance of these ten qualities and the stress on them are evident. The first thing among them is the trimming of moustache. This is Sunnah of the Prophet (PBUH) and is meant to cut the projected hair on the upper lip.

2. In the opinion of `Ulama', keeping the beard is compulsory but its extent is not determined. On the basis of Ibn `Umar's practice, some `Ulama' hold that the size of handful is essential and beyond that cutting is permissible, or according to a weak narration some consider its trimming towards length and breadth quite fair. But this opinion is not correct. In the words of Al-Bukhari and Muslim, the Prophet (PBUH) used five words for it which are (a'fu, aufu, arkhu, arju, waq'iru) and all of them have similar meanings that the beard should be left alone on natural growth. But, for a few exceptional cases, the common injunction in this behalf is that one should keep full beard. One should neither trim it in length and breadth nor make it handful in size. One can, however, bring it to a normal size in case of its wild growth if one fears that it will cause derision and laughter.

3,4. The Miswak and the rinsing of mouth, and putting water into the nostrils are necessary for Wudu'. "Istinshaq" means to draw water with full force in the nostrils as one does for smelling perfume. Except during Saum, Istinshaq is stressed in Wudu'.

5. Paring of the nails is also necessary for cleanliness. If this is not done, filthy matter will go to the mouth through the nails. The fashion of keeping long nails, similar to beasts and animals, now in vogue in women as well as men is not only against nature but is also a sign of beastliness and ferocity.

6. The washing of the joints of fingers is also necessary for cleanliness.

7,8. The removal of the underarm hair and below the naval is an integral part of cleanliness and inordinate delay in it is disliked. According to a Hadith, delay in it beyond forty days is disgusting.

9. Cleaning with water after evacuation is a must for purification because one cannot perform Salat without it. It is permissible to use clod or toilet tissue, etc., but such things used for this purpose should be odd in number, i.e., 3,5,7. But it is better to follow this with water, as water is a natural cleanser.

10. Circumcision is also an old tradition or practice. According to the general opinion of `Ulama', it is obligatory. Some of them are of the view that it is desirable on the seventh day. It is, however, permissible afterwards.

1205 وَعَن ابنِ عُمرَ رَضِيَ اللَّه عَنْهُمَا ، عن النَّبي صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « أحْفُوا الشَّوارِبَ وأعْفُوا اللِّحَى » مُتفقٌ عليهِ .

1205. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) said, "Trim the moustaches and let the beard grow."

[Al-Bukhari and Muslim].

Commentary: Ahfu means trim excessively. Thus, keeping of long moustaches will be against this injunction. The meanings of the word A`fu have been stated above, that is, leave the beard to follow its natural growth.

Chapter 216

باب تأكيد وجوب الزكاة وبيان فضلها وما يتعلق بها

The Excellence and Obligation of the Payment of Zakat

Allah, the Exalted, says:
"And perform Salat (Iqamat-as-Salat), and give Zakat." (2:43)
"And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salat (Iqamat-as-Salat) and give Zakat, and that is the right religion." (98:5)
"Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it." (9:103)

1206 وعنِ ابنِ عُمَرَ رَضيَ اللَّه عَنْهُما ، أنَّ رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم قالَ : بُنِيَ الإِسْلامُ على خَمْسٍ : شَهَادَةِ أنْ لا إلهَ إلاَّ اللَّه ، وأنَّ مُحمَّداً عَبْدُهُ ورسُولهُ ، وإقامِ الصَّلاةِ ، وَإيتَاءِ الزَّكَاةِ ، وحجِّ البَيْتِ ، وَصَوْمِ رمضَان » متفقٌ عليه .

1206. Ibn `Umar (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "(The structure of) Islam is built on five (pillars): Testification of `La ilaha illallah' (none has the right to be worshipped but Allah), that Muhammad (PBUH) is his slave and Messenger, the establishment of Salat, the payment of Zakat, the pilgrimage to the House of Allah (Ka`bah), and Saum during the month of Ramadan."
[Al-Bukhari and Muslim].
Commentary: This Hadith has already been mentioned. Here it is repeated to emphasize that Zakat is one of the five pillars of Islam. Every Muslim who has fifty-two and a half Tola (a Tola is about 12 grams) silver or cash equivalent to it in excess of his need, and a year has passed since its possession is liable to pay it. One who has seven and a half Tola or more gold also comes in this category. It should be evaluated in terms of money and Zakat at the rate of 2.5% to be paid on it.

1207 وعن طَلْحَة بن عُبيْدِ اللَّهِ رَضِيَ اللَّه عنْهُ ، قالَ : جَاءَ رجُلٌ إلى رسُولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم مِنْ أَهْلِ نَجْدٍ ، ثائِرُ الرَّأس نَسمَعُ دَويَّ صَوْتِهِ ، ولا نَفْقهُ ما يقُولُ ، حَتى دَنَا مِنَ رَسُولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم فإذا هُوَ يَسْأَلُ عَنِ الإِسْلامِ ، فقَالَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « خَمْسُ صَلَواتٍ في اليوْمِ واللَّيْلَةِ » قالَ : هَلْ عَليَّ غيْرُهُنَّ ؟ قالَ : « لا ، إلاَّ أنْ تَطَوَّعَ » فقالَ رَسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم: « وصِيَامُ شَهْرِ رَمضَانَ » قالَ : هَلْ عَلَيَّ غيْرُهُ ؟ قالَ : « لا ، إلاَّ أنْ تَطَوَّعَ » قالَ: وَذَكَرَ لَهُ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم الزَّكَاةَ فقالَ : هَلْ عَليَّ غَيْرُهَا ؟ قالَ : « لا ، إلاَّ أنْ تَطَوَّعَ » فأدْبَر الرَّجُلُ وهُوَ يَقُولُ : واللَّهِ لا أزيدُ عَلى هذا وَلا أنْقُصُ مِنْهُ ، فَقَالَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : «أفْلَحَ إنْ صَدَقَ » مُتفقٌ عليه .

1207. Talhah bin `Ubaidullah (May Allah be pleased with him) reported: A person with dishevelled hair, one of the people of Najd, came to the Messenger of Allah (PBUH). We heard the humming of his voice but could not fully understand what he was saying, till he approached close to the Messenger of Allah (PBUH). Then I came to know that he was asking about Islam. The Messenger of Allah (PBUH) said: "There are five (obligatory) Salat during the day and the night." He said: "Am I obliged to perform any other (Salat) besides these?" The Messenger of Allah (PBUH) said, "No, but whatever you observe voluntarily." He (PBUH) added, "There is the Saum of Ramadan." The inquirer asked: "Am I obliged to do anything besides this?" The Messenger of Allah (PBUH) said, "No, but whatever you do out of your own free will. You may observe voluntary fasting." And the Messenger of Allah (PBUH) told him about the Zakat (obligatory charity). The inquirer asked: "Am I obliged to pay anything besides this?" The Messenger of Allah (PBUH) said, "No, but whatever you pay voluntarily out of your own free will." That man turned back saying: "By Allah! I will neither make any addition to this nor will I decrease anything from it." (Upon hearing this) the Messenger of Allah (PBUH) remarked, "He is successful if he proves truthful (to what he is saying)."
[Al-Bukhari and Muslim].
Commentary: This Hadith highlights the following three points:
1. The status of some of the important obligations and voluntary prayers.
2. By mentioning practice with the precepts, it has made the fact evident that the two are inseparable.
3. It indicates the sagacious mode of preaching and invitation, and tells that ordinary people should be first of all taught the obligations of Islam and then gradually told to follow the Sunnah and Mustahabbat (desirable acts).

1208 وعن ابن عبَّاس رَضيَ اللَّه عَنهُ ، أنَّ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم ، بعَثَ مُعَاذاً رضيَ اللَّه عَنْهُ إِلى اليَمنِ فقالَ : « ادْعُهُمْ إلى شهادَةِ أنْ لا إلهَ إلاَّ اللَّه وَأنّي رسُولُ اللَّهِ ، فإنْ هُمْ أطاعُوا لِذلكَ ، فَأعْلِمْهُم أنَّ اللَّهَ تَعالى افترض عَليهِمْ خَمسَ صَلَواتٍ في كُلِّ يَوْمٍ وليلةٍ ، فَإن هُمْ أطاعُوا لِذلكَ فَأعْلمْهُمْ أنَّ اللَّه افترض عَليهِمْ صَدقَةً تُؤخَذُ مِنْ أغْنِيائِهِمْ ، وَتُردُّ عَلى فُقرائهِم» متفقٌ عليه .

1208. Ibn `Abbas (May Allah be pleased with them) reported: The Prophet (PBUH) appointed Mu`adh (May Allah be pleased with him) as governor of Yemen, and at the time of his departure, he instructed him thus: "First of all, call the people to testify `La ilaha illallah' (there is no true god except Allah) and that I (Muhammad) am the Messenger of Allah, and if they accept this (declaration of Faith), then tell them that Allah has enjoined upon them five Salat during the day and night; and if they obey you, tell them that Allah has made the payment of Zakat obligatory upon them. It should be collected from their rich and distributed among their poor."
[Al-Bukhari and Muslim].
Commentary: This Hadith has already been mentioned. Here it is repeated to emphasize the importance of Zakat. We learn from it that Zakat is collected from the affluent of the locality and distributed among the poor of that very locality. If there is any surplus, then that alone can be sent to the needy of other areas. In the same spirit, the amount of Zakat will be spent on the needy Muslims only and not among the non-Muslims. Alms and charity can, however, be spent on the poor of other communities. This Hadith also tells us the wisest course of invitation and preaching.

1209 وعَن ابن عُمَر رَضِيَ اللَّه عنْهَما ، قال : قال رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « أُمِرْتُ أن أُقاتِلَ النَّاسَ حتى يشهدوا أن لا إلهَ إلاَّ اللَّه وأنَّ مُحمَّداً رَسُولُ اللَّهِ ، ويُقِيمُوا الصَّلاةَ ، وَيُؤْتُوا الزَّكاةَ ، فإذا فعَلوا ذلكَ ، عَصَمُوا مِنّي دِماءَهُمْ وأمْوَالَهم إلاَّ بحَقِّ الإسلامِ وحِسابُهُمْ عَلى اللَّهِ » مُتفقٌ عليه .

1209. Ibn `Umar (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "I have been commanded to fight people till they testify `La ilaha illallah' (there is no true god except Allah) that Muhammad (PBUH) is his slave and Messenger, and they establish Salat, and pay Zakat; and if they do this, their blood (life) and property are secured except when justified by law, and it is for Allah to call them to account."
[Al-Bukhari and Muslim].
Commentary: "Except when justified by law" means that after the acceptance of Islam, if someone commits a crime which is punishable by Hadd this will be certainly imposed on him, or her, i.e., cutting of hand in case of theft, one hundred stripes or stoning to death in case of fornication, capital punishment in retaliation for murdering an innocent person. In this Hadith the words "it is for Allah to call them to account" means that if they are not sincere in the acceptance of Islam and would put up an appearance of Islam like hypocrites, or would commit a crime which is liable for Hadd but is somehow not detected by the Islamic court or authorities concerned, they will be taken to account for it by Allah, that is Allah will decide about them on the Day of Judgement. It is evident from this Hadith that so long as Kufr is present in this world, it is necessary to wage Jihad against it to finish it off, and so long as all the disbelievers do not openly accept Islam and adopt the Islamic way of life, Muslims are duty-bound to make Jihad against them.

1210 وَعَنْ أبي هُريرةَ رَضِيَ اللَّه عَنْهُ ، قالَ : لمَّا تُوُفي رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم ، وَكانَ أبُو بَكْر ، رَضِيَ اللَّه عَنْهُ ، وكَفَرَ مَنْ كَفَرَ مِنَ العربِ ، فقالَ عُمرُ رَضيَ اللَّه عَنْهُ : كيفَ تُقاتِلُ النَّاسَ وَقدْ قالَ رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « أُمِرتُ أنْ أُقاتِلَ النَّاسَ حتَّى يَقُولُوا لا إلهَ إلاَّ اللَّه فمَنْ قالهَا ، فقدْ عَصَمَ مِني مَالَهُ وَنَفْسَهُ إلاَّ بحقِّه ، وَحِسَابُهُ عَلى اللَّهِ ؟ » فقالَ أبُو بَكْرٍ : واللَّهِ لأُقاتِلَنَّ مَنْ فرَّقَ بَيْنَ الصَّلاةِ والزَّكاةِ ، فإن الزَّكَاةَ حَقُّ المَالِ . واللَّهِ لو مَنعُوني عِقالاً كانَوا يُؤَدونَهُ إلى رَسُولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم ، لَقاتَلْتُهُمْ على منعِهِ ، قالَ عُمرُ رَضِيَ اللَّه عَنْهُ : فَوَاللَّهِ مَا هُو إلاَّ أن رَأَيْتُ اللَّه قَدْ شَرَحَ صَدْرَ أبي بَكْرٍ للقِتَالِ ، فَعَرفْتُ أنَّهُ الحَقُّ . مُتفقٌ عليه .

1210. Abu Hurairah (May Allah be pleased with him) reported: When the Messenger of Allah (PBUH) passed away, Abu Bakr (May Allah be pleased with him) was appointed as his successor (caliph). Amongst the Arabs some men apostatised. Abu Bakr (May Allah be pleased with him) resolved to fight them. `Umar bin Al-Khattab (May Allah be pleased with him) said to Abu Bakr: "How can you fight them when the Messenger of Allah (PBUH) has declared: `I have been commanded to fight people till they testify La ilaha illallah (there is no true god except Allah); and if they do it, their blood (life) and property are secured except when justified by law, and it is for Allah to call them to account." Upon this Abu Bakr (May Allah be pleased with him) said: "By Allah, I would definitely fight him who makes distinction between Salat and the Zakat, because it is an obligation upon the rich to pay Zakat. By Allah I will fight them even to secure the piece of rope which they used to give to the Messenger of Allah

(PBUH)." `Umar (May Allah be pleased with him) said: "I realized that Allah opened the heart of Abu Bakr (May Allah be pleased with him) for fighting those who refused to pay Zakat, and I fully recognized that Abu Bakr ¨(May Allah be pleased with him) was right."
[Al-Bukhari and Muslim].
Commentary: This Hadith brings into prominence the excellence of Abu Bakr As-Siddiq's determination, religious firmness and deep understanding of the Islamic law. It also tells us that one who does not accept that Zakat is obligatory in Islam, is a Kafir like the one who renounces Salat. The stand taken by Abu Bakr was ultimately accepted by all the Companions of the Prophet (PBUH), and this is how they unanimously agreed to wage Jihad against those who refused to pay Zakat. This unanimous consent on the issue of Zakat was based on the order of Shari`ah.

1211 وعن أبي أيوبَ رضِي اللَّه عنْه ، أنَّ رَجُلاً قالَ للنَّبيِّ صلّى اللهُ عَلَيْهِ وسلَّم : أخْبِرْني بعَملٍ يُدْخِلُني الجَنَّة ، قالَ :« تَعْبُدُ اللَّه ولاَ تُشْرْكُ به شَيْئاً ، وتُقِيمُ الصلاَة ، وتُؤْتِي الزَّكاةَ ، وتَصِلُ الرَّحِمَ » متفقٌ عليه .

1211. Abu Ayyub (May Allah be pleased with him) reported: A man said to the Prophet (PBUH): "Direct me to a deed which may admit me to Jannah." Upon this he (the Messenger of Allah (PBUH)) said, "Worship Allah and never associate anything with Him in worship, establish Salat, pay Zakat, and strengthen the ties of kinship."
[Al-Bukhari and Muslim].
Commentary: This Hadith mentions the compassion for relatives along with the Salat and Saum which are obligatory in Islam. It indicates the importance of compassion for relation in Islam. The term `strengthen the ties of kinship' implies nice treatment of one's relatives regardless of circumstances, maintenance of contact with them and fulfillment of the requirements of relationship with them.

1212 وَعنْ أبي هُريرَةَ رضِي اللَّه عنهُ ، أنَّ أعرابيًّا أتى النَّبيَّ صلّى اللهُ عَلَيْهِ وسلَّم فقال : يا رَسُولَ اللَّهِ دُلَّني على عمَلٍ إذا عمِلْتُهُ ، دخَلْتُ الجنَّةَ . قالَ : « تَعْبُدُ اللَّه ولا تُشْرِكُ بِهِ شَيْئاً ، وَتُقِيمُ الصَّلاةَ ، وَتُؤْتِي الزَّكَاةَ المَفْرُوضَة ، وتَصُومُ رَمَضَانَ » قالَ : وَالذي نَفْسِي بيدِهِ ، لا أزيدُ عَلى هذا . فلَمَّا ولَّى ، قالَ النَّبيُّ صلّى اللهُ عَلَيْهِ وسلَّم : « مَنْ سَرَّهُ أنْ يَنْظرَ إلى رَجُلٍ مِنْ أهْلِ الجَنَّةِ فَلْيَنْظُرْ إلى هذا » مُتفقٌ عليه .

1212. Abu Hurairah (May Allah be pleased with him) reported: A bedouin came to the Prophet (PBUH) and said: "O Messenger of Allah! Direct me to a deed by which I may be entitled to enter Jannah." The Prophet (PBUH) said, "Worship Allah, and never associate anything with Him, establish Salat, pay the Zakat which has been enjoined upon you, and observe Saum of Ramadan." He (the bedouin) said: "By Him in Whose Hand my soul is, I will never add anything to these (obligations)." When he turned his back, the Prophet (PBUH) said, "He who wants to see a man from the dwellers of Jannah, let him look at him (bedouin)."
[Al-Bukhari and Muslim].
Commentary:
1. The bedouin mentioned in this Hadith was a new Muslim and for this reason the Prophet (PBUH) told him some essential obligations of Islam so that he did not feel over-burdened with exhortation. Imam At-Tabarani said: "This Hadith and its like was addressed to bedouins who were newly -- converted to Islam. The Prophet (PBUH) told them no more than to fulfill the main obligatory acts of Islam so that they would not feel over-burdened, and therefore bored." Following the Divine injunctions in a gradual manner is very important. For once the hearts of the newly converted start to open to the understanding of the Divine injuctions, they will automatically start practising the optional and voluntary acts of devotion with a view to gain Allah's reward and pleasure.
2. There are two categories of people who have been granted Jannah. First, those who are called Al-`Asharah Al-Mubashsharah. They are ten most distinguished of the Prophet's followers whose entrance into Jannah was foretold by the Prophet (PBUH) himself. Second, some other persons who were given glad tidings of Jannah by the Prophet (PBUH). The bedouin mentioned in this Hadith is a case in point. The Prophet (PBUH) also declared Hasan and Hussain, the two sons of `Ali (May Allah be pleased with them), the chiefs of young-men of Jannah and also gave glad tidings of Jannah to his wives and his daughter Fatimah (May Allah be pleased with him).

1213 وَعَنْ جَرير بن عبدِ اللَّهِ رَضيَ اللَّه عَنْهُ ، قالَ : بَايعْتُ النَّبيَّ صلّى اللهُ عَلَيْهِ وسلَّم علَى إقامِ الصَّلاةِ ، وَإيتاءِ الزَّكاةِ ، والنُّصْحِ لِكُلِّ مُسْلِمٍ . مُتفقٌ عليه .

1213. Jarir bin `Abdullah (May Allah be pleased with him) reported: I pledged allegiance to the Prophet (PBUH) to establish Salat, to pay the Zakat and to have the welfare of every Muslim at heart.
[Al-Bukhari and Muslim].
Commentary: This Hadith has already been mentioned and has been repeated here for its relevance to this chapter. Here the phrase "To pledge allegiance to establish Salat" and "to pay the Zakat" means acceptance of Islam because

these are such important articles of Islam that one cannot think of Islam without them. Allegiance to them is, in other words, allegiance to Islam. It is a pledge which was taken by the Prophet (PBUH) from everyone who embraced Islam. He would also take a pledge for Jihad when there was a need for it. The third pledge is pledge of Khalifah which was taken by Khulafa Ar-Rashidun (the rightly-guided caliphs) and subsequently the Muslim rulers. These are the three pledges which are proved from the rightly-guided Muslims. The oath accepted by mystics and spiritual guides is an innovation of the later times - much after the Khair-ul-Qurun, that is the first three generations of Muslims.

1214 -وَعَنْ أبي هُريرة رضيَ اللَّه عنْهُ قالَ : قالَ رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « مَا مِنْ صاحِبِ ذهبٍ ، ولا فِضَّةٍ ، لا يُؤدِّي مِنْهَا حقَّهَا إلاَّ إذا كَانَ يَوْمُ القِيامَةِ صُفِّحَتْ لَهُ صَفائحُ مِنْ نَار، فَأُحْمِيَ عَلَيْهَا في نارِ جَهَنَّمَ ، فَيُكْوَى بهَا جنبُهُ ، وجبينُهُ ، وظهْرُهُ ، كُلَّما بردَتْ أُعيدتْ لَهُ في يومٍ كَانَ مِقْدَارُه خمْسِينَ ألْفَ سنَةٍ ، حتَّى يُقْضَى بيْنَ العِبادِ فيُرَى سبيلُهُ ، إمَّا إلى الجنَّةِ وإما إلى النَّار » .

قِيل : يا رسُولَ اللَّهِ فالإِبلُ ؟ قالَ : ولا صاحبِ إبِلٍ لا يؤدِّي مِنها حقَّهَا ، ومِنْ حقِّهَا ، حَلَبُهَا يومَ ورْدِها ، إلا إذا كان يوم القيامَة بُطِحَ لها بقاعٍ قرْقرٍ أوْفر ما كانتْ ، لا يَفقِدُ مِنْهَا فصيلاً واحداً ، تَطؤُهُ بأخْفافِهَا ، وتَعضُّهُ بأفْواهِها ، كُلَّما مَرَّ عليْهِ أولاها ، ردَّ عليْهِ أخْراها، في يوم كانَ مِقْداره خَمْسِينَ ألْفَ سَنةٍ ، حتَّى يُقْضَي بَيْنَ العِبَاد ، فيُرَى سبيلُه ، إمَّا إلى الجنَّةِ وإمَّا إلى النار » .

قِيل : يَا رسول اللَّهِ فالبقرُ وَالغَنَمُ ؟ قالَ : ولا صاحِبِ بقرٍ ولا غنمٍ لا يُؤَدِّي مِنْهَا حقَّهَا إلاَّ إذا كان يَوْمُ القيامَةِ ، بُطِحَ لهَا بقاعٍ قرقرٍ ، لا يفْقِدُ مِنْهَا شَيْئاً لَيْس فِيها عَقْصاءُ ، ولا جَلْحاءُ ، ولا عَضباءُ ، تَنْطحه بقُرُونهَا ، وتَطؤُهُ بأظلافِهَا ، كُلَّمَا مرَّ عَلَيْهِ أولاها ، رُدَّ عَلَيْهِ أخْراها ، في يومٍ كانَ مِقدَارُهُ خَمْسِينَ ألْف سنةٍ حتَّى يُقْضَى بيْنَ العِبادِ ، فيُرَى سبِيلُهُ إمَّا إلى الجنَّةِ وإمَّا إلى النَّار » .

قِيلَ : يا رسُول اللَّهِ فالخيْلُ ؟ قال : « الخَيْلُ ثلاثةٌ : هِي لِرَجُلٍ وزرٌ ، وهِيَ لِرجُلٍ سِتْرٌ، وهِي لرجُلٍ أجْرٌ ، فأمَّا التي هي لهُ وزر فرَجُلٌ ربطها رياءً وفخْراً ونِواءً عَلى أهْلِ الإِسْلام ، فهِي لَهُ وِزرٌ ، وأمَّا التي هِيَ لَهُ سِتْرٌ ، فَرجُلٌ ربَطَهَا في سَبيلِ اللَّهِ ، ثُمَّ لم ينْسَ حقَّ اللَّهِ في ظُهُورها ، ولا رقَابها ، فهِي لَهُ سِتْرٌ ، وأمَّا التي هِيَ لَهُ أجْرٌ ، فرجُلٌ ربطها في سبيلِ اللَّهِ لأهْلِ الإِسْلامِ في مَرْجٍ ، أو رَوضَةٍ ، فمَا أكَلَت مِن ذلك المَرْجِ أو الرَّوضَةِ مِن شَيءٍ إلاَّ كُتِبَ لَهُ عدد ما أكَلَت حسَـنَاتٌ ، وكُتِبَ لَه عدد أرْوَاثِهَا وأبْوَالِهَا حَسنَاتٌ ، ولا تَقْطَعُ طِولَهَا فاستَنَّت شَرَفاً أو شَرفَيْنِ إلاَّ كَتَبَ اللَّهُ لَهُ عددَ آثارِهَا ، وأرْوَاثَها حَسنَاتٍ ، ولا مرَّ بها صاحِبُهَا عَلَى نَهْرٍ فَشَرِبت مِنْهُ ، ولا يُرِيدُ أنْ يَسْقِيَهَا إلاَّ كَتَبَ اللَّه لَهُ عدَدَ ما شَرِبَت حَسنَاتٍ » .

قِيلَ : يا رسولَ اللَّهِ فالحُمُرُ ؟ قالَ : « ما أنْزِل عليَّ في الحُمُر شَيءٌ إلاَّ هذِهِ الآيةُ الْفَاذَّةُ الجَامِعَةَ : { فمن يعْمَلْ مِثْقال ذرَّةٍ خَيْراً يرهُ ،ومَن يعْملْ مثقالَ ذَرَّةٍ شرَّاً يرهُ } » .

مُتَّفَقٌ عليهِ . وهذا لفظُ مُسْلِمٍ .

ومعْنَى القاع : المكان المستوى من الأرض الواسع . والقرقر : الأملس .

1214. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Any person who possesses gold or silver and does not pay what is due on it (i.e., the Zakat); on the Day of Resurrection, sheets of silver and gold would be heated for him in the fire of Hell and with them his flank, forehead and back will be branded. When they cool down, they will be heated again and the same process will be repeated during the day the measure whereof will be fifty thousand years. (This would go on) until Judgement is pronounced among (Allah's) slaves, and he will be shown his final abode, either to Jannah or to Hell." It was asked, "How about someone who owns camels and does not pay what is due on him (i.e., their Zakat)?" He (PBUH) replied, "In the same way the owner of camels who does not discharge what is due in respect of them (their due includes their milking on the day when they are taken to water) will be thrown on his face or on his back in a vast desert plain on the Day of Resurrection and they will trample upon him with their hoofs and bite him with their teeth. As often as the first of them passes him, the last of them will be made to return during a day the measure whereof will be fifty thousand years, until Judgement is pronounced among (Allah's) slaves, he will be shown his final abode either to Jannah or to Hell." It was (again) asked: "O Messenger of Allah, what about cows (cattle) and sheep?" He (PBUH) said, "If anyone who possesses cattle and sheep and does not pay what is due on them (i.e., their Zakat); on the Day of Resurrection, he will be thrown on his face in a vast plain desert. He will find none of the animals missing with twisted horns, without horns or with a broken horn, and they will gore him with their horns and trample upon him with their hoofs. As often as the first of them passes him, the last of them will be made to return to him during a day the measure whereof will be fifty thousand years, until Judgement is pronounced among (Allah's) slaves; and he will be shown his final abode either to Jannah or to Hell." It was asked: "O Messenger of Allah, what about the horses?" Upon this he (PBUH) said, "The horses are of three types. One, which is a burden for the owner; another which is a

shield, and another one which makes its owner entitled to reward. The one for whom these are a burden is the person who rears them for show or for pride or for causing injury to the sentiments of the Muslims. They will be a cause of torment for their owners. The one for whom these are a shield is the person who rears them for the sake of Allah but does not forget the Right of Allah concerning their backs and their necks (i.e., he lets a needy ride on them), and so they are a shield for him. Those which bring reward to the one who rears them in pastures and gardens are the ones that are used in the Cause of Allah (Jihad) by the Muslims. Whatever they eat from the meadows and the gardens will be recorded on his behalf as good deeds so much so that their droppings and urine will be counted for an equal number of good deeds for him. Even when they break their tying rope and every height from which they climb and every hoofprint which they leave will be counted as a good deed on behalf of the owner. When their owner leads them through a stream from which they drink, though he does not intend to quench their thirst, yet Allah would record for him the quantity (of water) of what they would drink on his behalf as good deeds." It was asked: "O Messenger of Allah, what about the donkeys?" Upon this he (PBUH) said, "Nothing has been revealed to me in regard to the donkeys in particular except this one Verse of a comprehensive nature: "So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.'" (99: 8,9).
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us that those people who do not pay Zakat on their property will be punished with this same property which will become an anguish for them on the Day of Resurrection.
The phrase "and he will be shown his final abode, either to Jannah or to Hell" clearly means that this would happen on the Day of Judgement and the punishment to defaulters would be given before one's entry into Jannah or Hell. If Almighty Allah will consider this punishment sufficient for a Muslim, He will send him to Jannah, otherwise He will consign him to Hell. In case he is a Muslim, he will be ultimately sent to Jannah (after suffering the punishment in Hell) otherwise, he will be sent to Hell, where he will live for ever.
The phrase "As often as the first of them passes him, the last of them will be made to return" means that the process will be repeated again and again. Some people say that there is some alteration in the wording of this Hadith. According to them the correct wording is: "When the first camel will have passed, the last in the line will be returned on him". This wording makes the text more orderly and evident and this is how it occurs in some of the narrations. Allah knows the truth.
In this Hadith the words "Fi sabilillah", (for the sake of Allah, or in the Cause of Allah) have been repeated twice in connection with horses. In the first instance these words are used for noble intention. That is to fulfill humanly needs with it so that one does not have to beg them from others. In the second instance these words stand for Jihad. That is one breeds horses to make use of them in Jihad. The breeding of horses with this intention is eligible to reward, while in the former case is a means of covering one's poverty.

Chapter 217

باب وجوب صوم رمضان وبيان فضل الصيام وما يتعلق به

The Excellence of Observing Saum (Fasts) during Ramadan

Allah, the Exalted, says:
"O you who believe! the fasting is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious). (Fasting) for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know. The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e., is present at his home), he must fast that month, and whoever is ill or on a journey, the same number (of days which one did not fast must be made up) from other days." (2:183-185)

1215 وَعنْ أبي هُريرة رضِي اللَّه عنْهُ ، قال : قال رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم : « قال اللَّه عَزَّ وجلَّ : كُلُّ عمل ابْن آدم لهُ إلاَّ الصِّيام ، فإنَّهُ لي وأنَا أجْزِي بهِ . والصِّيام جُنَّةٌ فإذا كَانَ يومُ صومْ أحدِكُمْ فلا يرْفُثْ ولا يَصْخَبْ ، فإنْ سابَّهُ أحدٌ أوْ قاتَلَهُ ، فلْيقُلْ : إنِّي صَائمٌ . والّذِي نَفْس محمَّدٍ بيدِهِ لَخُلُوفُ فَم الصَّائم أطْيبُ عِنْد اللَّهِ مِنْ ريح المِسْكِ .
للصَّائم فَرْحَتَانِ يفْرحُهُما : إذا أفْطرَ فرِحَ بفِطْرِهِ ، وإذَا لَقي ربَّهُ فرح بصوْمِهِ » متفقٌ عليه.
وهذا لفظ روايةِ الْبُخَارِي . وفي رواية له : « يتْرُكُ طعامَهُ ، وَشَرابَهُ ، وشَهْوتَهُ ، مِنْ أَجْلي ، الصِّيامُ لي وأنا أجْزِي بهِ ، والحسنَةُ بِعَشْرِ أمْثالِهَا » .
وفي روايةٍ لمسلم : « كُلُّ عَملِ ابن آدَمَ يُضَاعفُ الحسَنَةُ بعشْرِ أمْثالِهَا إلى سَبْعِمِائةِ ضِعْفٍ . قال اللَّه تعالى : « إلاَّ الصَّوْمَ فإنَّهُ لِي وأنا أجْزِي بهِ : يدعُ شَهْوتَهُ وَطعامَهُ مِنْ أجْلي . لِلصَّائمِ فَرْحتَان :فرحة عند فطره ، فَرْحَةٌ عِنْدَ لقاءِ رَبِّهِ . ولَخُلُوفُ فيهِ أطْيَبُ عِنْدَ اللَّهِ مِنْ ريح المِسْكِ» .

1215. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Allah the Exalted and Majestic said: `Every act of the son of Adam is for him, except As-Siyam (the fasting) which is (exclusively) for Me, and I will reward him for it.' Fasting is a shield. When anyone of you is observing fast, he should neither indulge in obscene language nor should he raise his voice; and if anyone reviles him or tries to quarrel with him, he should say: `I am fasting.' By Him in Whose Hand the soul of Muhammad is, the breath of one observing Saum is sweeter to Allah than the fragrance of musk. The one who fasts, experiences two joys: he feels pleasure when he breaks the fast. He is joyful by virtue of his fast when he meets his Rubb."
[Al-Bukhari and Muslim].
In a narration by Al-Bukhari, the Messenger of Allah (PBUH) said, "Allah says: `(The person observing Saum) has abstained from food and drink, and sexual pleasures for My sake; fasting is for Me, and I will bestow its reward. Every good deed has ten times its reward'."
In a narration by Muslim, the Messenger of Allah (PBUH) said, "The reward of every (good) deed of a person is multiplied from ten to seven hundred times. Allah (SWT) says: `The reward of observing Saum is different from the reward of other good deeds; Saum is for Me, and I Alone will give its reward. The person observing Saum abstains from food and drink only for My sake.' The fasting person has two joyous occasions, one at the time of breaking his fast, and the other at the time of meeting his Rubb. Surely, the breath of one observing Saum is better smelling to Allah than the fragrance of musk."
Commentary: "Khuluf", is the smell that comes from the mouth of person who observes Saum. It results from the thirst and hunger which he has to suffer during the Saum. The Hadith not only tells us the merits of Saum but also brings into focus the true significance of it. Saum is not thus mere abstention from food, drink and sexual intercourse, but also keeping away from all evils and vices and embracing virtues.

1216 وعنهُ أنَّ رسولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلّم قال : « مَنْ أنْفَقَ زَوْجَين في سَبيلِ اللَّهِ نُودِيَ مِنْ أبْوابِ الجَنَّةِ : يَا عَبْدَ اللَّهِ هذا خَيْرٌ ، فَمَنْ كَانَ مِنْ أَهْلِ الصلاةِ دُعِي منْ باب الصَّلاةِ ، ومَنْ كانَ مِنْ أَهْلِ الجِهَادِ دُعِي مِنْ باب الجِهَادِ ، ومَنْ كَانَ مِنْ أهْلِ الصِّيامِ دُعِيَ مِنْ بابِ الرَّيَّانِ ومنْ كَانَ مِنْ أَهْلِ الصَّدقة دُعِي مِن

باب الصَّدَقةِ » قال أبو بكرٍ رَضِيَ اللَّه عَنْهُ : بأَبي أنت وأمِّي يا رسولَ اللَّه ما علَى مَنْ دُعِي مِنْ تِلْكَ الأبْوابِ مِنْ ضَرُورةٍ ، فهلْ يُدْعى أحدٌ منْ تلك الأبْوابِ كلِّها ؟ قال : « نَعَم وَأَرْجُو أنْ تكُونَ مِنهم » متفقٌ عليه .

1216. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who spends a pair in the way of Allah will be called from the gates of Jannah: `O slave of Allah! This gate is better for you' and one who is constant in Salat (prayer), will be called from the Gate of Salat; and whoever is eager in fighting in the Cause of Allah, will be called from the Gate of Jihad; and who is regular in observing Saum will be called from Ar-Raiyan Gate. The one who is generous in charity will be called from the Gate of Charity." Abu Bakr (May Allah be pleased with him) said: "O Messenger of Allah (PBUH)! May my mother and father be sacrificed for you! Those who are called from these gates will stand in need of nothing. Will anybody be called from all of those gates?" He replied, "Yes, and I hope that you will be one of them."
[Al-Bukhari and Muslim].
Commentary: "Pair" means two; in other channels of transmission, it has been explained thus: "They asked him, `Pair of what?' He (PBUH) said, `A pair of horses, cows or camels'." "Pair" in this Hadith, however, can be all-inclusive; i.e., fasting two days or performing two prayers, etc. This Hadith also mentions special distinction of Abu Bakr As-Siddiq (May Allah be pleased with him) and the esteem in which he was held by the Prophet (PBUH). It also transpires from this Hadith that one can praise such a person right on his face about whom one does not fear that it will make him proud. This Hadith has also an inducement for giving in Sadaqah two instead of a single item.

1217 وعن سهلِ بنِ سعدٍ رضي اللَّه عنهُ عن النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « إنَّ فِي الجَنَّةِ باباً يُقالُ لَهُ : الرَّيَّانُ ، يدْخُلُ مِنْهُ الصَّائمونَ يومَ القِيامةِ ، لا يدخُلُ مِنْه أحدٌ غيرهُم ، يقالُ: أينَ الصَّائمُونَ ؟ فيقومونَ لا يدخُلُ مِنهُ أحَدٌ غيرهم ، فإذا دَخَلوا أُغلِقَ فلَم يدخلْ مِنْهُ أحَدٌ» متفقٌ عليه .

1217. Sahl bin Sa`d (May Allah be pleased with him): The Prophet (PBUH) said, "In Jannah there is a gate which is called Ar-Raiyan through which only those who observe Saum (fasting) will enter on the Day of Resurrection. None else will enter through it. It will be called out, "Where are those who observe fasting?" So they will stand up and proceed towards it. When the last of them will have entered, the gate will be closed and then no one will enter through that gate."
[Muslim].
Commentary: This Hadith tells us about the special distinction of those who observe Saum. "Only those who observe Saum" signify the faithful who not only observe Saum during the month of Ramadan but also frequently observe voluntary fasts over and above the obligatory ones, otherwise Saum of Ramadan are compulsory for every Muslim. Similar is the case of the people of Salat, people of Sadaqah and people of Jihad, who have been mentioned in the preceding Ahadith otherwise all Muslims are on par so far as the Salat, Sadaqah, etc., are concerned.

1218 وعَنْ أبي سَعيدٍ الخُدْريِّ رَضيَ اللَّه عنهُ قال : قالَ رسولُ اللَّهِ : « مَا مِنْ عبْدٍ يصُومُ يَوماً في سبيلِ اللَّه إلاَّ باعَدَ اللَّه بذلك اليَومِ وجهَهُ عَن النَّار سبعينَ خريفاً » متفقٌ عليه .

1218. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Every slave of Allah who observes Saum (fasting) for one day for the sake of Allah, Allah will draw his face farther from Hell-fire to the extent of a distance to be covered in seventy years."
[Al-Bukhari and Muslim].
Commentary: "Every slave of Allah" includes men, women, the free and the unfree, because they are slaves of Allah. The Hadith highlights the excellence of fasting for the sake of Allah which will serve, on the Day of Resurrection, as shield against Hell-fire.

1219 وعنْ أبي هُرَيرة رضيَ اللَّه عنهُ ، عن النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « مَنْ صامَ رَمَضَانَ إيمَاناً واحْتِساباً ، غُفِرَ لَهُ ما تَقدَّمَ مِنْ ذَنْبِهِ » متفقٌ عليه .

1219. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "He who observes fasting during the month of Ramadan with Faith while seeking its reward from Allah, will have his past sins forgiven."
[Al-Bukhari and Muslim].
Commentary: "Sins" here means minor sins which relate to the Rights of Allah.

1220 وعنهُ رضيَ اللَّهُ عنهُ ، أنَّ رسولَ اللَّهِ صلَّى اللهُ عَلَيْهِ وسَلَّم قالَ : « إذا جَاءَ رَمَضَانُ ، فُتِّحتْ أبْوَابُ الجَنَّةِ ، وغُلِّقت أبْوَابُ النَّار ، وصُفِّدتِ الشياطِينُ » متفقٌ عليه .

1220. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When Ramadan begins, the gates of Jannah are opened, the gates of Hell are closed, and the devils are chained."
[Al-Bukhari and Muslim].
Commentary: This is a special distinction of the month of Ramadan during which Muslims become more inclined towards the worship of Allah. They pay greater attention to the recitation of the Qur'an, remembrance of Allah, worship, and seeking pardon for sins.

1221 -وعنهُ أنَّ رسولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « صُومُوا لِرُؤْيَتِهِ ، وَأَفْطِرُوا لِرُؤيَتِهِ ، فإن غمي عَليكم ، فَأَكْمِلُوا عِدَّةَ شَعْبانَ ثلاثينَ » متفقٌ عليه . وهذا لفظ البخاري .
وفي روايةِ مسلم : « فَإِن غُمَّ عَليكم فصُوموا ثلاثِينَ يَوْماً » .

1221. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Observe Saum (fast) on sighting the crescent and terminate it on sighting it (the new moon), but if the sky is cloudy before you, then complete the number (thirty days) of the month."
[Al-Bukhari and Muslim].
Commentary: The words "Ghabiya", and "Ghumma", both have the same meanings, namely clouded sky or sky overcast with clouds, as a result of which the moon is not visible. In that case, the injunction is that thirty days of the month be completed. If the moon of Ramadan is not sighted on the 29th Sha`ban, then its thirty days be completed and Ramadan's Saum be started on the next day. Similarly, if the moon for the month of Shawwal is not sighted on the 29th of Ramadan, thirty days of Saum must be completed before celebrating `Eid-ul-Fitr. This means that the sighting of the moon is necessary for keeping the Saum of Ramadan. Counting by celestial system is not sufficient for this purpose. Moreover, the evidence of reliable witnesses for the crescent of Ramadan and the evidence of two dependable witnesses for the crescent of Shawwal are sufficient. This amount of evidence will fulfill the requirement of sighting the moon. Whether the sighting of the moon at one place is sufficient for another place is controversial and arguments of both the groups of `Ulama', who support and oppose it, are based on this Hadith. The group which contend that the sighting of the moon at one place is valid for another holds that the words "Sumu" and "Aftiru" are addressed to all the Muslims, and for this reason the sighting at one place holds good for another place. The group which holds that the sighting of the moon at one place is not enough for the Muslims of other localities contend that the words are addressed to the people who have actually sighted the moon. The Muslims of the localities of other areas who have not sighted the moon are not addressed by these words. They say that the sighting of the moon goes with each area according to which they will decide about starting of Saum and celebrating `Eid. There is a third group also, which is of the opinion that for such areas which are in close proximity and do not have much difference in the timings of sunrise and sunset, the sighting of the moon at one place holds good for the other. In any case, it is a moderate view, which can be implemented without fear of its being wrong. According to this view, at least in one country the sighting of the moon at one place holds good for all other areas.

Chapter 218
The Excellence of Spending out Charity during Ramadan

1222- عن بن عباس قال « كان رسول الله صلى الله عليه وسلم أجود الناس وكان أجود ما يكون في رمضان حين يلقاه جبريل وكان يلقاه في كل ليلة من رمضان فيدارسه القرآن فلرسول الله صلى الله عليه وسلم أجود بالخير من الريح المرسلة» متفق عليه.

1222. Ibn `Abbas (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) was the most generous of the men; and he was the most generous during the month of Ramadan when Jibril visited him every night and recited the Qur'an to him. During this period, the generosity of Messenger of Allah (PBUH) waxed faster than the rain bearing wind.
[Al-Bukhari and Muslim].
Commentary: This Hadith induces us to do two good things frequently and with full preparation in the month of Ramadan. First, benevolence and generosity so that people get maximum time for worship and reduce their mundane affairs during this month. Second, recitation of the Qur'an and Mudarsah, (reading and hearing the Qur'an from one another) as is done by two Huffaz in this manner. The reason for the stress on the Qur'an is that the Qur'an and the month of Ramadan are closely linked with each other. The Qur'an was revealed in this month.

1223- عن عائشة رضي اللَّه عنها أنها قالت: «كان رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم إذَا دَخَلَ الْعشْرُ أحيا اللَّيْلَ، وأيقظ أهْلهُ، وجدَّ وشَدَّ المِئزَرَ» متفقٌ عليه.

1223. `Aishah (May Allah be pleased with him) reported: When the last ten nights (of Ramadan) would begin, the Messenger of Allah (PBUH) would keep awake at night (for prayer and devotion), awaken his family and prepare himself to be more diligent in worship.
[Al-Bukhari and Muslim].
Commentary: The entire month of Ramadan is a spring season for virtues, worship and obedience of Allah, but its last ten days are the peak of this season of worship. Therefore, one must strive hard in the last ten days and nights of this month to follow the practice of the Prophet (PBUH), to seek the Pleasure of Allah and to attain the benefits of Lailat-ul-Qadr, which occurs during this period. The Prophet (PBUH) used to make special arrangement for observing I`tikaf, and we must also follow this practice of his.

Chapter 219

باب النهي عن تقدم رمضانَ بصوم بعد نصف شعبان إلاَّ لمن وصله بما قبله ، أو وافق عادة له بأن كان عادته صوم الاثنين والخميس فوافقه

The Prohibition of Observing Saum (Fasting) after the Middle of Sha'ban

1224 عن أبي هُريرة رضيَ اللَّه عَنْهُ ، عن النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « لا يتَقدَّمَنَّ أحَدُكمْ رَمضَانَ بصَوم يومٍ أوْ يومَيْنِ ، إلاَّ أن يَكونَ رَجُلٌ كَانَ يصُومُ صَوْمَهُ ، فَلْيَصُمْ ذلكَ اليوْمَ» متفقٌ عليه .

1224. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Do not observe Saum (fasting) for a day or two days preceding Ramadan. However, if a person is in the habit of observing Saum on a particular day (which may fall on these dates), he may fast on that day."
[Al-Bukhari and Muslim].
Commentary: "However, if a person is in the habit of observing Saum on a particular day" means that if it is his routine to observe Saum on these days, then he can do so two days before the advent of Ramadan. The reason being that in that case his Saum will not be for the reception of Ramadan but a matter of routine. Some people have taken "one or two days before" to mean the first two days of the second half of Shawwal on the grounds that some Ahadith contain prohibition of observing Saum in the second fortnight of Shawwal. Because of this injunction, it is not permissible to observe Saum in these days, except in case it is one's routine.

1225 وعن ابنِ عباسٍ ، رضيَ اللَّه عنهما ، قال : قالَ رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « لا تَصُومُوا قبْلَ رَمَضَانَ ، صُومُوا لِرُؤْيتِهِ ، وَأَفْطِرُوا لِرُؤْيَتِهِ ، فَإنْ حالَتْ دُونَهُ غَيَايَةٌ فأكْمِلوا ثلاثِينَ يوماً » رواه الترمذي وقال : حديثٌ حسنٌ صحيحٌ .

»الغَيايَة » بالغين المعجمة وبالياءِ المثناةِ من تحت المكررةِ ، وهِيَ : السَّحَابةُ .

1225. Ibn `Abbas (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "Do not observe Saum (fasting) before the advent of Ramadan. Observe Saum at sighting of the crescent of Ramadan and terminate it at sighting the crescent (of Shawwal). If the sky is overcast, complete (the month as) thirty (days)."
[At-Tirmidhi].
Commentary: "Before the advent of Ramadan" here signifies the second half of Shawwal. That is, one should not observe voluntary Saum after 15th of Sha`ban so that one's vitality is maintained for the Saum of Ramadan approaching near. If the moon is not sighted due to clouds, then observing Saum should be started after completing thirty days of Sha`ban. Similarly, if the moon of the of Shawwal is not sighted, then thirty days of fasting Ramadan must be completed before celebrating `Eid-ul-Fitr.

1226 وعنْ أبي هُرَيْرَةَ رضِيَ اللَّه عَنْهُ قال : قالَ رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « إذا بَقِيَ نِصْفٌ مِنْ شَعْبَانَ فَلا تَصُومُوا » رواه الترمذي وقال : حديثٌ حَسَنٌ صحيحٌ .

1226. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When there comes the middle of Sha`ban, don't observe Saum (fasting)."
[At-Tirmidhi].

1227 وَعَنْ أبي اليَقظان عمار بن يَاسِرٍ رضيَ اللَّه عنْهما ، قال : « مَنْ صَامَ اليَومَ الَّذِي يُشكُّ فِيهِ فقدْ عَصَى أبا القاسِمِ صَلّى اللهُ عَلَيْهِ وسَلَّم » رواه أبو داود ، والترمذي وقال : حديثٌ حسن صحيحٌ .

1227. `Ammar bin Yasir (May Allah be pleased with them) reported: He who observes the fast on a doubtful day, has in fact disobeyed Abul-Qasim, (i.e., Messenger of Allah (PBUH)).
[Abu Dawud and At-Tirmidhi].

Commentary: "Doubtful day" here signifies the day of 30th Sha`ban. In other words, if the moon is not sighted on 29th of Sha`ban because of clouds and a person observes Saum, he will be in doubt whether it is the 30th of Sha`ban or the 1st of Ramadan. Thus, there is no need to observe Saum on a doubtful day, and one should complete thirty days of the month of Sha`ban.

Chapter 220

باب ما يُقَالُ عِنْدَ رُؤْيَةِ الهلالِ

Supplication at the Sight of the Crescent (At the outset of Every Lunar Month)

1228 عَنْ طلْحَة بنِ عُبيدِ اللَّهِ رضِيَ اللَّه عَنْهُ ، أنَّ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم كانَ إذا رَأى الهِلالَ قالَ: « اللَّهُمَّ أهِلَّهُ عليْنَا بالأمْنِ والإِيمَانِ ، والسَّلامَةِ والإِسْلامِ ، رَبِّي ورَبُّكَ اللَّه ، هِلالُ رُشْدٍ وخَيْرٍ » رواه الترمذي وقال : حديثٌ حسنٌ .

1228. Talhah bin Ubaidullah (May Allah be pleased with him) reported: At the sight of the new moon (of the lunar month), the Prophet (PBUH) used to supplicate: "Allahumma ahillahu `alaina bil-amni wal-iman, was-salamati wal-Islam, Rabbi wa Rabbuk-Allah, Hilalu rushdin wa khairin (O Allah, let this moon appear on us with security and Iman; with safety and Islam. (O moon!) Your Rubb and mine is Allah. May this moon be bringing guidance and good)."
[At-Tirmidhi].

Commentary: After sighting the moon, one should recite the prayer which was recited by the Prophet (PBUH). The prayer cited in the text of this Hadith is one of them.

Chapter 221

باب فَضْلِ السُّحور وتأخيرهِ ما لم يَخْشَ طُلُوع الفَجْرِ

Merit of Suhur (Predawn meal in Ramadan) and the Excellence of Delaying having it till before Dawn

1229 عنْ أنسٍ رَضِيَ اللَّه عَنْهُ قال : قال رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « تَسَحَّرُوا فإنَّ في السُّحُورِ بَرَكَةً » متفقٌ عليه .

1229. Anas (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Eat Suhur (predawn meal). Surely, there is a blessing in Suhur."
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us that Suhur is Masnun (Sunnah of the Prophet (PBUH)), even if one takes a small quantity of food. This meal is blessed and maintains one's energy and vitality during Saum. Against this, if a person goes to sleep after taking his dinner to save himself from the inconvenience of getting up before dawn or takes Suhur early will be, on one side, disobeying Messenger of Allah (PBUH) , while on the other side, he will be feeling hunger and thirst very early and very much as he himself has increased the period of fasting by not taking the Suhur. Subhan Allah! How the weaknesses of man have been taken into account in the teachings of Islam while suitable provision has been provided to overcome them!

1230 وعن زيدِ بن ثابتٍ رَضيَ اللَّه عَنْهُ قال : تَسحَّرْنَا مَعَ رسولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم ، ثُمَّ قُمْنَا إلى الصَّلاةِ . قِيلَ : كَمْ كانَ بَيْنَهُمَا ؟ قال : قَدْرُ خَمْسونَ آيةً . متفقٌ عليه .

1230. Zaid bin Thabit (May Allah be pleased with him) reported: We took Suhur (predawn meal) with the Messenger of Allah (PBUH) and then we stood up for (Fajr) Salat (prayer). It was asked: "How long was the gap between the two?" He replied: "The time required for the recitation of fifty Ayat."
[Al-Bukhari and Muslim].
Commentary: We learn from this Hadith that Suhur should be taken towards the end of its timing. This is the Sunnah of the Prophet (PBUH). One should, however, take care that it is done before dawn.

1231 وَعَنِ ابنِ عُمَرَ رَضيَ اللَّه عَنْهُمَا ، قالَ : كانَ لرسولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم مُؤَذِّنَانِ : بِلالٌ وَابْنُ أُمِّ مَكْتُومٍ . فقالَ رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « إنَّ بِلالاً يُؤَذِّنُ بِلَيْلٍ ، فَكُلُوا وَاشْرَبُوا حتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ » قالَ : وَلَمْ يَكُنْ بَيْنَهُمَا إلاَّ أنْ يَنْزِلَ هذا وَيَرْقَى هذا ، متفقٌ عليه .

1231. Ibn `Umar (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) had two Mu'adhdhin: Bilal and Ibn Umm Maktum (May Allah be pleased with them). The Messenger of Allah (PBUH) said, "Bilal proclaims Adhan [call to Salat (prayer)] at fag end of night, so eat and drink till Ibn Umm Maktum pronounces Adhan." Ibn `Umar (May Allah be pleased with them) added: And the gap between their Adhan was not more than the time spent in one's getting down and the other's climbing (the minaret).
[Al-Bukhari and Muslim].
Commentary: We learn from this Hadith that in the days of the Prophet (PBUH) there used to be two Mu'adhdhin and two Adhan in the morning. The first Adhan was meant to warn the people who were taking the Suhur meals that the time for the Suhur was about to finish and they should make preparation for Fajr prayer. Soon after that there was a second Adhan by another Mu'adhdhin which signified that the time for food was finished and people should attend to Salat. This practice was, however, terminated later so much so that we do not find it even in the times of the Companions of the Prophet (PBUH) and that of At-Tabi`un (the successors of the Prophet's Companions) and Tabi`ut-Tabi`in (the followers of the Successors). In any case, this practice can be revived.
So far, the question of time between the two Adhan is concerned, `Ulama' have stated that after announcing the Adhan, Bilal used to be engaged in prayer, etc., and waited for the daybreak. When the time for the daybreak drew near, he would then come down and inform Ibn Umm Maktum who would then make Wudu', and then proceed to call the Adhan at the beginning of the daybreak. (Ibn Allan).

1232 وعَنْ عمْرو بنِ العاصِ رَضِيَ اللَّه عَنْهُ أنَّ رسول اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « فَضْلُ ما بيْنَ صِيَامِنَا وَصِيامِ أهْلِ الكتاب أَكْلَةُ السَّحَرِ » . رواه مسلم .

1232. `Amr bin Al-`As (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The difference between our observance of Saum (fasting) and that of the people of the Scriptures is Suhur (predawn meal in Ramadan)."
[Muslim].
Commentary: We learn from this Hadith that Suhur is a distinctive mark with which Allah has blessed the Muslim Ummah.

Chapter 222

باب فَضْل تَعْجِيل الفِطْرِ وما يُفْطَرُ عَليهِ وما يَقُولُهُ بَعْدَ الإِفْطَار

The Superiority of Hastening to Break the Fast, and the supplication to say upon Breaking it

1233 عَنْ سَهْلِ بن سَعْدٍ رضِيَ اللَّه عنْهُ ، أنَّ رسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « لا يَزالُ النَّاسُ بخَيْرِ مَا عَجلوا الفِطْرَ » متفقٌ عليه .

1233. Sahl bin Sa`d (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "People will continue to adhere to good as long as they hasten to break the Saum (fasting)."
[Al-Bukhari and Muslim].
Commentary: "Adhere to good" here means welfare of the religion as well as that of this world. Breaking the Saum early does not mean that it is terminated before the prescribed time. What it really means is without any delay after the sunset. One should not delay it for the mere reason that the rigour one has gone through in the Saum should be enhanced further, as is done by some Sufi. There is no merit in such things because the real merit lies in following the Sunnah of the Prophet (PBUH). Welfare of the Muslims will, therefore, come in the share of the Muslims because of their following the Prophet's Sunnah of breaking the Saum in the early moments of the prescribed time.

1234 وعن أبي عَطِيَّةَ قالَ : دخَلْتُ أنَا ومسْرُوقٌ على عائشَةَ رَضِيَ اللَّه عَنْهَا فقالَ لهَا مَسْرُوقٌ : رَجُلان مِنْ أصْحَابِ مُحَمَّدٍ صَلّى اللهُ عَلَيْهِ وسلَّم كلاهُمَا لا يَألُو عَنِ الخَيْرِ : أَحَدُهُمَا يُعَجِّلُ المغْربَ والإِفْطارَ ، والآخَرُ يُؤَخِّرُ المغْرِبَ والإِفْطارَ ؟ فقالَتْ : مَنْ يُعَجِّلُ المَغْرِبَ وَالإِفْطارَ ؟ قالَ : عَبْدُ اللَّه ـ يعني ابنَ مَسْعودٍ ـ فقالَتْ : هكَذَا كَانَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم ، يصْنَعُ . رواه مسلم.
قوله : « لا يَألُوا » أيْ لا يُقصِّرُ في الخَيْرِ .

1234. Abu Atiyyah (May Allah be pleased with him) reported: Masruq and I visited `Aishah (May Allah be pleased with her) and said: "O Mother of the Believers! There are two Companions of Muhammad (PBUH) and neither of them holds back from doing good acts; but one of them hastens to break Saum (fasting) and hastens to perform the Maghrib prayer, while the other delays breaking Saum and delays performing Salat (prayer)." She asked, "Who is the one who hastens to break Saum and perform the Maghrib prayer?" Masruq said, "It is `Abdullah (meaning `Abdullah bin Mas`ud)." She said, "The Messenger of Allah (PBUH) used to do so."
[Muslim].
Commentary: This Hadith points out the practice of the Prophet (PBUH) of breaking the Saum and performing the Maghrib prayer in the early moments of the prescribed time.

1235 وَعَنْ أبي هُرِيرَةَ رَضِيَ اللَّه عنْهُ قالَ : قالَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم ، قال اللَّه عَزَّ وَجَلَّ: { أَحَبُّ عِبَادِي إليَّ أعْجَلُهُمْ فِطْراً } رواه الترمذي وقالَ : حَديثٌ حسنٌ .
(ضعيف) . [فيه : قرة بن عبد الرحمن وهو : ضعيف لسوء حفظه] .
باهلي

1235. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Allah the Most High says: `From amongst my slaves, the quicker the one is in breaking the Saum (fasting), the dearer is he to me.'"
[At-Tirmidhi].
Commentary: The person who breaks the Saum in its early time is best loved by Allah because he is a true follower of the Prophet (PBUH).

1236 وَعنْ عُمر بن الخَطَّابِ رَضِي اللَّه عَنْهُ ، قالَ : قال رَسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « إذا أَقْبَلَ اللَّيْلُ مِنْ ههُنَا وأدْبَرَ النَّهارُ مِنْ ههُنا ، وغَربَتِ الشَّمسُ ، فقدْ أفْطَرَ الصائمُ » متفقٌ عليه .

1236. `Umar bin Al-Khattab (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said: "When the night approaches from this side (i.e., the east) and the day retreats from that side (i.e., west) and the sun

sets, then it is time for a person observing Saum (fasting) to break his fast."
[Al-Bukhari and Muslim].
Commentary: The words "break his fast" can be interpreted in two ways. First, it is time to break the Saum . Second, the Saum has reached its end. Whether one eats or not the Saum is over because it comes to a close with sunset. Thus, the time for Saum has been determined that it begins with the daybreak and ends at sunset. Any increase in this time is exaggeration which is disliked by Allah.

1237 وَعَنْ أبي إبراهيمَ عبدِ اللَّهِ بن أبي أَوْفى رَضِي اللَّه عنْهُما ، قالَ : سِرْنَا مَعَ رسولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم ، وَهُوَ صائمٌ ، فلَمَّا غَربَتِ الشَّمسُ ، قالَ لِبعْضِ القَوْمِ : « يَا فُلانُ انْزلْ فَاجْدحْ لَنا ، فقَالَ : يا رَسُولَ اللَّهِ لَوْ أَمْسَيتَ ؟ قالَ : « انْزلْ فَاجْدَحْ لَنَا » قالَ : إنَّ عليْكَ نَهاراً ، قال : « انْزِلْ فَاجْدَحْ لَنَا » قالَ : فَنَزَلَ فَجَدَحَ لَهُمْ فَشَرِبَ رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم، ثُمَّ قالَ: « إذا رَأَيْتُمُ اللَّيْلَ قدْ أَقْبَلَ مِنْ ههُنَا ، فَقدْ أَفْطَرَ الصائمُ » وأَشارَ بيَدِهِ قِبَلَ المَشْرِق . متفقٌ عليه .
قوله : « اجْدَحْ » بجيم ثُمَّ دال ثم حاء مهملتين ، أي : اخْلِطِ السَّوِيقَ بالماءِ .

1237. Abu Ibrahim `Abdullah bin Abu Aufa (May Allah be pleased with them) reported: We were with the Messenger of Allah (PBUH) on a journey and he was observing Saum (fasting). When the sun set, he (PBUH) said to a person, "Dismount and prepare the ground roasted barley drink for us." Upon this he replied, "O Messenger of Allah, there is daylight still." The Messenger of Allah (PBUH) said, "Get down and prepare barley drink for us." He said, "But it is still daytime." The Messenger of Allah (PBUH) again said to him, "Get down and prepare barely drink for us." So he got down and prepared a barley liquid meal for him. The Prophet (PBUH) drank that and then said, "When you perceive the night approaching from that side, a person observing Saum (fasting) should break the fast." And he (PBUH) pointed towards the east with his hand.
[Al-Bukhari and Muslim].
Commentary: This Hadith stresses that Saum must be broken soon after sunset and without delay.

1238 وَعَنْ سَلْمَانَ بن عَامر الضَّبِّيِّ الصَّحَابيِّ رَضِيَ اللَّه عَنْهُ ، عن النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ: «إذَا أَفطَرَ أَحَدُكُمْ ، فَلْيُفْطِرْ عَلَى تَمْرٍ ، فَإنْ لَمْ يَجِدْ ، فَلْيُفْطِرْ على مَاءٍ فَإنَّه طَهُورٌ » .
رواهُ أبو دَاودَ ، والترمذي وقالَ : حديثٌ حَسَنٌ صحيحٌ .

1238. Salman bin `Amir (May Allah be pleased with him) reported: I heard the Prophet (PBUH) saying, "When one of you breaks his Saum (fasting), let him break it on dates; if he does not have any, break his fast with water for it is pure."
[Abu Dawud].

1239 وَعَنْ أَنَسٍ رَضِيَ اللَّه عَنْهُ ، قالَ : كانَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم يُفْطِرُ قَبْلَ أنْ يُصَلِّيَ عَلَى رُطَبَاتٍ ، فَإنْ لَمْ تَكُنْ رُطَبَاتٌ فتُمَيْراتٌ ، فَإنْ لمْ تَكُنْ تُميراتٌ حَسَا حَسَوَاتٍ مِنْ ماءٍ رواه أبو داود ، والترمذي وقال : حديثٌ حسنٌ .

1239. Anas (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) used to break his Saum (fasting) before performing Maghrib prayer with three fresh date-fruits; if there were no fresh date-fruits, he will eat three dry dates; and if there were no dry date-fruits; he would take three draughts of water.
[At-Tirmidhi].
Commentary: It is well to keep the priorities of things mentioned in the Hadith as one gets the reward of following the Sunnah in breaking his Saum.

Chapter 223

بابُ أمرِ الصَّائمِ بحِفْظِ لسانِهِ وَجَوَارِحِهِ عَنِ المُخَالَفَاتِ والمُشَاتَمَةِ وَنَحْوِهَا

Safeguarding As-Saum (The Fast)

1240 عنْ أبي هُرَيرَةَ رضيَ اللَّه عنهُ قالَ : قالَ رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « إذا كَانَ يَوْمُ صَوْمِ أحدِكُمْ ، فلا يَرْفُثْ وَلا يَصْخَبْ ، فإنْ سَابَّهُ أحَدٌ ، أوْ قاتَلَهُ ، فَلْيَقُلْ : إنِّي صائمٌ» متفقٌ عليه .

1240. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When any one of you is observing Saum (fasting) on a day, he should neither indulge in obscene language nor should he raise the voice; and if anyone reviles him or tries to quarrel with him he should say: `I am observing fast.'"
[Al-Bukhari and Muslim].
Commentary: This Hadith has already been mentioned and is repeated here for its being relevant to this chapter. We learn from it that during Saum not only food, drink and sex are prohibited but the improper use of the tongue and the other organs of the body as well. When one is observing Saum, he should neither use abusive language nor talk foolishly nor tell lies nor make obscene conversation nor indulge in backbiting nor quarrel with anyone. If someone provokes him, he should keep himself quiet and remember that he is observing Saum and he has to abstain from such things. As far as possible, he should keep his tongue engaged in the remembrance of Allah and recitation of the Qur'an.

1241 وعنهُ قال : قال النبيُّ صلّى اللهُ عَلَيْهِ وسلَّم : « مَنْ لَمْ يَدعْ قوْلَ الزُّورِ والعملَ بهِ فلَيْسَ للَّهِ حَاجةٌ في أنْ يَدَعَ طعامَهُ وشَرَابهُ » رواه البخاري .

1241. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "If one does not eschew lies and false conduct, Allah has no need that he should abstain from his food and his drink."
[Al-Bukhari].
Commentary: This Hadith exhorts those observing Saum to fulfill all the requirements of fasting. One should not conduct himself in such a manner that on the one side he observes Saum and on the other he is fearless of Allah. To save himself from Allah's Wrath and to get the reward of the fasts, one must abstain from all sorts of vices, such as cheating, lying, backbiting, and using obscene language. The threat held against such people in this Hadith should make them fear that their Saum will go waste and they would be deprived of its reward. It does not mean that such people should start eating and drinking during Saum but what is intended is that they should save themselves from all kinds of sins so that they may earn the reward of Saum.

Chapter 224

باب في مسائل من الصوم

Matters relating to As-Saum (Fasting)

1242 عَنْ أبي هُريرة رَضيَ اللَّه عَنْهُ ، عَن النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « إذا نَسِيَ أحَدُكُم ، فأكَلَ أوْ شَرِبَ ، فَلْيتِمَّ صَوْمَهُ ، فإنَّمَا أطْعَمَهُ اللَّه وَسقاهُ » متفقٌ عليه .

1242. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "If any one of you forgetfully eats or drinks (while observing fasting) he should complete his Saum (fasting), for Allah has fed him and given him to drink."
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us of a kindness and convenience of Islam that during the Saum if a person inadvertently does any such thing which destroys his Saum, i.e., eating, drinking, cohabitation with wife, etc., his Saum will remain intact due to forgetfulness, provided one abandons the act as soon as he remembers that he is observing Saum . He needs not make any expiation for such a Saum.

1243 وعن لَقِيطِ بنِ صَبِرة رَضِيَ اللَّه عَنْهُ ، قالَ : قلتُ : يا رسول اللَّه أخْبِرْني عَنِ الْوُضوءِ ؟ قال : « أسْبِغْ الْوضُوءَ ، وَخَلِّلْ بيْنَ الأصابع ، وبَالِغْ في الاسْتِنْشَاق ، إلاَّ أنْ تكُونَ صَائماً » رواه أبو داود ، والترمذي وقال : حديثٌ حسنٌ صحيحٌ .

1243. Laqit bin Sabirah (May Allah be pleased with him) reported: I requested the Messenger of Allah (PBUH) to talk to me about ablution. He said, "Perform the Wudu' well (by washing those parts of the body, such as the face, hands and feet beyond what is required, like washing the hands up to the upper-arm instead of the elbow). Cleanse the base of your fingers and sniff water deep into the nose except when you are observing fast."
[Abu Dawud and At-Tirmidhi].
Commentary: Ordinarily, it is necessary for Wudu' that one should pass water through the nose and rinse mouth thoroughly. But when one is observing Saum, he has to take care that water does not go down the throat through the nose as this nullifies the Saum.

1244 وعنْ عائشة رضي اللَّه عَنْها ، قالَتْ : كانَ رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم يدْرِكُهُ الفَجْرُ وَهُوَ جُنُبٌ مِنْ أهْلِهِ ، ثُمَّ يَغْتَسِلُ ويَصُومُ . متفقٌ عليه .

1244. `Aishah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) would wake up at Fajr time in a state of Janabah; so he would take bath before dawn and observe fasting.
[Al-Bukhari and Muslim].

1245 وعنْ عائشة وأمِّ سَلَمَة ، رَضيَ اللَّه عنْهُما ، قالَتَا : كانَ رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم يُصْبح جُنُباً مِنْ غَيْرِ حُلْمٍ ، ثُمَّ يصُومُ » متفقٌ عليه .

1245. `Aishah, and Umm Salamah (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) would wake during Ramadan (fasting) in a state of major impurity without a wet dream, but on account of sexual intercourse and he would take a bath before dawn.
[Al-Bukhari and Muslim].
Commentary: This Hadith sometimes and the one preceding it inform us that when the Prophet (PBUH) would awake in the morning and was in need of bath as a result of coition with his wife, he would take Sahur in that condition and then take a bath and perform Fajr prayer, because purification is essential for Salat. This condition of Janabah (impurity) occurred without Ihtilam (wet dream) and its cause was coitus with his wife because, according to a well-known saying, Ihtilam is the result of Satan's suggestions from which Prophets are safe.

Chapter 225

باب بيان فضل صوم المُحَرَّم وشعبان والأشهر الحُرُمُ

The Excellence of Observing Saum (Fasting) in the months of Muharram and Sha'ban and the Secred Months

1246 عَنْ أبي هُريرَةَ رضيَ اللَّه عنْهُ ، قالَ : قالَ رَسُولُ اللَّه صلّى اللهُ عَليْهِ وسلَّم : « أَفْضَلُ الصِّيَام بعْدَ رَمضَانَ : شَهْرُ اللَّهِ المحرَّمُ ، وَأفْضَلُ الصَّلاةِ بَعْدَ الفريضَةِ : صَلاةُ اللَّيْلِ » رواه مسلمٌ.

1246. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The best month for observing Saum (fasting) next after Ramadan is the month of Allah, the Muharram; and the best Salat (prayer) next after the prescribed Salat is Salat at night (Tahajjud prayers)."
[Muslim].
Commentary: Reference of the month to Allah is a sign of its distinction and auspiciousness like Baitullah, Naqatullah etc. Muharram is one of the sacred months and it is this month with which the Islamic year starts. The other three sacred months are Rajab, Dhul-Qa`dah, and Dhul-Hijjah. The Hadith points out that fasting in the month of Muharram is better than any other month of the year after Ramadan.

1247 وعَنْ عائشة رَضِيَ اللَّه عَنْهَا ، قالَتْ : لَمْ يَكُن النبيُّ صلّى اللهُ عَليْهِ وسلَّم يَصُوم مِنْ شَهْرٍ أَكْثَرَ مِنْ شَعْبَانَ ، فَإِنَّه كانَ يَصُوم شَعْبَانَ كلَّه .
وفي رواية : كَانَ يَصُومُ شَعْبَانَ إلاَّ قلِيلاً . متفقٌ عليه .

1247. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) did not observe voluntary Saum (fasting) so frequently during any other month as he did during Sha`ban. He observed Saum throughout the month of Sha`ban.
Another narration is: He (PBUH) observed Saum during the whole month of Sha`ban except a few days.
[Al-Bukhari and Muslim].
Commentary: We learn from another Hadith the reason why the Prophet (PBUH) kept greater number of Saum in the month of Sha`ban. He did so because deeds are presented before Allah during this month. For this reason, he liked that when his deeds were presented, he should be observing Saum (Nasa'i on the authority of Usamah (May Allah be pleased with him). In spite of this distinction of Sha`ban, Muslims have been ordered to observe Saum in the first fortnight only, and not in the second in order to maintain their energy and vitality for the obligatory Saum (i.e., Ramadan). The Prophet (PBUH) had greater spiritual strength and Saum did not cause him weakness due to this strength. Again, by virtue of this strength he would sometimes even observe Saum which is termed "Saum-al-Wisal" (observing Saum continuous without a break in the evening). But he has forbidden his followers from such Saum.

1248 وعن مجيبَة البَاهِلِيَّةِ عَنْ أبيهَا أوْ عمِّها ، أَنَّهُ أتى رَسولَ اللَّه صلّى اللهُ عَليْهِ وسلَّم ، ثُمَّ انطَلَقَ فَأَتاهُ بعدَ سَنَة ، وَقَد تَغَيَّرتْ حَالُهُ وَهَيْئَتُه ، فقالَ : يا رَسُولَ اللَّهِ أمَا تعْرِفُنِي ؟ قالَ : «وَمَنْ أَنتَ ؟ » قالَ : أَنَا البَاهِلِيُّ الذي جِئتك عامَ الأوَّلِ . قالَ : « فَمَا غَيَّرَكَ ، وقدْ كُنتَ حَسَنَ الهَيئَةِ ؟ » قالَ : ما أكلتُ طعاماً منذ فارقْتُكَ إلاَّ بلَيْلٍ . فقال رَسُولُ اللَّهِ صلّى اللهُ عَليْهِ وسلَّم: « عَذَّبْتَ نَفسَكَ ، » ثُمَّ قالَ : « صُمْ شَهرَ الصَّبْر ، ويوماً مِنْ كلِّ شَهر » قال : زِدْنِـي ، فإِنَّ بِي قوَّةً، قالَ : « صُمْ يَومَيْن » قال : زِدْنِي ، قال : « صُمْ ثلاثةَ أيَّامٍ » قالَ : زِدْنِي . قالَ : صُمْ مِنَ الحُرُمِ وَاتْرُكْ ، صُمْ مِنَ الحرُم وَاتركْ ، صُمْ مِنَ الحرُمِ وَاتْرُكْ » وقالَ بأَصَابعِهِ الثَّلاثِ فضَمَّهَا ، ثُمَّ أَرْسَلَهَا . رواه أبو داود .
(ضعيف) . [فيه مجيبة الباهلية ، وهي مجهولة] .
و « شهرُ الصَّبر » : رَمضانُ .

1248. Reported Mujibah Al-Bahiliyah on the authority of her father or uncle that he visited the Messenger of Allah (PBUH) once and then went to see him again after a year. His appearance had totally changed. He asked the Messenger of Allah (PBUH) if he had recognized him. The Messenger of Allah (PBUH) asked, "Who are you?" He replied: "I am Al-Bahili who visited you last year." The Messenger of Allah (PBUH) said, "You were quite

handsome, what has changed your appearance so much?" He replied, "Since my departure from here, I have not eaten anything except at night." The Messenger of Allah (PBUH) remarked, "You have put yourself to torture. Observe Saum (fasting) during the Month of Patience (i.e., Ramadan) and fast one day from each month." He submitted, "Permit me to observe more voluntary fasts because I have capacity to do so." The Messenger of Allah (PBUH) said, "Then observe fasts for two days in every month." He said, "Permit me to observe more." The Messenger of Allah (PBUH) said, "Observe fasts on three days in every month." He requested that he should be allowed to observe more fasts. The Messenger of Allah (PBUH) said, "Fast three days during the sacred months and omit fasting for three days alternately." He (PBUH) joined his three fingers together and left them apart while repeating this sentence thrice.
[Abu Dawud].
Commentary: The name of Mujibah Bahiliyah's father was Abdullah bin Harith Al-Bahli, and if this incident relates to his uncle, his name is not well-known. In any case, he used to take meal at night only, that is, he used to observe Saum daily. Because of this routine, his health was greatly affected and the Prophet (PBUH) prohibited him from observing Saum daily and stressed that he should keep Saum thrice a month only, especially in the sacred months. With the formula of ten-fold reward, he could thus get reward of thirty days Saum in a month. This is how he would be reckoned as one who observes Saum throughout the year. People with weak health should not observe more than three Saum in a month. Those who are healthy, are allowed to observe more Saum, but it will be well if they do so in the style of Prophet Dawud, that is, on alternate days.

Chapter 226

باب فضل الصوم وغيره في العشر الأوَّل من ذي الحجة

The Excellence of As-Saum (The Fast) during the first ten Days of Dhul-Hijjah

1249 عن ابن عبَّاسٍ رَضيَ اللَّه عَنْهُمَا ، قالَ : قالَ رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « ما مِنْ أيامٍ العَمَلُ الصَّالحُ فِيها أحَبُّ إلى اللَّهِ مِنْ هذهِ الأيَّامِ » يعني : أيامَ العشرِ ، قالوا : يا رسول اللَّهِ وَلا الجِهادُ في سبيل اللَّهِ ؟ قالَ : « ولا الجِهادُ في سبيلِ اللَّهِ ، إلاَّ رَجُلٌ خَرجَ بِنَفْسِهِ، وَمَالِهِ فلَم يَرجعْ منْ ذلك بشَيءٍ » رواه البخاريُّ .

1249. Ibn `Abbas (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "There are no days during which the righteous action is so pleasing to Allah than these days (i.e., the first ten days of Dhul-Hijjah)." He was asked: "O Messenger of Allah, not even Jihad in the Cause of Allah?" He (PBUH) replied, "Not even Jihad in the Cause of Allah, except in case one goes forth with his life and his property and does not return with either of it."
[Al-Bukhari].
Commentary: This Hadith brings out the following two points:
1. Righteous deeds during the first ten days of the month of Dhul-Hijjah are far better and more rewarding than righteous deeds done on other days of the year, because they are Hajj days in the sacred season of pilgrimage. Because of their excellence and importance, Allah (SWT) swore by them, thus: "By the Dawn; by the ten Nights..." (89:1,2)
2. Jihad has great eminence in Islam.

Chapter 227

باب فضل صوم يوم عرفة وعاشوراء وتاسوعاء

The Excellence of Observing Saum on the Day of 'Arafah, 'Ashura' and Tasu'a (i.e., 9th of Muharram)

1250 عنْ أبي قتَادة رضِي اللَّه عَنْهُ ، قالَ : سئِل رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : عَنْ صَوْمِ يوْمِ عَرَفَة ؟ قال : « يكفِّرُ السَّنَة المَاضِيَة وَالبَاقِيَة » رواه مسلمٌ .

1250. Abu Qatadah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) was asked about the observance of Saum (fasting) on the day of `Arafah. He said, "It is an expiation for the sins of the preceding year and the current year."
[Muslim].
Commentary: The ninth day of Dhul-Hijjah is called Yaum-`Arafah . On this day, pilgrims stop and stand in prayers at `Arafat which is the most important ritual of Hajj, so much so that Hajj is deemed incomplete without it. On that day, the pilgrims are engaged in the remembrance of Allah and prayers as that is their most important worship on that day. For this reason, Saum is not desirable for them, but for other people, Saum has a special merit. The importance and merit of this Saum can be judged from the fact that it expiates sins for two consecutive years: the previous year and the current year. But these sins relate only to the minor sins, not the major ones, or become a means of elevation of one's status.

1251 وعنْ ابنِ عباسٍ رضيَ اللَّه عنهما ، أنَّ رَسول اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم صَامَ يوْمَ عاشوراءَ ، وأمَرَ بصِيَامِهِ . متفقٌ عليه .

1251. Ibn `Abbas (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) observed Saum (fasting) on the day of `Ashura' and commanded us to fast on this day.
[Al-Bukhari and Muslim].
Commentary: `Ashura' 10th of Muharram. In another Hadith, it is stated that when the Prophet (PBUH) emigrated from Makkah to Al-Madinah, he saw that the Jews were fasting on this day. He asked them why they did this on that day, and they told him that they did it for the reason that Allah granted Prophet Musa emancipation from Pharaoh on this day, and so they observed Saum in token of their joy. On this, he (PBUH) said that in this happiness of Prophet Musa, Muslims have a greater right to observe Saum than the Jews. Consequently, he also observed Saum on 10th of Muharram. Then, he said that if he lived the following year, he would observe Saum on 9th of Muharram also so that they would make themselves different from the Jews. According to another Hadith, he (PBUH) ordained the Muslims to observe Saum on `Ashura' and in addition one more Saum on 9th or 11th of Muharram in opposition to the Jews. (Musnad Ahmad, Vol.4, P-21, edited by Ahmad Shakir; and Mujamma` Az-Zawaid, Vol.3, P-188). Thus observance of two Saum on this occasion is a Sunnah of the Prophet (PBUH). These two Saum can be observed either on 9th and 10th or 10th and 11th of Muharram. It is regrettable indeed that present-day Muslims do not follow this Sunnah of the Prophet (PBUH) and instead observe the baseless practices of mourning assemblies (Majalis), which is a grave sin practised by Shi`ah.

1252 وعنْ أبي قتَادة رضيَ اللَّه عَنْهُ ، أنَّ رسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم سُئِلَ عَنْ صِيَامِ يَوْمِ عاشُوراءِ ، فقَال : « يُكَفِّرُ السَّنَةَ المَاضِيَةَ » رواه مُسْلِمٌ .

1252. Abu Qatadah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) was asked about observing As-Saum (the fast) on the tenth day of Muharram, and he replied, "It is an expiation for the sins of the preceding year."
[Muslim].

1253 وعَن ابنِ عَبَّاسٍ رَضِيَ اللَّه عنْهُمَا ، قالَ : قالَ رسُول اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « لَئِنْ بَقِيتُ إلى قابِلٍ لأصُومَنَّ التَّاسِعَ » رواهُ مُسْلِمٌ .

1253. Ibn `Abbas (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "If I remain alive till the next year, I shall also observe fast on the ninth of Muharram."
[Muslim].
Commentary: Some people think these words stand to mean that `he will observe Saum on the 9th of Muharram only. But this interpretation does not agree with other Ahadith. In order to oppose the Jews, he (PBUH) resolved to observe one more Saum with that of 10th of Muharram and ordained it for the Muslims. In this connection, we have quoted above the authority from Musnad Ahmad. Hence, the meanings we have given in the translation of the text are correct.

Chapter 228

باب استحباب صوم ستة من أيام من شوال

The Desirability of Fasting six Days in the Month of Shawwal

1254 عَنْ أبي أيوبِ رضِيَ اللَّه عَنْهُ ، أنَّ رسول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « مَنْ صَامَ رَمَضانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ كانَ كصِيَامِ الدَّهْرِ » رواهُ مُسْلِمٌ .

1254. Abu Ayyub (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who observes As-Saum (the fasts) in the month of Ramadan, and also observes As-Saum for six days in the month of Shawwal, it is as if he has observed As-Saum for the whole year."
[Muslim].

Commentary: According to the formula that there is at least ten-fold reward for every virtue, the Saum of one month (Ramadan) are equivalent to Saum of ten months. If one also observes six days of Saum of Shawwal, they will be equal to Saum of two months. Thus, one becomes eligible for the reward of one full years' Saum. He who makes it a permanent feature is like one who observes Saum throughout his life. He will be considered by Allah as one who observes Saum permanently. Although voluntary in nature, they are highly important. One can observe these six-day Saum at a stretch or with intervals, but their observance one after the other at the beginning of the month is better. Similarly, if a person has missed some Saum of Ramadan due to illness, travelling etc., he should first make up the shortfall and then observe the voluntary six-day Saum of Shawwal.

Chapter 229

باب استحباب صوم الاثنين والخميس

The Desirability of Observing Saum (Fasting) on Monday and Thursday

1255 عن أبي قتَادَةَ رَضِيَ اللَّه عنْهُ ، أنَّ رسولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم سُئِلَ عَنْ صوْمِ يَوْمِ الاثْنَيْنِ فقالَ : « ذلكَ يَوْمٌ وُلِدْتُ فِيهِ ، ويَوْمٌ بُعِثْتُ ، أوْ أنزلَ عليَّ فِيهِ » رواه مسلمٌ .

1255. Abu Qatadah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) was asked about fasting on Mondays. He said, "That is the day on which I was born and the day on which I received Revelation." [Muslim].
Commentary: This Hadith points out the excellence of fasting on Mondays. The reason behind this, as is stated in the Hadith, is that the Prophet (PBUH) was born on it and that it was the day on which he received the first Revelation. It coincided with the 17th Ramadan as well.

1256 وعَنْ أبي هُرَيْرَةَ رَضِيَ اللَّه عنه ، عَنْ رسولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « تُعْرَضُ الأعْمَالُ يوْمَ الاثْنَيْنِ والخَمِيسِ ، فَأُحِبُّ أنْ يُعْرَضَ عَملي وَأنَا صَائمٌ » رَواهُ التِرْمِذِيُّ وقالَ : حديثٌ حَسَنٌ ، ورواهُ مُسلمٌ بغير ذِكر الصَّوْمِ .

1256. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Deeds of people are presented (to Allah) on Mondays and Thursdays. So I like that my actions be presented while I am fasting."
[At-Tirmidhi].
Commentary: Observance of Saum on Monday and Thursday is Mustahabb (desirable), and the reason for its being so has been mentioned in the Hadith.

1257 وَعَنْ عائشة رَضِيَ اللَّه عَنْهَا ، قالَتْ : كانَ رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم يَتَحَرَّى صَوْمَ الاثْنَيْنِ وَالخَمِيسِ . رواه الترمذيُّ وقالَ : حديثٌ حسنٌ .

1257. `Aishah (May Allah be pleased with her)u reported: The Messenger of Allah (PBUH) used to observe fast on Mondays and Thursdays.
[At-Tirmidhi].
Commentary: "Yataharra" in the Hadith means to seek and search, that is, he (PBUH) used to make special arrangements for it. The reason he was so particular about these Saum has been mentioned in the previous Hadith.

Chapter 230

باب استحباب صوم ثلاثة أيام من كل شهر

The Desirability of Observing Three Days of Fasting in Every Month

1258 وعن أبي هُريرة رضِيَ اللّه عَنْهُ ، قال : أوْصَانِي خليلي صَلّى اللهُ عَلَيْهِ وسلّم ، بثلاثٍ : صيَام ثلاثة أيَّامٍ مِن كلِّ شَهرٍ ، وركعَتَي الضُحى ، وأن أوتِر قبْلَ أنْ أنامَ . متفقٌ عليه .

1258. Abu Hurairah (May Allah be pleased with him) reported: My friend (the Messenger of Allah) (PBUH) directed me to observe fast for three days in every month, to perform two Rak`ah (optional) Duha prayer at forenoon and to perform the Witr prayer before going to bed.
[Al-Bukhari and Muslim].

1259 وعَنْ أبي الدَرْدَاءِ رَضِيَ اللّه عنهُ ، قالَ : أوْصَانِي حَبِيبي صلّى اللهُ عَلَيْهِ وسلّم بثلاث لَنْ أدَعهُنَّ ما عِشْتُ : بصِيامِ ثلاثة أيَّامٍ مِن كُلّ شَهْرٍ ، وَصلاةِ الضحَى ، وبِأنْ لا أنَام حَتى أوتِر . رواهُ مسلمٌ .

1259. Abud-Darda (May Allah be pleased with him) reported: My friend (the Messenger of Allah) (PBUH) directed me to observe Saum (fasting) for three days in every month, to perform two Rak`ah (optional) Duha prayer at forenoon, and to perform the Witr prayer before going to bed.
[Al-Bukhari and Muslim].

1260 وَعَنْ عبدِ اللّهِ بنِ عَمْرو بنِ العاص رَضي اللّه عنهُما ، قالَ : قالَ رسولُ اللّهِ صلّى اللهُ عَلَيْهِ وسلّم : « صوْمُ ثلاثةِ أيَّامٍ مِنْ كل شَهرٍ صومُ الدهْرِ كُلِّهُ » . متفقٌ عليه .

1260. `Abdullah bin `Amr bin Al-`As (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "Observing Saum (fasting) on three days of every month is equivalent to a full month's fasting."
[Al-Bukhari and Muslim].

1261 وعنْ مُعاذة العَدَوِيَّةِ أنَّها سألَتْ عائشة رضيَ اللّه عَنْهَا : أكانَ رَسُولُ اللّهِ صلّى اللهُ عَلَيْهِ وسلّم يصومُ مِن كُلِّ شَهرٍ ثلاثة أيَّامٍ ؟ قالَت : نَعَمْ . فقُلْتُ : منْ أيِّ الشَّهْرِ كَانَ يَصُومُ ؟ قالَتْ : لَمْ يَكُنْ يُبَالي مِنْ أيِّ الشَّهْرِ يَصُومُ . رواهُ مسلمٌ .

1261. Mu`adhah Al-`Adawiyah (May Allah be pleased with her) reported: I asked `Aishah (May Allah be pleased with her). Did the Messenger of Allah (PBUH) use to observe three days of Saum (fasting) in every month?" She replied, "Yes." I asked, "On which days in the month did he observed fast?" She replied that he did not mind on which days of the month he observed fast.
[Muslim].

Commentary: This Hadith makes it clear that one can observe Saum on any three days of the month, and it is not necessary to fix these days. However, it is more meritorious to observe Saum on 13th, 14th and 15th of each lunar month because the Prophet (PBUH) has so ordained it. He himself also used to take special care of these dates and observe Saum on them, as is evident from the forthcoming Ahadith.

1262 وعنْ أبي ذَرٍّ رَضِيَ اللّه عنهُ ، قالَ : قالَ رسولُ اللّهِ صلّى اللهُ عَلَيْهِ وسلّم : « إذا صُمْتَ مِنَ الشَّهْرِ ثلاثاً ، فَصُمْ ثلاث عَشْرَةَ ، وَأرْبَعَ عَشْرَةَ ، وخَمْسَ عَشْرَةَ » رواهُ الترمِذِيُّ وقال : حديثٌ حسنٌ .

1262. Abu Dharr (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "If you want to observe Saum on three days in a month, then fast on the thirteenth, fourteenth and fifteenth of the (lunar) month."
[At-Tirmidhi].

1263 وعنْ قتادَةَ بن مِلحَانَ رَضِيَ اللّه عَنْهُ ، قال : كانَ رَسولُ اللّهِ صلّى اللهُ عَلَيْهِ وسلّم يأمُرُنَا بصِيَامِ أيَّامِ البِيض : ثلاث عَشْرَةَ ، وأرْبَعَ عَشْرَةَ ، وَخَمْسَ عَشْرَةَ . رواهُ أبُو داود .

1263. Qatadah bin Milhan (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) directed us to observe Saum (fasting) on the thirteenth, fourteenth and fifteenth of the (lunar) month.
[Abu Dawud].

1264 وعنْ ابنِ عبَّاسٍ رَضِيَ اللَّه عَنْهُمَا ، قال : كانَ رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم لا يُفْطِرُ أَيَّامَ البيض في حَضَرٍ وَلا سفَرٍ . رواهُ النسَائي بإسنادٍ حَسنٍ .

1264. Ibn `Abbas (May Allah be pleased with them) reported: It was the practice of the Messenger of Allah (PBUH) to not to omit fast on `bright days' whether he was staying at a place or on a journey.
[An-Nasa'i].
Commentary: "Beed" is the plural of "Abyad" which means white. Three days of 13, 14 and 15 of lunar month are called "Al-Ayyam-ul-Beed" for the reason that their nights are bright because of the moonlight. The moon begins to diminish gradually after these days. In any case, it is evident from the Ahadith mentioned here that observance of Saum on these days is more meritorious but one can do so with benefit on other days also.

Chapter 231

باب فضل من فطَّر صائماً ، وفضل الصائم الذي يؤكل عنده ، ودعاء الآكل للمأكول عنده

The Merit of Providing something to the Person Observing Saum (Fasting) for breaking the Fast

1265 عنْ زَيدِ بن خالدٍ الجُهَنِيِّ رَضيَ اللَّه عَنْهُ عَن النَّبيِّ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « مَنْ فطَّرَ صَائماً، كانَ لَهُ مِثْلُ أَجْرِهِ غيْرَ أَنَّهُ لا يَنْقُصُ مِنْ أَجْرِ الصَّائمِ شيءٍ » .
رواه الترمذي وقالَ : حديثٌ حسنٌ صحيحٌ .

1265. Zaid bin Khalid Al-Juhani (May Allah be pleased with him) reported: The Prophet (PBUH) said, "He who provides a fasting person something with which to break his fast, will earn the same reward as the one who was observing the fast, without diminishing in any way the reward of the latter."
[At-Tirmidhi].

1266 وعَنْ أمِّ عمارَةَ الأنْصاريَّةِ رَضِيَ اللَّه عَنْها ، أنَّ النبيَّ صَلّى اللهُ عَلَيْهِ وسلَّم دخَلَ عَلَيْها ، فقدَّمَتْ إلَيْهِ طَعَاماً ، فقالَ : « كُلِي » فقالَت : إنِّي صائمة ، فقالَ رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « إنَّ الصَّائمَ تُصلِّي عَلَيْهِ المَلائِكَةُ إذا أكِلَ عِنْدَهُ حتَّى يفْرَغُوا » ورُبَّما قال : « حتَّى يَشْبَعُوا » رواهُ الترمذيُّ وقال : حديثٌ حسنٌ .

(ضعيف) . [فيه ليلى ، وهي مجهولة] .

1266. Umm `Umarah Al-Ansariyah (May Allah be pleased with her) reported: Once the Prophet (PBUH) visited us and I served him some food. He (PBUH) asked me to eat. I replied that I was observing (optional) fast. He (PBUH) said, "When people eat by a person observing fast, the angels keep asking Allah's forgiveness for that person until they have had their fill."
[At-Tirmidhi].
Commentary: This Hadith tells us the merits of the person who is himself observing Saum but serves meals to others.

1267 وعَنْ أنسٍ رَضِيَ اللَّه عنهُ ، أنَّ النبيَّ صَلّى اللهُ عَلَيْهِ وسلَّم جَاءَ إلى سَعْدِ بْنِ عُبَادَةَ رَضي اللَّه عنهُ ، فجَاءَ بِخُبْزٍ وزَيْتٍ ، فأكَلَ ، ثُمَّ قالَ النبيُّ صلّى اللهُ عَلَيْهِ وسلَّم : « أفْطرَ عِندكُمْ الصَّائمون ، وأكلَ طَعَامكُمْ الأبْرَارُ وَصَلَّتْ عَلَيْكُمُ المَلائِكَةُ » .
رواهُ أبو داود بإسنادٍ صحيح .

1267. Anas (May Allah be pleased with him) reported: The Prophet (PBUH) came to visit Sa`d bin `Ubadah (May Allah be pleased with him) who presented bread and olive oil to him. The Prophet (PBUH) ate it and said, "The observers of fast have broken their fast with you (this is the literal translation, but the meaning is: `May Allah reward you for providing a fasting people with food to break their fast'); the pious people have eat your food and the angels invoked blessings on you."
[Abu Dawud].
Commentary: The word "Aftara" is informative in nature, but it is used in the sense of a prayer. Thus, what it denotes is "May Allah give you the reward of one who arranges for the Iftar (breaking the Saum) of somebody." Thus, it induces one to hospitality according to his means.

Book Nine: The Book of I'tikaf

كتاب الاعتكاف

Chapter 232
I`tikaf (Seclusion in the Mosque) in the Month of Ramadan

1268 عنِ ابن عُمرَ رَضِيِ اللَّه عَنْهُما ، قالَ : كانَ رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم يَعتَكِفُ العَشْرَ الأوَاخِرَ مِنْ رَمَضَانَ . متفقٌ عليه .

1268. Ibn `Umar (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) used to observe I`tikaf in the last ten days of Ramadan.
[Al-Bukhari and Muslim].

1269 وعنْ عائشة رَضِيَ اللَّه عنْها ، أنَّ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسلَّم كانَ يَعْتَكِفُ العَشْرَ الأوَاخِرَ مِنْ رَمَضان ، حَتَّى تَوَفَّاهُ اللَّه تعالى ، ثُمَّ اعْتَكَفَ أزواجُهُ مِنْ بعْدِهِ . متفقٌ عليه .

1269. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) used to engage himself in I`tikaf (seclusion for prayers) in the mosque during the last ten nights of Ramadan till he passed away; thereafter, his wives followed this practice after him.
[Al-Bukhari and Muslim].

1270 وعَنْ أبي هُريرة ، رضي اللَّه عنهُ ، قالَ : كانَ النبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم يَعْتَكِفُ في كُلِّ رَمَضَانَ عَشْرَة أيَّامٍ ، فلَمَّا كَانَ العَامُ الَّذِي قُبِضَ فِيهِ اعْتَكَفَ عِشرينَ يَوْماً . رواه البخاريُّ.

1270. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) used to observe I`tikaf every year (during Ramadan) for ten days; in the year in which he passed away, he observed I`tikaf for twenty days.
[Al-Bukhari].
Commentary: We learn from these Ahadith that the observance of I`tikaf in the last ten days of Ramadan is Sunnah of the Prophet (PBUH). But it can be done only in mosque not at home. I`tikaf helps to enhance one's spiritual growth and to strive hard to worship Allah better as there is nothing to distract one's attention from this noble pursuit.

Book Ten: The Book of Hajj

كتاب الحج

Chapter 233
The Obligation of Hajj (Pilgrimage) and its Excellence

Allah, the Exalted, says:
"And Hajj (pilgrimage to Makkah) to the House (Ka`bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e., denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allah], then Allah stands not in need of any of the `Alamin (mankind, jinn and all that exists)." (3:97)

1271 وعَنْ ابن عُمرَ ، رضي اللَّه عنْهُما ، أنَّ رَسُولَ اللَّهِ صلَّى اللهُ عَلَيْهِ وسلَّم ، قال : بُنِيَ الإسْلامُ عَلَى خَمْسٍ : شَهادَةِ أنْ لا إله إلا اللَّه وأنَّ مُحمَّداً رسولُ اللَّهِ ، وإقامِ الصَّلاةِ وإيتاءِ الزَّكَاةِ، وحجِّ البيْتِ ، وصوْمِ رَمَضَانَ » متفقٌ عليهِ .

1271. Ibn `Umar (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "(The superstructure of) Islam is based on five (pillars), testifying the fact that La ilaha illallah wa anna Muhammad-ar-Rasul-ullah [there is no true god except Allah, and Muhammad ((PBUH)) is the Messenger of Allah], establishing As-Salat (the prayers), paying Zakat (poor due), the pilgrimage to the House [of Allah (Ka`bah)], and the Saum (fasting) during the month of Ramadan."
[Al-Bukhari and Muslim].
Commentary: This Hadith has been mentioned earlier. Here it has been repeated in support of the obligation of the fourth pillar of Islam. Thus, Hajj is compulsory for a person who fulfills the qualifications required for it and has the means for it.

1272 وعنْ أبي هُريْرة ، رضي اللَّه عنهُ ، قالَ : خَطبَنَا رسولُ اللَّه صلَّى اللهُ عَلَيْهِ وسلَّم ، فقالَ : «يا أيُّها النَّاسُ إنَّ اللَّه قدْ فرضَ علَيْكُمُ الحجَّ فحُجُّوا » فقالَ رجُلٌ : أكُلَّ عامٍ يا رسولَ اللَّهِ ؟ فسكتَ ، حتَّى قالَها ثلاثاً . فقال رَسُولُ اللَّه صلَّى اللهُ عَلَيْهِ وسلَّم : « لَوْ قُلْتُ نَعمْ لَوجبت ولَما اسْتَطَعْتُمْ » ثُمَّ قال : « ذَرُوني ما تركْتُكُمْ ، فإنَّمَا هَلَكَ منْ كان قبْلَكُمْ بكَثْرَةِ سُؤَالِهِمْ ، وَاخْتِلافِهِم علَى أنْبيائِهمْ ، فإذا أمَرْتُكُمْ بشَيءٍ فأْتوا مِنْهُ ما استطَعْتُمْ ، وَإذا نَهيْتُكُم عَن شَيءٍ فدعُوهُ » . رواهُ مسلمٌ .

1272. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) delivered a Khutbah and said, "O people! Hajj (pilgrimage to the House of Allah) has been made incumbent upon you, so perform Hajj." A man inquired: "O Messenger of Allah, is it prescribed every year?" He (PBUH) remained silent till the man repeated it thrice. Then he (PBUH) said, "Had I replied in the affirmative, it would have surely become obligatory, and you would not have been able to fulfill it." Afterwards he said, "Do not ask me so long as I do not impose anything upon you, because those who were before you were destroyed on account of their frequent questioning and their disagreement with their Prophets. So when I order you to do something, do it as far as you can; and when I forbid you from doing anything, eschew it."
[Muslim].
Commentary: This Hadith brings out the following points:
1. Hajj is compulsory once in a lifetime for those who have the means for it.
2. Unnecessary questioning is disliked.
3. Those who believe in Allah and His Prophet (PBUH) are required to do what they are ordained and abstain from what they are forbidden.

**1273 وعَنْهُ قال : سُئِلَ النبي صلَّى اللهُ عَلَيْهِ وسلَّم : أيُّ العَملِ أفضَلُ ؟ قال : « إيمانٌ باللَّهِ ورَسُولِهِ» قيل : ثُمَّ ماذا ؟ قال : « الجِهَادُ في سَبيلِ اللَّهِ » قيل : ثمَّ ماذا ؟ قال : « حَجٌّ مَبرُورٌ » متفقٌ عليهِ .
المَبْرُورُ هُوَ الَّذِي لا يَرْتَكِبُ صَاحِبُهُ فِيهِ معْصِية .**

1273. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) was asked: "Which deed is the best?" He (PBUH) replied, "Faith in Allah and His Messenger." Then he was asked: "What is next?" He replied, "Jihad (holy fighting) in the Cause of Allah." Then he was asked, "What is after that?" He (PBUH) replied, "Hajj

Mabrur (an accepted pilgrimage)."
[Al-Bukhari and Muslim].
Commentary: This Hadith points out the fact that Hajj is one of the most prominent religious acts, provided it is done sincerely and keeping oneself away from sins. Some people have interpreted the word "Hajj Mabrur" as an accepted Hajj. They say that the sign of an accepted Hajj is that one becomes a true worshipper of Allah, which he was previously not.

1274 وَعنْهُ قالَ : سَمِعْتُ رسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم يَقولُ : « منْ حجَّ فَلَم يرْفُثْ ، ولَم يفْسُقْ ، رجَع كَيَومِ ولَدتْهُ أمُّهُ » . متفقٌ عليه .

1274. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Whoever performs Hajj (pilgrimage) and does not have sexual relations (with his wife), nor commits sin, nor disputes unjustly (during Hajj), then he returns from Hajj as pure and free from sins as on the day on which his mother gave birth to him."
[Al-Bukhari and Muslim].
Commentary: The true meanings of "Rafath" sexual intercourse but it also signifies obscene and frivolous talk and the expression of sexual desire to one's wife. Since coition with one's wife is forbidden during Hajj, so conversation with her on this subject or talking for amusement is also disliked. "Fisq" means disobedience of Allah and quarrelling with people. One must avoid both of them during Hajj. The Hajj which is performed with all these restrictions, has the merit that one is totally purged of sins. But this purification is from sins which come in the category of minor sins and which relate to the Rights of Allah. Major sins relating to the Rights of Allah and lapses in respect of the rights of people are not pardoned without sincere repentance and compensation to the aggrieved.

1275 وعنْهُ أنَّ رسولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم ، قالَ : « العُمْرَةَ إلى العُمْرَة كَفَّارةٌ لما بيْنهُما ، والحجُّ المَبرُورُ لَيس لهُ جزَاءٌ إلاَّ الجَنَّة » . متفقٌ عليهِ .

1275. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "(The performance of) `Umrah is an expiation for the sins committed between it and the previous `Umrah; and the reward of Hajj Mabrur (i.e., one accepted) is nothing but Jannah."
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us that the merit of `Umrah is that it is an expiation for sins. But this, too, is an expiation for minor sins. `Umrah includes assuming Ihram, circumambulation of Ka`bah, going between As-Safa and Al-Marwah and Halq or Taqsir (shaving of head or cutting hair). Whether or not `Umrah is an obligation like Hajj is arguable among the `Ulama'. Some people, like Imam As-Shafi`i, hold that it is obligatory; others like the followers of the Hanafi school of thought regard it Sunnah Mu`akkadah; still others think it to be voluntary. Imam Al-Bukhari is inclined to the first view which is also endorsed by sayings of some Companions of the Prophet (PBUH) about which some Muhaddithun (scholars of Hadith) have even claimed that these sayings are Mausul, the chain of narrators reaches up to the Prophet (PBUH). (For further details, please see Fath Al-Bari.) Otherwise, the view that it is non-obligatory is preferable.

1276 وَعَنْ عَائِشَةَ ، رضي الله عَنْهَا ، قالَتْ : قُلْتُ يا رَسُولَ اللَّه ، نَرى الجِهَادَ أفضَلَ العمل ، أفَلا نُجاهِدُ ؟ فَقَالَ : « لكِنْ أفضَلُ الجِهَادِ : حَجٌّ مبرُورٌ » رواه البخاريُّ .

1276. `Aishah (May Allah be pleased with her) reported: I said: "O Messenger of Allah! We consider Jihad as the best deed, should we not then go for Jihad?" The Messenger of Allah (PBUH) said, "The best Jihad for you women is Hajj Mabrur (i.e., one accepted by Allah)."
[Al-Bukhari].
Commentary: In ordinary circumstances, Hajj is the best of Jihad for women because in Islam, politics, economy, government, military affairs etc., come in the purview of men and men alone. Women are exempted from all such matters. However, in case of war, if the need arises, women can be engaged for supply of food, first-aid of the wounded etc., on the internal front, provided they can do such works without crossing the bounds of the Islamic-type veil. But imparting military training to women and dispatching them to war front are sheer imitations of the western nations for which there is no scope in the teachings of Islam. This Hadith also confirms this view.

1277 وَعَنْهَا أنَّ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم ، قالَ : « ما مِنْ يَوْمٍ أكثرَ مِنْ أنْ يعْتِقَ اللَّه فِيهِ عبْداً مِنَ النَّار مِنْ يَوْمِ عَرَفَة » . رواهُ مسلمٌ .

1277. `Aishah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) said, "There is no day on which Allah sets free more slaves from Hell than He does on the Day of `Arafah."
[Muslim].
Commentary: Almighty Allah emancipates most of His slaves, both men and women from the Hell-fire on this great day. Millions of pilgrims, who by virtue of their sincere repentance, try to seek the Pleasure of Allah certainly stand to earn Allah's Pardon for their sins and thereby emancipation from the Hell-fire. May Allah grant us this grace of His.

1278 وعنِ ابنِ عباسٍ ، رضي اللَّه عنهُما ، أنَّ النبي صلّى اللهُ عَلَيْهِ وسلَّم قال : « عُمرَةٌ في رمَضَانَ تَعدِلُ عَمْرَةً أوْ حَجَّةً مَعِي » متفقٌ عليهِ .

1278. Ibn `Abbas (May Allah be pleased with them) reported: The Prophet (PBUH) said, "(The performance of) `Umrah during Ramadan is equal to Hajj (pilgrimage)." Or said, "Equal to the performance of Hajj with me."
[Al-Bukhari and Muslim].
Commentary: "Equal to the performance of Hajj" means the return and reward to which Hajj is eligible. It does not mean that it will serve as a substitute for Hajj and absolve one from the need to perform it. This distinction of `Umrah in the month of Ramadan is perhaps for the reason, that in this way two acts of worship are combined at one time.

1279 وَعَنْهُ أنَّ امرأَةً قالَتْ : يا رَسُولَ اللَّهِ ، إنَّ فريضَةَ اللَّهِ على عِبَادِهِ في الحجِّ ، أَدْرَكتْ أبي شَيْخاً كَبِيراً ، لا يَثْبُتُ عَلَى الرَّاحِلَةِ أفأحُجُّ عَنهُ ؟ قال : « نعم » . متفقٌ عليهِ.

1279. Ibn `Abbas (May Allah be pleased with them) reported: A woman came to the Messenger of Allah (PBUH) and said, "Allah's obligation upon His slaves has become obligatory on my father in his old age. My father is very old and incapable of riding. May I perform Hajj on his behalf?" He (PBUH) said, "Yes."
[Al-Bukhari and Muslim].
Commentary: "Hajj has become obligatory in old age" means that when Allah has made Hajj obligatory, at that time, her father had attained old age, or he came to possess the means in his old age which made him liable for Hajj, but he is not capable of undertaking the journey because of his poor health. In such cases, the Prophet (PBUH) has granted them permission for Hajj by representation. But we learn from other Ahadith that Hajj by representation can only be done through such a person who has already performed Hajj. Similarly, if a person of means dies without performing Hajj, it is essential that Hajj is performed on his behalf; otherwise, he will be answerable for this omission. This formula does not apply to parents who have died in poverty because they were not liable for it. If someone does it for the sake of reward, he will be hopefully granted the reward of voluntary Hajj.

1280 وعن لَقِيطِ بنِ عامرٍ ، رضي اللَّه عنهُ ، أنَّهُ أتى النبيَ صلّى اللهُ عَلَيْهِ وسلَّم ، فقال : إنَّ أبي شَيَخٌ كَبيرٌ لا يستَطِيعُ الحجَّ ، وَلا العُمرَةَ ، وَلا الظعَنَ ، قال : « حُجَّ عَنْ أبيكَ واعْتمِرْ». رواهُ أبو داودَ ، والترمذيُّ وقال : حديثٌ حسنٌ صحيح .

1280. Laqit bin `Amir (May Allah be pleased with him) reported: I came to the Prophet (PBUH) and said: "My father is a very old man and does not have strength to perform Hajj (pilgrimage) or `Umrah or to undertake the journey." The Prophet (PBUH) said, "Perform Hajj and `Umrah on behalf of your father."
[Abu Dawud and At-Tirmidhi].
Commentary: This Hadith also stresses permission of Hajj through representative where a person is not capable of doing it. But it is essential that the representative agent must have already performed Hajj.

1281 وعَنِ السائبِ بنِ يزيدَ ، رضي اللَّه عنهُ ، قال : حُجَّ بي مَعَ رسول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم ، في حَجةِ الوَداعِ ، وأنَا ابنُ سَبعِ سِنِينَ . رواه البخاريُّ .

1281. As-Sai'b bin Yazid (May Allah be pleased with him) reported: I was seven years old when I was taken to perform Hajj (pilgrimage). This was during the time the Messenger of Allah (PBUH) performed the Hajjat-ul-Wada` (Farewell Pilgrimage).
[Al-Bukhari].

Commentary: This Hadith points out the fact that it is permissible to take children to Hajj. The reward of their Hajj will be given to their parents. But when after attaining maturity the child becomes liable for Hajj, it will be necessary for him to perform it again because the one he has performed in childhood, will not be sufficient for him. The reason behind taking children to Hajj is to teach them how to perform this obligation.

1282 وَعن ابن عبَّاسٍ ، رضي اللَّه عنْهُمَا ، أَنَّ النبي صلّى اللهُ عَلَيْهِ وسلَّم ، لَقِيَ رَكْباً بِالرَّوْحَاءِ ، فقَالَ : « من القَوْمُ ؟ » قالُوا : المسلِمُونَ . قالُوا : منْ أنتَ ؟ قالَ : « رسولُ اللَّهِ » فرَفَعَتِ امْرأَةٌ صَبياً فقالتْ ألِهَذا حجٌّ ؟ قالَ : « نَعَمْ ولكِ أجرٌ » رواهُ مُسلمٌ .

1282. Ibn `Abbas (May Allah be pleased with them) reported: The Prophet (PBUH) came across a caravan at Ar-Rauha' and asked who the people in the caravan were. They replied that they were Muslims. They asked: "Who are you?" He (PBUH) said, "I am the Messenger of Allah." Then a woman lifted up a boy to him and asked: "Would this child be credited with having performed the Hajj (pilgrimage)?" Whereupon he (PBUH) said, "Yes, and you will have a reward."
[Muslim].

1283 وَعَنْ أَ نسٍ ، رضي اللَّه عنهُ ، أَنَّ رسول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم حجَّ على رَحْلٍ ، وكَانتْ زامِلتَهُ . رواه البخاريُّ .

1283. Anas (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) performed the pilgrimage on an unsaddled camel which also carried his provisions (i.e., his Zamilah).
[Al-Bukhari].
Commentary: "Zamilah" is a mount like a horse, mule etc., on which luggage is loaded while travelling. What it means here is that the Prophet (PBUH) travelled for Hajj on such a mount on which he kept his provision for the journey also. In other words, it was his Zamilah as well. This incident happened during Hajjat-ul-Wada` (Farewell Pilgrimage). This Hadith shows the Prophet's total humility and humbleness and his disregard for the life of the world.

1284 وَعَن ابن عبَّاسٍ ، رضي اللَّه عنْهُمَا ، قالَ : كَانَتْ عُكاظ وَمِجَنَّةُ ، وَذو المجَازِ أَسْوَاقاً في الجَاهِلِيَّةِ ، فتَأَثَّمُوا أن يَتَّجِرُوا في المواسِمِ ، فنَزَلتْ : { لَيْسَ عَلَيْكُمْ جُنَاحٌ أن تَبْتَغُوا فضلاً مِن رَبِّكُم } [البقرة : 198] في مَوَاسِمِ الحَجِّ . رواهُ البخاريُّ.

1284. Ibn `Abbas (May Allah be pleased with them) reported: Ukaz, Mijannah and Dhul-Majaz were markets during the pre-Islamic period. The Companions disliked trading there till the following Ayat of the Noble Qur'an were revealed: "There is no sin on you if you seek the Bounty of your Rubb (during pilgrimage by trading)..." (2:198)
[Al-Bukhari].
Commentary: The Companions of the Prophet (PBUH) considered trade and commerce during the months of Hajj as sinful because they thought that trade had a sort of resemblance with the bazaars which were arranged on the occasion of Hajj in the pre-Islamic period. Through the Ayah quoted in this Hadith, Almighty Allah removed their misunderstanding. Therefore, trade and commerce on this occasion do not violate the Hajj and `Umrah. This is however, only a permission. If one wants to earn reward in the Hereafter through his utmost devotion to Allah, it is more meritorious to avoid commercial activities and wholeheartedly concentrate on the remembrance of Allah and His worship.

Book Eleven: The Book of Jihad

كتاب الجهاد

Chapter 234
Obligation of Jihad

Allah, the Exalted, says:
"And fight against the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) collectively as they fight against you collectively. But know that Allah is with those who are Al-Muttaqun (the pious)." (9:36)
"Jihad (holy fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know." (2:216)
"March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allah" (9:41)
"Verily, Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the Jannah. They fight in Allah's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurat (Torah) and the Injeel (Gospel) and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success." (9:111)
"Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allah has promised good (Jannah), but Allah has preferred those who strive hard and fight, above those who sit (at home) by a huge reward. Degrees of (higher) grades from Him, and forgiveness and mercy. And Allah is Ever Oft-Forgiving, Most Merciful." (4:95, 96)
"O you who believe! Shall I guide you to a trade that will save you from a painful torment? That you believe in Allah and His Messenger (Muhammad (PBUH)), and that you strive hard and fight in the Cause of Allah with your wealth and your lives: that will be better for you, if you but know! (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in `Adn (Eden) Jannah; that is indeed the great success. And also (He will give you) another (blessing) which you love: help from Allah (against your enemies) and a near victory. And give glad tidings (O Muhammad (PBUH)) to the believers." (61:10-13)
The Qur'anic Ayat relating to the subject under study are many. The Ahadith are also many; these include the following:

1285 عَنْ أبي هُريرة ، رضي اللَّه عنْهُ ، قال : سئِلَ رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : أيُّ الأعمال أفْضَلُ ؟ قالَ : « إيمانٌ باللَّهِ ورَسولِهِ » قيل : ثُمَّ مَاذا ؟ قالَ : « الجهادُ في سبيلِ اللَّهِ » قِيل : ثُمَّ ماذا ؟ قال : « حَجٌّ مَبْرُورٌ » متفقٌ عليهِ .

1285. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) was asked, "Which deed is the best?" He (PBUH) replied, "Faith in Allah and His Messenger." He (PBUH) was asked, "What is next?" He (PBUH) replied, "Jihad (holy fighting) in the Cause of Allah." Then he was asked: "What is after that (in goodness)?" He (PBUH) replied, "Hajj Mabrur (which is accepted by Allah)."
[Al-Bukhari and Muslim].
Commentary: This Hadith has already been mentioned. See Hadith No. 1274. Different acts have been regarded more meritorious in different Ahadith. For this reason, some scholars have performed the justification that the word mun "whoever" is the keynote in such cases. That is, such and such acts come in the category of eminent acts or they have been mentioned with reference to circumstances and time or place. For instance, at certain times or at certain places or for certain persons, performing Salat in the early prescribed hours is more meritorious, or Hajj through representative or Jihad is more meritorious, etc.
Some scholars are of the opinion that the eminence of different acts has been stressed keeping the person addressed in view.
Linguistically, the word "Hajj" means `journey to a place one respects'. Technically, it means `journey to Makkah in order to perform the pilgrimage rites.' The word "Mabrur" is from "Birr" meaning obedience, piety, but it signifies here an act which is done sincerely without committing a sin.

1286 وعَن ابن مَسْعُودٍ ، رضي اللَّه عَنْهُ ، قالَ : قُلْتُ يا رَسُول اللَّهِ ، أيُّ العَمَل أحَبُّ إلى اللَّهِ تَعَالى ؟ قالَ : « الصَّلاةُ عَلى وقْتِهَا » قُلْتُ : ثُمَّ أي ؟ قالَ : « برُّ الوَالدَيْن» قُلْتُ : ثُمَّ أيٌّ ؟ قالَ « الجِهادُ في سَبيلِ اللَّهِ » . متفقٌ عليهِ .

1286. Ibn Mas`ud (May Allah be pleased with him) reported: I asked the Messenger of Allah (PBUH): "Which action is dearest to Allah?" He (PBUH) replied, "Performing As-Salat (the prayer) at its earliest fixed time." I asked, "What is next (in goodness)?" He (PBUH) said, "Kindness towards parents." I asked, "What is next (in goodness)?" He (PBUH) said, "To participate in Jihad in the Cause of Allah."
[Al-Bukhari and Muslim].
Commentary: This Hadith has already been mentioned. See Commentary on Hadith No. 314. Imam Al-Qurtubi says that the Prophet (PBUH) mentioned these three deeds in particular because they are a sign of other acts of obedience: He who does not perform a Salat at its prescribed time, without a valid reason, and delays it beyond its time fully knowing that it is a light but highly rewarding work, is bound to neglect the other good deeds. One who does not treat his parents nicely, in spite of the fact that he knows that they have the greatest rights over him, is bound to treat others in a less proper manner. One who does not wage Jihad against the infidels, although he is fully aware that they are avowed enemies of Islam, he is bound to give up fighting against people who are guilty of sins and impious acts.

1287 وَعنْ أبي ذَرٍّ ، رضي اللَّه عنهُ ، قالَ : قُلْتُ : يا رَسُولَ اللَّهِ أيُّ العملِ أفْضَلُ؟ قالَ : « الإيمَانُ باللَّهِ ، وَالجِهَادُ في سبيلِهِ » . مُتفقٌ عليهِ .

1287. Abu Dharr (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) was asked: "Which deed is the best?" He (PBUH) replied, "Faith in Allah and Jihad (fighting, struggle) in the Cause of Allah."
[Al-Bukhari and Muslim].

1288 وعنْ أنَسٍ ، رضي اللَّه عنهُ ، أنَّ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قال : « لَغدْوَةٌ في سبيلِ اللَّهِ ، أوْ رَوْحَة ، خَيْرٌ مِن الدُّنْيَا وَمَا فِيها » . متفقٌ عليهِ .

1288. Anas (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Verily! Setting out in the early morning or in the evening in order to fight in Allah's way is better than the world and what it contains."
[Al-Bukhari and Muslim].
Commentary: The Hadith points out the superiority of fighting in the way of Allah. The moment one fights for Allah's sake, be it in the early morning or the evening, is better than the world and all that is in it. The reason is that the world as well as what it possesses is transitory while the Hereafter is everlasting and eternal. Can anything that is temporary be a match for what is eternal?

1289 وَعَنْ أبي سَعيدٍ الخُدْريِّ ، رضي اللَّه عنهُ قال : أتى رَجُلٌ رسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم ، فقَالَ : أيُّ النَّاسِ أفْضلُ ؟ قال : « مُؤْمِنٌ يُجَاهِدُ بِنَفْسِهِ ومالِهِ في سبيلِ اللَّهِ » قال : ثُمَّ مَنْ ؟ قَالَ : « مُؤْمِنٌ في شِعْبٍ مِنَ الشِّعابِ يعْبُدُ اللَّه ، ويَدَعُ النَّاسَ مِنْ شَرِّهِ . متفقٌ عليهِ.

1289. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: A man came to the Messenger of Allah (PBUH) and said, "Who is the best among men?" He (PBUH) replied, "A believer who strives in the way of Allah with his wealth and life." The man asked again, "Who is next to him (in excellence)?" He (PBUH) said, "Next to him is a man who is engaged in worshipping his Rubb in a mountain valley, leaving the people secure from his mischief."
[Al-Bukhari and Muslim].
Commentary: This Hadith has already been mentioned. See Commentary on Hadith No. 598. It brings into focus the excellence of fighting Jihad with one's wealth and life for the sake of Allah.

1290 وعنْ سهل بن سعْدٍ ، رضي اللَّه عَنْهُ ، أنَّ رَسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ، قالَ : « رباطُ يَوْمٍ في سَبيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيا وما عَلَيْها ، ومَوْضِعُ سَوْطِ أحَدِكُمْ مِنَ الجَنَّةِ خَيْرٌ من الدُّنْيا وما عَلَيْها ، والرَّوْحةُ يرُوحُها العبْدُ في سَبيلِ اللَّهِ تَعالى ، أو الغدْوَةُ ، خَيْرٌ مِنَ الدُّنْيَا وَما عَلَيْهَا » . متفقٌ عليه .

1290. Sahl bin Sa`d (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Observing Ribat (e.g., guarding the Islamic frontier for the sake of Allah) for a single day is far better than the world and all that it contains. A place in Jannah as small as the whip of your horse is far better than the world and all that it

contains. An endeavour (fighting) in the Cause of Allah in the evening or in the morning is far better than the world and all that it contains."
[Al-Bukhari and Muslim].
Commentary: This Hadith highlights the excellence of observing Ribat and fighting in the way of Allah. It also highlights the insignificance of this world and the great reward in the Hereafter which can be attained through Jihad.

1291 وعَنْ سَلْمَانَ ، رضي اللَّه عَنهُ ، قال : سَمِعْتُ رَسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يقُولُ : «رِباطُ يَوْمٍ وَلَيْلَةٍ خَيرٌ مِنْ صِيامِ شَهْرٍ و قِيامِهِ ، وَإنْ ماتَ فيهِ أجري عليه عملُهُ الَّذي كان يَعْمَلُ ، وَأُجْرِيَ عَلَيْهِ رِزقُهُ ، وأمِنَ الفَتَّانَ » رواهُ مسلمٌ .

1291. Salman (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) as saying, "Observing Ribat in the way of Allah for a day and a night is far better than observing Saum (fasting) for a whole month and standing in Salat (prayer) in all its nights. If a person dies (while performing this duty), he will go on receiving his reward for his meritorious deeds perpetually, and he will be saved from Al-Fattan."
[Muslim].
Commentary: Good deeds of a Muslim who dies or is martyred on the frontier will perpetuate and will be credited to his account till the Day of Resurrection; and like all other martyrs, sustenance will be provided to him even after his death. As Allah says: `Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Rubb, and they have provision." (3:169)
"Al-Fattan" here means the interrogation in the grave which the two angels Munkir and Nakir will conduct. Some religious scholars said that observing Ribat serves the purpose of safeguarding religion and Islamic territories, while fastings benefit only the person who performs it. It is a great trial which everyone has to pass through. But one who is a Mu'min (righteous Muslim) goes through it easily by the Grace of Allah, and he will answer all the questions correctly.

1292 وعَنْ فضَالة بن عُبيد ، رَضيَ اللَّه عنْهُ ، أنَّ رسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « كُلُّ مَيِّتٍ يُخْتَمُ على عَمِلِهِ إلاَّ المُرابِطَ في سَبيلِ اللَّهِ ، فإنَّهُ يُنَمَّى لهُ عَمَلُهُ إلى يوْمِ القِيامَةِ ، ويُؤمَّنُ فِتْنةِ القبرِ » . رواه أبو داودَ والترمذيُّ وقالَ : حديثٌ حسنٌ صحيحٌ .

1292. Fadalah bin `Ubaid (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The actions of every dead person come to a halt with his death except the one who is on the frontier in Allah's way (i.e., observing Ribat). This latter's deeds will be made to go on increasing for him till the Day of Resurrection, and he will be secure from the trials in the grave."
[Abu Dawud and At-Tirmidhi].
Commentary: This Hadith also mentions the merits of Jihad, especially of defending the frontiers (i.e., Ribat), as is mentioned in the preceding Ahadith.

1293 وَعنْ عُثْمَانَ ، رضي اللَّهُ عَنْهُ ، قالَ : سَمِعْتُ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم يقُولُ : «رِباطُ يَوْمٍ في سبيلِ اللَّه خَيْرٌ مِنْ ألْفِ يَوْمٍ فيما سواهُ مِنَ المَنازِلِ » . رواهُ الترمذيُّ وقالَ : حديثٌ حسن صَحيحٌ .

1293. `Uthman (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying: "Spending a day on the frontier in Allah's way is better than one thousand days in any other place."
[At-Tirmidhi].

1294 وَعَنْ أبي هُرَيرَة ، رضي اللَّه عنْهُ ، قال : قالَ رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « تَضَمَّنَ اللَّه لِمنْ خَرَجَ في سَبيلِهِ ، لا يُخْرِجُهُ إلاَّ جِهَادٌ في سَبيلي ، وإيمانٌ بي وَتَصْديقٌ برُسُلي فَهُوَ ضَامِنٌ أنْ أدْخِلَهُ الجَنَّةَ ، أوْ أرْجِعَهُ إلى مَنْزِلِهِ الذي خَرَجَ مِنْهُ بما نَالَ مِنْ أجْرٍ ، أوْ غَنيمَةٍ ، وَالَّذي نَفْسُ مُحَمَّدٍ بيَدِهِ ما مِنْ كَلْمٍ يُكلَم في سبيلِ اللَّهِ إلاَّ جاءَ يوْمَ القِيامةِ كَهَيْئَتِهِ يوْمَ كُلِم، لَونُهُ لَوْن دَم ، وريحُهُ ريحُ مِسْكٍ ، والَّذي نَفْسُ مُحمَّدٍ بيدِهِ لَوْلا أنْ أشُقَّ على المُسْلِمينَ ما قَعَدْتُ خِلافَ سريَّةٍ تَغْزُو في سَبيلِ اللَّه أبَداً ، ولكِنْ لا أجِدُ سعةً فأحْمِلَهمْ ولا يجِدُونَ سعَةً ، ويشُقُّ عليْهِمْ أن يَتَخَلفوا عنِّي ، وَالَّذي نفْسُ مُحَمَّد بيدِهِ ، لَودِدْتُ أن أغزوَ في سبيل اللَّهِ ، فأقْتَلَ ، ثُمَّ أغزو ، فأقْتل ، ثُمَّ أغزو ، فأقْتل » رواهُ مُسلمٌ وروى البخاريُّ بعْضَهُ .
»الكَلْمُ » : الجرح .

1294. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Allah guarantees that he who goes out to fight in His way believing in Him and affirming the truth of His Messenger, will

either be admitted to Jannah or will be brought back to his home (safely) from where he has set out, with whatever reward or share of booty he may have gained. By Him in Whose Hand Muhammad's soul is, if a person is wounded in the way of Allah, he will come on the Day of Resurrection with his wound in the same condition as it was on the day when he received it; its colour will be the colour of blood but its smell will be the smell of musk. By Him in Whose Hand Muhammad's soul is, if it were not to be too hard upon the Muslims, I would not lag behind any expedition to fight in the Cause of Allah, but I have neither abundant means to provide them conveyance (horses) nor all other Muslims have it, and it will be hard on them to remain behind when I go forth (for Jihad). By Him in Whose Hand Muhammad's soul is, I love to fight in the way of Allah and get killed, to fight again and get killed and to fight again and get killed."
[Muslim].

Commentary:
1. Besides the merit of Jihad, this Hadith mentions the distinction of that Mu'min (righteous Muslim) who is wounded on the battlefield. It tells us that he will be so resurrected on the Day of Resurrection as if he was wounded on that day. Blood will be dripping from his body which will be emitting the fragrance of musk. This condition will show the distinction and majesty of the Mujahid (warrior in the way of Allah) on the Day of Judgement.
2. It also mentions the kindness and mercy which the Prophet (PBUH) cherished for his Ummah.
3. It also mentions the Prophet's passion for Jihad which is evident from the repeated expression of his desire for martyrdom - in fact an endless series of life for performing it again and again for the sake of Allah. A similar desire is also made by other martyrs. They pray to Allah that they be restored to life so that they can lay down their life again and again for His sake.

1295 وَعنْهُ قال : قالَ رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « ما مِنْ مَكلوم يُكْلَمُ في سبيل اللَّه إلاَّ جاءَ يَوْمَ القِيامةِ ، وكَلْمُهُ يَدْمِي : اللوْنُ لونُ دمٍ والريحُ ريحُ مِسْكٍ » . متفقٌ عليهِ .

1295. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Whoever is wounded while fighting in the way of Allah, will come on the Day of Resurrection with blood oozing from his wound having the colour of blood but with the fragrance of musk."
[Al-Bukhari and Muslim].

1296 وعَنْ مُعاذٍ رضي اللَّه عَنْهُ ، عن النبي صلّى اللهُ عَلَيْهِ وسلَّم ، قالَ : « منْ قاتل في سَبيلِ اللَّهِ مِنْ رَجل مُسلِمٍ فُواقَ نَاقةٍ وجبتْ له الجَنَّةُ ، ومَنْ جُرِحَ جُرْحاً في سبيلِ اللَّه أوْ نكِب نَكبَةً، فإنَّها تجيءُ يَوْمَ القِيامة كأغزَرِ ما كَانَتْ : لَوْنُهَا الزَّعْفرانُ ، وريحُها كالمِسكِ» . رواهُ أبو داودَ ، والترمذيُّ وقال : حديثٌ حسَنٌ صحيحٌ .

1296. Muadh (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Jannah becomes incumbent for a Muslim who fights for the Cause of Allah for a period as long as the time between two consecutive turns of milking a she-camel. He who receives a wound or a bruise in the Cause of Allah will appear on the Day of Resurrection as fresh as possible, its colour will be the colour of saffron and its fragrance will be that of musk."
[At-Tirmidhi and Abu Dawud].

Commentary: "Fawaq" is the period that intervenes between two consecutive turns of milking a she-camel. It is a very short interval and is an allusion to a very short period that one may spend in Jihad. Even Jihad for such a short time is so meritorious that his entitlement to Jannah is ensured by it, provided the Mujahid is sincere in his intention and his past conduct is free from major sins and encroachment on the rights of others.

1297 وعنْ أبي هُريرةَ ، رضِي اللَّه عَنْهُ ، قال : مَرَّ رَجُلٌ مِنْ أصْحَاب رسُولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم ، بشِعْب فيهِ عُيَيْنَةٌ مِن ماءٍ عَذْبةٍ ، فأعجبتهُ ، فقَالَ : لَو اعتزَلتُ النَّاسَ فأقمْتُ في هذا الشِّعْبِ ، ولَنْ أفعل حَتى أسْتأْذنَ رسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم ، فذكر ذلكَ لرسُولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم ، فقَالَ : « لا تفعلْ ، فإنَّ مُقامَ أحدِكُمْ في سبيلِ اللَّهِ أفضَلُ مِنْ صلاتِهِ في بيتِهِ سبْعِينَ عاماً ، ألا تُحبُّونَ أنْ يَغْفِر اللَّه لَكُمْ ويُدْخِلكَمُ الجنَّةَ ؟ اغزُوا في سبيلِ اللَّهِ ، منْ قاتَلَ في سَبيلِ اللَّهِ فُواقَ نَاقة وَجَبتْ له الجَنَّةُ » . رواهُ الترمذيُّ وَقالَ : حديثٌ حَسَنٌ .
والفُوَاقُ: مَا بيْنَ الحَلْبتَيْن .

1297. Abu Hurairah (May Allah be pleased with him) reported: One of the Prophet's Companions came upon a valley containing a rivulet of fresh water and was delighted by it. He reflected: `I wish to withdraw from people and settle in this valley; but I won't do so without the permission of the Messenger of Allah (PBUH).' This was mentioned to the Messenger of Allah (PBUH) and he said (to the man), "Do not do that, for when any of you

remains in Allah's way, it is better for him than performing Salat (prayer) in his house for seventy years. Do you not wish that Allah should forgive you and admit you to Jannah? Fight in Allah's way, for he who fights in Allah's Cause as long as the time between two consecutive turns of milking a she-camel, will be surely admitted to Jannah." [At-Tirmidhi].

Commentary: This Hadith brings out two important points:
First, Jihad is far superior than voluntary Salat. This is perfectly true because the benefit of Salat is restricted to the one who performs it while the benefits of Jihad reach a vast number of people because it is to safeguard the religion, raise the flag of Islam high and safeguard the Islamic territories. But it is only possible when there is a general proclamation for Jihad and there is such a severe fight that it is not permissible for anyone to stay behind; that is to say, it becomes obligatory. In the ordinary circumstances, when a general proclamation for Jihad is not made, the voluntary Salat, is the best of all acts of worship. Second, the Companions of the Prophet (PBUH) did not do anything without the permission of the Prophet (PBUH).

1298 وعَنْهُ قالَ قِيلَ : يا رسُولَ اللَّهِ ، ما يَعْدِلُ الجِهَادَ في سَبِيلِ اللَّهِ ؟ قالَ : « لا تَسْتَطيعُونَه ، » فأعادوا عليه مرتين أو ثلاثاً كل ذلك يقول : « لا تستطيعون ، » . ثُمَّ قال : « مثل المجاهد في سبيل اللَّهِ كمثل الصَّائمِ القائمِ القانِتِ بآياتِ اللَّهِ لا يَفْتُرُ : مِنْ صلاةٍ ، ولا صيامٍ ، حتى يَرجِعَ المجاهدُ في سبيل اللَّهِ » متفقٌ عليهِ . وهذا لفظُ مسلِمٍ .
وفي روايةِ البخاري ، أنَّ رجلا قال : يا رسُولَ اللَّهِ دُلَّني عَلى عملٍ يَعْدِلُ الجِهَادَ ؟ قال: « لا أجدهُ » ثُمَّ قال : « هل تَستَطِيعُ إذا خَرجَ المُجاهِدُ أن تدخُلَ مَسجِدَك فتَقُومَ ولا تَفتُرَ ، وتَصُومَ ولا تُفطِرَ ؟ » فقالَ : ومَنْ يستطِيعُ ذلك ؟

1298. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) was asked: "What other good deed could be an equivalent of Jihad in the way of Allah?" He (PBUH) replied, "You do not have the strength to do it." (The narrator said:) The question was repeated twice or thrice, but every time he (PBUH) answered, "You do not have the strength to do it." Then he (PBUH) said, "One who goes out for Jihad in the Cause of Allah is like a person who observes Saum (fasting), stands in Salat (prayer) constantly, recites the Ayat of the Qur'an and does not exhibit any lassitude in fasting and prayer until the participant of Jihad in the way of Allah returns."
[Al-Bukhari and Muslim].

Commentary: "Alqanit" signifies one who makes recitation of the Ayat of the Noble Qur'an with the fear of Allah and humility, or is submissive and obedient to the Commands of Allah. The example cited here means that so long a Mujahid is engaged in Jihad, he is like a person who keeps himself occupied in Salat at night and observes Saum in the day time. The action of such a person can be equal in reward to the conduct of a Mujahid. Thus, in special situations Jihad is the most meritorious act. A worshipper cannot attain that reward for his worship which a Mujahid achieves in Jihad.

1299 وعنْهُ أنَّ رسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم قال : « مِنْ خَيرِ معاشِ الناس لَهُم رجُلٌ مُمسِكٌ بعنَانِ فرسِهِ في سبيل اللَّهِ ، يطِيرُ على متنِهِ كُلَّما سمِعَ هَيعةً ، أوْ فَزَعَةً طَار على متنِهِ ، يَبْتَغِي القتل أو المَوتَ مظَانَّهُ ، أو رَجُلٌ في غُنَيْمةٍ أو شَعفَةٍ مِن هذه الشَّعفِ أو بطنِ وادٍ من هذهِ الأودِيةِ يُقيمُ الصَّلاةَ ، ويُؤْتي الزَّكاةَ ، ويعْبُدُ ربَّهُ حتَّى يَأْتِيَه اليَقِينُ لَيْسَ من النَّاسِ إلاَّ في خَيْرٍ » رواهُ مسلمٌ .

1299. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The best life is that of the man who holds his horse's rein in Allah's way and flies on its back to the places from whence he hears a war cry or the clatter of arms, seeking martyrdom or slaughter on the battlefield; or that of a person who goes to stay on the top of the hill or in a valley, and there he performs Salat (prayer), pays the Zakat and worships his Rubb till death overtakes him. He has no concern with the affairs of anyone except the doing of good."
[Muslim].

Commentary: This Hadith has already been mentioned. See Commentary on Hadith No. 609. Besides highlighting the distinction of the Mujahid, this Hadith mentions the excellence of that person who leaves the cities when they are plagued with mischief and retreats to the valleys or hills and protects his Faith by flock-keeping and devotes himself to the obedience of Allah, adherence to His Commands and His worship. One of his outstanding qualities is that he does what is beneficial to the people and he does nothing which causes harm to anyone.

1300 وعَنْهُ ، أنَّ رسولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم ، قالَ : « إنَّ في الجنَّةِ مائَةَ درجةٍ أعدَّهَا اللَّه للمُجَاهِدِينَ في سبيلِ اللَّه ما بيْنَ الدَّرجَتَينِ كما بيْنَ السَّمَاءِ والأرْضِ » . رواهُ البخاريُّ .

1300. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "In Jannah there are a hundred grades which Allah has prepared for those who fight in His Cause; and the distance between any two of those grades is like the distance between the heaven and the earth."
[Al-Bukhari].
Commentary: This Hadith also tells us about the distinction of Mujahid in the Hereafter and their elevation to high position.

1301 وعَن أبي سعيدٍ الخُدْريِّ ، رضي اللَّه عَنْهُ ، أنَّ رسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال : « مَنْ رضي باللَّهِ رَبَّا ، وبالإسْلامِ ديناً ، وبمُحَمَّدٍ رَسُولاً ، وَجَبت لَهُ الجَنَّةُ » فعَجب لهَا أبو سَعيدٍ، فقال أعِدْها عَليَّ يا رَسولَ اللَّهِ فأعادَهَا عَلَيْهِ ، ثُمَّ قال : « وأُخْرى يَرْفَعُ اللَّه بها العَبْدَ مائَةَ درجَة في الجَنَّةِ ، ما بيْن كُلِّ دَرَجَتَيْن كَما بَيْن السَّماءِ والأرْضِ » قال : وما هِي يا رسول اللَّه ؟ قال : « الجِهادُ في سبيل اللَّه ، الجِهادُ في سَبيلِ اللَّهِ » . رواهُ مُسلمٌ .

1301. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "If anyone is pleased with Allah as his Rubb, with Islam as his religion and with Muhammad (PBUH) as (Allah's) Messenger, surely, he will be entitled to enter Jannah." Abu Sa`id was delighted with this and requested the Messenger of Allah (PBUH) to repeat it. He (PBUH) repeated it again and then said, "There is also another act by which Allah will elevate the position of a (pious believing) slave in Jannah to a grade one hundred degrees higher. And the distance between any two grades is equal to the distance between heaven and earth." He asked the Messenger of Allah (PBUH) what it was and he ((PBUH)) replied, "Jihad in the way of Allah; Jihad in the way of Allah."
[Muslim].
Commentary: We learn from this Hadith that the people who will be sent to Jannah will be ranked there differently according to this merits of their deeds. There will be innumerable positions in Jannah and Mujahid will have a hundred of them.

1302 وعَنْ أبي بَكْرِ بن أبي مُوسى الأشْعَرِيِّ ، قالَ : سَمِعْتُ أبي ، رضي اللَّه عنْه، وَهُوَ بحَضْرَةِ العَدُوِّ ، يقول : قالَ رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « إنَّ أبْوابَ الجَنَّةِ تَحْتَ ظِلالِ السُّيُوفِ » فقامَ رَجُلٌ رَثُّ الهَيْئَةِ فقالَ : يَا أبَا مُوسَى أأنْت سمعْتَ رسولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم يقول هذا؟ قال : نَعم ، فرجَع إلى أصحابِهِ ، فقال : « أقرأُ علَيْكُمُ السَّلاَمَ » ثُمَّ كَسَرَ جفْنَ سَيفِهِ فألْقاه ، ثُمَّ مَشَى بسيْفِهِ إلى العدُوِّ فضَرب بِهِ حتَّى قُتل » . رواهُ مسلمٌ .

1302. Abu Bakr bin Abu Musa Al-Ash`ari reported: I heard my father saying in the presence of the enemy: The Messenger of Allah (PBUH) said, "The gates of Jannah are under the shades of the swords." A man with a shaggy appearance got up and said, "O Abu Musa! Did you hear the Messenger of Allah (PBUH) say that in person?" Abu Musa replied in the affirmative; so he returned to his companions and said: "I tender you farewell greetings." Then he broke the scabbard of his sword and threw it away. He rushed towards the enemy with his sword and fought with it till he was martyred.
[Muslim].
Commentary: Besides highlighting the distinction of Jihad, this Hadith tells us about the Companions' passion for Jihad and ardent love for Allah and His Prophet (PBUH). It also tells about their firm faith in what was ordained by Allah and His Prophet (PBUH). In fact, it was this certitude which inclined them more to the Hereafter rather than this world.

1303 وعن أبي عَبْسٍ عبدِ الرَّحمن بْنِ جُبَيْرٍ ، رضي اللَّه عنهُ قال : قال رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « ما اغْبَرَّتْ قدَمَا عَبْدٍ في سبيل اللَّه فتمسَّه النَّارُ » . رواهُ البخاري .

1303. Abu `Abs `Abdur-Rahman bin Jabr (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "It will not happen that the feet soiled with dust while (doing Jihad) in the way of Allah, will be touched by the fire (of Hell)."
[Al-Bukhari].
Commentary: "Feet soiled with dust" means participation in Jihad. That is to say, a person takes part in Jihad and yet goes to Hell is altogether impossible. What it signifies is that Jihad is a means of expiation of sins and that it guarantees the admission into Jannah, provided he is not guilty of major sins. This exception is confirmed by other Ahadith.

1304 وَعَنْ أبي هُرَيْرَة ، رضي اللَّه عنهُ ، قالَ : قال رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « لا يلجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّهِ حتَّى يعُودَ اللَّبَن في الضَّرع ، ولاَ يَجْتَمِعُ عَلَى عَبْدٍ غُبَارٌ في سبيل اللَّهِ ودخَان جهَنَّم » ، رواه الترمذيُّ وقال : حديثٌ حسنٌ صحيحٌ .

1304. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "No one who weeps out of Fear of Allah will enter Hell until milk recedes to the udder, and the dust endured while striving in the Cause of Allah and the smoke of Hell will never subsist together."
[At-Tirmidhi].
Commentary: This Hadith makes use of a metaphor to stress the impossible. One who weeps for Fear of Allah and one who is covered with the dust of the battlefield in the course of Jihad, will in no case enter Hell until the milk drawn from udder goes back to it. The dust of the battlefield of Jihad and the smoke of Hell cannot combine at one place. The mixing of the two is utterly impossible. However, this will apply only if one's `Aqeedah is correct and one's intention is correct (i.e., one participates in Jihad with the intention to please Allah Alone)

1305 وعن ابن عبَّاسٍ ، رضي اللَّه عَنْهُمَا ، قالَ : سمِعْتُ رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم يقُولُ: «عيْنَان لا تَمسُّهُمَا النَّارُ : عيْنٌ بكَت مِنْ خَشْيةِ اللَّهِ ، وعيْنٌ باتَت تحْرُسُ في سبِيلِ اللَّهِ». رواه الترمذيُّ وقال : حديثٌ حسنٌ .

1305. Ibn `Abbas (May Allah be pleased with them) reported: I heard the Messenger of Allah (PBUH) saying, "Two eyes will never be touched by the fire of Hell; an eye which weeps out of Fear of Allah and an eye which spends the night in guarding in the Cause of Allah ."
[At-Tirmidhi].
Commentary: This Hadith tells us about the eminence of the person who weeps out of Fear of Allah and also brings into prominence the distinction of the Mujahid who keeps a vigil during Jihad.

1306 وعن زَيدِ بن خَالدٍ ، رضِيِ اللَّه عَنْه ، أنَّ رسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم قال : « من جهَّزَ غَازِياً في سبيل اللَّهِ فقدْ غزَا ، ومنْ خَلَفَ غَازِياً في أهْلِهِ بخَيْرٍ فقدْ غزَا » . متفقٌ عليهِ .

1306. Zaid bin Khalid (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who equips a Ghazi (fighter) in the way of Allah is as if he has taken part in the fighting himself; and he who looks after the dependants of a Ghazi in his absence, is as if he has taken part in the fighting himself."
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us about the mutual help of the Muslims and the reward of their cooperation with one another. To provide the needs of Jihad of a Mujahid and to arrange for the protection, supervision and requirements of the family of a Mujahid during his absence from home due to Jihad is as good as participation in Jihad. Those who help the Mujahid in this manner will have the same reward to which the Mujahid is entitled.

1307 وَعَنْ أبي أمامة ، رضي اللَّه عنْهُ قالَ : قالَ رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « أفْضَلُ الصَّدَقَات ظِلُّ فُسْطَاطٍ في سبيل اللَّه ومَنِيحة خادمٍ في سبيل الله أو طروقةُ فحلٍ في سبيل اللَّه» رواه الترمذي وقال : حديث حسن صحيح .

1307. Abu Umamah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The best of charities is to provide canopy in the Cause of Allah, to pay wages to a servant in the way of Allah, and to provide a camel in the way of Allah (to be used by a Mujahid)."
[At-Tirmidhi].
Commentary: Here, the word canopy (tent) stands for a covered canopy tent which can provide a Mujahid with shade for peace and comfort, and "pay wages" means to provide a servant who can help and serve him. "Fahl" literally means camel and "Taruqah" is that young she-camel which can bear offspring, that is a young healthy she-camel which can be of service to the Mujahid. What all this means is that such work is highly meritorious which can provide a Mujahid with comfort, power and food. Allah holds promise of a rich reward for it.

1308 وعنْ أنسٍ ، رضي اللَّه عنْه ، أنَّ فتىً مِن أسلَمَ قال : يا رسول اللَّهِ إنِّي أُريد الغَزْو ولَيْس معِي ما أتَجهَّزُ بِهِ ، قال : « ائتِ فُلاناً ، فإنَّه قد كانَ تَجهَّزَ فَمرِضَ » فأتاه فقال: إنَّ رسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم يُقْرِئَكَ السَّلامَ ويقولُ : أعطِني الذي تَجهَّزتَ بِهِ ، قالَ : يا فُلانَةُ، أعْطِيهِ، الذي كُنْتُ تَجهَّزْتُ بِهِ ، ولا تَحْبِسين مِنْهُ شَيْئاً ، فوَاللَّهِ لا تَحْبِسي مِنْه شَيْئاً فَيُبارَكَ لَكِ فِيهِ . رواه مسلمٌ .

1308. Anas (May Allah be pleased with him) reported: A young man from the Aslam tribe said: "O Messenger of Allah! I would very much like to fight in the way of Allah but I do not have anything with which to equip myself for fighting." The Messenger of Allah (PBUH) said, "Go to so-and-so, for he had equipped himself (for fighting) but he fell ill." So, he (the young man) went to him and said: "The Messenger of Allah (PBUH) sends you his greetings and says that you should hand over to me the equipment that you have procured." The man said to his wife: "Give him the equipment which I have collected for myself and do not withhold anything from him. By Allah! Allah won't bless something you withheld (in this respect)."
[Muslim].
Commentary: This Hadith also stresses the fact that if a person is unable to take part in Jihad due to illness, for example, he should then provide such material to a Mujahid which is helpful for him in Jihad. If he does so, he will be eligible to the same reward which is due on Jihad. This would also be a source of increase and growth in his possessions. On the basis of this argument it has been stated that one should always intend to expend his possession on something noble. He who does not get the opportunity to expend it on what he had intended should direct that material towards some other noble purpose.

1309 وعن أبي سَعيدٍ الخُدْرِيِّ ، رضي اللَّهُ عنهُ ، أنَّ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم بَعثَ إلى بَني لِحيانَ ، فقالَ : « لِيَنْبَعِثْ مِنْ كُلِّ رجُلَيْنِ أحدَهُما ، والأَجْرُ بينَهُما » رواهُ مسلمٌ .
وفي روايةٍ لهُ : « لِيخْرُجْ مِنْ كُلِّ رجلين رجُلٌ » ثُمَّ قال لِلقاعِدِ : « أَيُّكُمْ خَلَفَ الخارج في أَهْلِهِ ومالِهِ بخَيْرٍ كان لهُ مِثْلُ نِصْفِ أجرِ الخارجِ » .

1309. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) sent an expedition to Banu Lahyan and said, "One man from every two should join the fighting force, and the reward will be shared amongst them equally."
[Muslim].
Another narration in Muslim is: The Messenger of Allah (PBUH) said, "Let one of every two men go forth", and added: "Whoever stays behind (and looks well after the family and the property of those who have joined the expedition) will get half the reward of the warrior."
Commentary: "The reward will be shared amongst them equally" or "will get half the reward" signifies one and the same thing. Some people might mistakenly think that these two narrations of Sahih Muslim apparently contradict each other because they imply that he who takes part in Jihad and he who provides material to a Mujahid or looks after the family of a Mujahid in his absence from home would get equal reward. For this reason, some people have taken the word "half" as superfluous thinking that some narrator has added it in the text on his own. But Al-Hafiz Ibn Hajar is of the opinion that after the acceptance of the credibility of this Hadith and the proofs furnished in this regard, it is unfair to ascribe addition of any word to the narrator. Its correct interpretation seems to be that when the total reward of it will be evenly distributed between the two, each of them will get the same amount of reward. Hence there is no contradiction in these two Ahadith.
This Hadith also tells us that Jihad is not an express obligation; and if one of the two persons takes part in Jihad, it will suffice for the other also. What can be inferred from this is that the others should take part in Jihad in such a manner that those who have wealth, should arrange for the military requirements of the Mujahidun and look after their families, and in case any Mujahid is martyred, they should provide financial help to his family if it does not have sufficient means for a respectable living. Similarly, people in other walks of life should also take part in Jihad in every possible manner.

1310 وعنِ البراءِ ، رضي اللَّه عَنْـهُ ، قال : أتى النبي صلّى اللهُ عَلَيْهِ وسلَّم ، رجلٌ مقنَّعٌ بالحديدِ ، فقال : يا رَسُولَ اللَّهِ أُقاتِلُ أوْ أُسلِمُ ؟ فقال : « أسلِمْ ، ثُمَّ قاتِلْ » فأسْلَم ، ثُمَّ قاتَلَ فقُتِلَ، فقال رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « عمِل قلِيلاً وَأُجِر كَثيراً » . متفقٌ عليهِ ، وهذا لفظُ البخاري .

1310. Al-Bara (May Allah be pleased with him) reported: A man equipped with arms came to the Prophet (PBUH) and asked: "O Messenger of Allah! Should I go and fight or should I embrace Islam first?" He (PBUH) replied, "Enter in the fold of Islam and then fight." He embraced Islam and fought until he was killed. Thereupon the Messenger of Allah (PBUH) said, "He accepted Islam for a short time but was rewarded much."
[Al-Bukhari and Muslim].
Commentary: Sometimes Almighty Allah awards with His Grace and Mercy abundant reward even on small virtues. This Hadith also makes it absolutely clear that a person becomes eligible for reward for his good deeds after embracing the Faith. In the absence of Faith no virtue is acceptable to Allah.

1311 وعَنْ أنَس ، رضي اللَّه عنْهُ ، أنَّ النبي صلّى اللهُ عَلَيْهِ وسلَّم قال : « ما أحدٌ يدْخُلُ الجنَّة يُحِبُّ أنْ يرْجِعَ إلى الدُّنْيَا ولَه ما على الأرْضِ منْ شَيءٍ إلاَّ الشَّهيدُ ، يتمَنَّى أنْ يَرْجِع إلى الدُّنْيَا ، فيُقْتَلَ عشْرَ مَرَّاتٍ ، لِما يرى مِنَ الكرامةِ » .
وفي روايةٍ : « لِمَا يرَى مِنْ فضْلِ الشَّهَادَةِ » . مُتفقٌ عليهِ .

1311. Anas (May Allah be pleased with him) reported: The Prophet (PBUH) said, "No one who has entered Jannah will desire to return to this world even if he should be given all that the world contains, except a martyr. For he will yearn that he should return to the world and be killed ten times on account of the dignity that he will experience by virtue of his martyrdom."
Another narration is: "On account of the excellence and distinction, he will experience as a result of martyrdom."
[Al-Bukhari and Muslim].
Commentary: The distinction and high status which a martyr will get by virtue of his martyrdom will be such that he will desire to return to the world again and again to lay down his life for the sake of Allah. Except for the martyr, nobody else from the people in Jannah will desire to return to this world for any worldly thing.

1312 وعَنْ عبدِ اللَّهِ بن عَمرو بنِ العاص ، رضي اللَّه عنْهما ، أنَّ رسُول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال : « يغْفِرُ اللَّه للشَّهيدِ كُلَّ شَيْئٍ إلاَّ الدَّيْنَ » رواه مسلمٌ .
وفي روايةٍ له : « القَتْلُ في سَبيلِ اللَّهِ يُكفِّرُ كُلَّ شَيءٍ إلاَّ الدَّيْنَ » .

1312. `Abdullah bin `Amr bin Al-`As (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "Allah forgives every sin of a martyr, except his debt."
[Muslim].
Another narration in Muslim is: The Messenger of Allah (PBUH) said, "Being martyred in the Cause of Allah expiates for everything, except debt."
Commentary: We learn from this Hadith that the rights of people will not be forgiven even by martyrdom, nor would major sins be pardoned. For the forgiveness of major sins one has to make sincere repentance.

1313 وعَنْ أبي قتَادَة ، رضي اللَّه عنْه ، أنَّ رَسُول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قامَ فيهِمْ فذَكَرَ أنَّ الجِهادَ في سبيلِ اللَّهِ ، وَالإيمانَ باللَّهِ ، أفْضَلُ الأعْمَال ، فقامَ رجُلٌ ، فقال : يا رَسُول اللَّهِ أرأيْتَ إنْ قُتِلْتُ في سبيلِ اللَّهِ أتُكَفَّرُ عنِّي خَطايايَ ؟ فقالَ لَهُ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « نعمْ إنْ قُتِلت في سبيلِ اللَّهِ وَأَنْتَ صابرٌ ، مُحْتَسِبٌ مُقبلٌ غيْرُ مُدْبِرٍ » ثُمَّ قال رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم: «كَيْفَ قُلْتَ ؟ » قال : أرأيْتَ إنْ قُتِلْتُ في سبيلِ اللَّهِ أتُكَفَّرُ عنِّي خَطَايَايَ ؟ فقالَ رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « نَعمْ وأنْتَ صابرٌ مُحْتَسِبٌ ، مُقْبلٌ غَيْرُ مُدْبِرٍ ، إلاَّ الدَّيْنَ ، فإنَّ جِبْريلَ عليه السلامُ قال لي ذلكَ » . رواهُ مسلمٌ .

1313. Abu Qatadah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) stood up among his Companions and said, "Jihad in the way of Allah and belief in Allah (with all His Attributes) are the most meritorious of actions." A man stood up and said: "O Messenger of Allah! Inform me if I am killed in the way of Allah, will my sins be blotted out?" The Messenger of Allah (PBUH) said, "Yes, in case you are killed in the way of Allah and you remained patient, hopeful of reward, and advancing forward without retracing back (i.e., while fighting)." Then he said, "What was your question?" He inquired again: "Inform me, if I am killed in the way of Allah, will all my sins be blotted out?" The Messenger of Allah (PBUH) replied, "If you remained patient, hopeful of reward and always fought without turning your back upon enemy, everything, except debt, will be forgiven. Jibril has told me this."
[Muslim].
Commentary: This Hadith tells us about the great merit and reward of martyrdom that it makes up for the shortcomings of the martyrs. This is, however, subject to four conditions which have been mentioned in the Hadith. The rights of people, such as debt, will not be forgiven. Similarly, major sins will not be pardoned without sincere repentance. Some scholars are of the opinion that debt here means such debt which one does not pay in spite of the fact that he is able to pay it. Such debts which a debtor intends to pay but their payment has been delayed due to the lack of means for it and he dies before paying them, will be hopefully forgiven by the Grace and Mercy of Allah. There are other Ahadith which lend support to this view.

1314 وعَنْ جابِرٍ رضي اللَّه عَنْهُ ، قالَ : قالَ رَجُلٌ : أين أنَا يا رسُولَ اللَّهِ إنْ قُتِلتُ؟ قال : « في الجَنَّةِ » . فألقى تَمرَاتٍ كُنَّ في يَدِهِ ، ثُمَّ قاتَلَ حتَّى قُتِلَ ، رواهُ مسلم .

1314. Jabir (May Allah be pleased with him) reported: A man asked the Messenger of Allah (PBUH): "Tell me where I will be if I am killed while fighting in the way of Allah?" He (PBUH) replied, "In Jannah." The man threw away the few dates which he had in his hand, jumped into the battlefield and fought on till he was killed. [Muslim]

Commentary: Sincere intention is bound to be rewarded by Jannah. Such people can be safely given the glad tidings of Jannah.

1315 وعنْ أنَسٍ رضي اللَّه عَنْهُ ، قالَ انْطلقَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم وَأَصْحَابُهُ حَتَّى سَبَقُوا المشْرْكِينَ إلى بَدرٍ ، وَجَاءَ المُشْرِكون ، فقالَ رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « لا يَقْدمنَّ أحَدٌ مِنْكُمْ إلى شيءٍ حتَّى أكُونَ أنا دُونَهُ » فَدَنَا المُشْرِكونَ ، فقال رسُول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « قُومُوا إلى جَنَّةٍ عَرْضُهَا السَّمواتُ وَالأَرْضُ » قال : يَقولُ عُمَيْرُ بنُ الحُمَامِ الأنْصَارِيُّ رضي اللَّه عَنْهُ : يا رسول اللَّه جَنَّةٌ عَرْضُهَا السَّمواتُ والأرضُ ؟ قالَ : « نَعم » قالَ : بَخٍ بَخٍ ، فقالَ رَسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « ما يَحْمِلُكَ على قولِكَ بَخٍ بخٍ ؟ » قالَ لا وَاللَّهِ يا رسُولَ اللَّه إلاَّ رَجاءَ أن أكُونَ مِنْ أهْلِها ، قال : « فإنَّكَ مِنْ أهْلِهَا » فأخْرج تَمرَاتٍ مِنْ قرنِهِ ، فجَعَل يَأْكُلُ مِنْهُنَّ، ثُمَّ قال لَئِنْ أنَا حَيِيتُ حتى آكُل تَمراتي هذِهِ إنَّهَا لحيَاةٌ طَوِيلَةٌ ، فرَمَى بمَا مَعَهُ مَنَ التَّمْرِ . ثُمَّ قاتَلَهُمْ حَتَّى قُتِلَ . رواهُ مسلمٌ .

«القَرَنَ » بفتح القاف والراءِ : هو جُعْبَةُ النُّشَّابِ .

1315. Anas (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) and his Companions reached Badr before the polytheists, and when they arrived, he (PBUH) directed: "Let no one of you advance ahead of me." When the polytheists came near, the Messenger of Allah (PBUH) said, "Now stand up and proceed towards Jannah which is as wide as are the heavens and the earth." `Umair bin Al-Humam (May Allah be pleased with him) asked: "Is Jannah as wide as are the heaven and the earth?" The Messenger of Allah (PBUH) replied in the affirmative. `Umair remarked: "Great!" The Messenger of Allah (PBUH) asked him what had urged him to say so. He replied: "Nothing, O Messenger of Allah! But hope that I might become one of the inhabitants of Jannah." The Messenger of Allah (PBUH) said, "You will definitely be among them." `Umair then took some dates out of his quiver and began to eat them, but after a short time he said: "If I survive till I eat my dates, it will mean a long life." So he threw away the dates which he had with him and then fought with the enemy till he was killed. [Muslim].

Commentary: This Hadith brings out the following three points:

1. The importance of the obedience of the leader. Soldiers should wait for the orders of their commander, and should not take any step without his orders.
2. In order to infuse the true spirit of Jihad among the soldiers, they should be told and reminded about the blessings of Jannah so that they fight with enthusiasm and valour for attaining it.
3. The Hadith manifests the love of the Companions of the Prophet (PBUH) for the Hereafter which overwhelmed their interests in the attractions of the life of the world.

1316 وعنه قال : جاءَ ناسٌ إلى النبي صلّى اللهُ عَلَيْهِ وسلَّم أن ابْعث معنَا رجالاً يُعَلِّمونَا القُرآنَ والسُّنَّة، فبعثَ إلَيْهِم سبعِينَ رجلا مِنَ الأنْصارِ يُقالُ لهُمُ : القُرَّاءُ ، فيهم خَالي حرَامٌ ، يقرؤُون القُرآنَ ، ويتَدَارسُونَهُ باللَّيْلِ يتعلَّمُونَ ، وكانُوا بالنَّهار يجيئُون بالماءِ ، فَيَضعونهُ في المسجِدِ ، ويحْتَطِبُون فيبيعُونه ، ويَشْتَرُونَ بِهِ الطَّعام لأهلِ الصُّفَّةِ ولِلفُقراءِ ، فبعثَهم النبي صلّى اللهُ عَلَيْهِ وسلَّم ، فعرضوا لهم فقتلُوهُم قبل أنْ يبلُغُوا المكانَ ، فقالُوا : اللَّهُمَّ بلِّغ عنَّا نَبيَّنَا أنَّا قد لَقِينَاكَ فرضِينا عنْكَ ورضيت عنا ، وأتى رجُلٌ حراماً خالَ أنس مِنْ خَلْفِهِ ، فطعنَهُ برُمحٍ حتى أنْفذَهُ ، فقال حرامٌ : فُزْتُ وربِّ الكَعْبةِ ، فقال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « إنَّ إخْوانَكم قد قُتِلُوا وإنهم قالُوا : اللَّهُمَّ بلِّغ عنَّا نبينا أنَّا قد لَقِيناكَ فرضِينَا عنك ورضِيتَ عَنَّا » متفقٌ عليه، وهذا لفظ مسلم .

1316. Anas (May Allah be pleased with him) reported: Some people came to the Prophet (PBUH) and said to him: "Send with us some men who may teach us the Qur'an and the Sunnah." He (PBUH) sent seventy men from the Ansar. They were called Al-Qurra` (the reciters) and among them was my maternal uncle, Haram. They used to recite the Qur'an, ponder over its meaning and learn (its wisdom) at night. In the day, they used to bring water and pour it in pitchers in the mosque, then they would collect wood and sell it; and with the sale proceeds, they would buy food for the people of As-Suffah and the needy. The Prophet (PBUH) sent the reciters with these people but these (treacherous people) fell upon them and killed them before they reached their destination. (While dying) they supplicated: "O Allah convey from us the news to our Prophet that we have met You (in a way), that we are pleased with You and You are pleased with us." (The narrator said:) A man attacked Haram from behind and smote him with a spear which pierced him. Whereupon Haram said: "By the Rubb of Ka`bah, I have met with success. The

Messenger of Allah (PBUH) said to his Companions, "Your brethren have been slain and they were saying: "O Allah! Convey from us to our Prophet the news that we have met You (in a way) that we are pleased with You and You are pleased with us."
[Al-Bukhari and Muslim].
Commentary: This Hadith mentions the following three points:
1. Through conspiracy infidels took with them seventy Ansari Companions of the Prophet (PBUH) , who were distinguished for studying and teaching the Noble Qur'an, and martyred them in their region. This tragic incident goes to prove that the Prophet (PBUH) did not have the knowledge of the Unseen. Had he possessed this knowledge, he would not have sent his Companions with the infidels. When the Companions of the Prophet (PBUH) realized that they were trapped and there was no chance of their survival, they prayed to Allah to convey their message to the Prophet (PBUH). Their prayer was answered by Allah Who conveyed their message by means of Wahy (Revelation) to the Prophet (PBUH). On learning it through Wahy, he (PBUH) informed this tragic incident to his Companions.
2. "As-Suffah" is a terrace in which people stayed, they had neither any permanent source of income nor any free public kitchen nor was there any arrangement for the supply of their food from individuals. They depended entirely on the Grace of Allah.
Every now and then they received some Sadaqah or gift and they all shared it. Some of them would collect firewood and through its sale, raised some money to purchase food for themselves and their Companions.
3. The task of invitation to Islam and dissemination of its teachings is an arduous one. People who undertake this task have to face bitter criticism from their friends and foes, and one has sometimes to lose one's life in this mission. But this is a mission of the Prophets and it should be undertaken by the savants as they are truly worthy of it.

1317 وعنهُ قال : غاب عَمِّي أنسُ بنُ النضْرِ رضي اللَّه عنْهُ عن قِتَالِ بدرٍ ، فقال : يا رسول اللَّه غِبتُ عن أوَّلِ قِتالٍ قاتَلتَ المُشرِكينَ ، لئِنِ اللَّه أشْهَدني قِتالَ المُشرِكِينَ ليَرينَّ اللَّه ما أصنع . فلمَّا كانَ يومُ أحُدٍ انكشفَ المُسلِمُونَ ، فقال : اللَّهُمَّ إنِّي أعتَذِرُ إلَيك مِمَّا صنع هَؤُلاءِ - يعْني أصْحابهُ - وَأبْرأُ إليكَ مِمَّا صنع هَؤُلاءِ - يعني المُشركينَ - ثُمَّ تقدَّم فاستَقبلهُ سعدُ بنُ مُعاذٍ فقال : يا سعدُ بنَ مُعاذٍ الجنَّةُ وربِّ النَّضْرِ ، إنِّي أجِدُ ريحَهَا مِن دون أُحدٍ ، قال سعدٌ : فما استَطعتُ يا رسول اللَّهِ مَا صنَع ، قال أنسٌ : فوجدْنَا بهِ بضعاً وثمانِينَ ضربةً بالسَّيفِ ، أوْ طعنةً برُمْحٍ أوْ رميةً بسهمٍ ، ووجدناهُ قد قُتِلَ ومثَّلَ بهِ المُشركونَ ، فما عرفهُ أحدٌ إلا أُختُهُ ببنانِهِ . قال أنسٌ : كُنَّا نَرى - أوْ نَظُنُّ - أنَّ هذهِ الآيةَ نَزَلَتْ فِيهِ وفي أشبَاهِهِ : { مِنَ المُؤْمِنِينَ رِجَالٌ صدقُوا ما عَاهَدوا اللَّه عليْهِ فمِنْهُمْ من قضَى نَحْبَهُ } إلى آخرهَا [الأحزاب : 23] .
متفقٌ عليه ، وقد سبَقَ في باب المُجاهدة .

1317. Anas (May Allah be pleased with him) reported: My uncle Anas bin An-Nadr (May Allah be pleased with him) was absent from the battle of Badr. He said: "O Messenger of Allah! I was absent from the first battle you fought against the pagans. (By Allah!) if Allah gives me a chance to fight against the pagans, no doubt, Allah will see how (bravely) I will fight." On the Day of Uhud, when the Muslims turned their backs and fled, he said, "O Allah! I apologize to You for what these (i.e., his companions) have done, and I denounce what these (i.e., the pagans) have done." Then he advanced and Sa`d bin Mu'adh met him. He said: "O Sa`d bin Mu'adh! By the Rubb of An-Nadr, Jannah! I am smelling its aroma coming from before (the mountain of) Uhud," Later on, Sa`d said: "O Messenger of Allah! I cannot achieve or do what he (i.e., Anas bin An-Nadr) did. We found more than eighty wounds by swords, spears and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognise him by his finger." We used to think that the following Ayah was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with Allah (i.e., they have gone out for Jihad, and showed not their backs to the disbelievers), of them some have fulfilled their obligations (i.e., have been martyred)." (33:23).
Commentary: This Hadith has been mentioned earlier. It was clarified there by Imam An-Nawawi that the word "Layarayann-Allahu" has been mentioned in two forms. The translation given above accords with its first form. In its second form, it means "Allah will manifest to the people what I will do". Through these words Anas bin Nadr expressed, in very cautious words, his determination to fight chivalrously but refrained from making any claim or pretension. Here, we have a lesson that if one intends to do a good deed, he should not make any tall claims about it but do it with his utmost effort when it is time to do it. Almighty Allah will certainly make it manifest to the people. On the contrary, if one does it for name and fame, the deed will go waste because then it will be suffused with hypocrisy rather than sincerity. For further notes please see the Commentary on Hadith No. 109.

1318 وعنْ سمُرةَ رضي اللَّه عَنهُ قالَ : قال رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « رأيْتُ اللَّيْلَةَ رجُلين أتَياني ، فصعِدا بي الشَّجرةَ ، فأدْخَلاني دَاراً هِي أحْسنُ وَأفضَل ، لَمْ أر قطُّ أحْسنَ منها، قالا : أمَّا هذِهِ الدَّار فدارُ

الشهداءِ » رواه البخاري وهو بعضٌ من حديثٍ طويلٍ فيه أنواع العلم سيأتي في باب تحريم الكذبِ إنْ شاءَ اللّه تعالى .

1318. Samurah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Last night two men (angels) came to me (in a dream) and made me ascend a tree and then admitted me into a nice and excellent house, the like of which I have never seen before. One of them said: `This house is the house of martyrs'."
[Al-Bukhari].
Commentary: The Prophet (PBUH) was shown in the dream the high status of martyrs. What he observed in the dreams was true because the dreams of the Prophets are true.
The two men who appeared in his dream were the angels, Jibril (Gabriel) and Mika'il. On the behest of Almighty Allah, angels can take the form of men.

1319 وعَنْ أنسٍ رضي اللّه عنْهُ أنَّ أم الرَّبيع بِنْتَ البَرَاءِ وهي أمُّ حارثة بن سُرَاقة ، أتَتِ النبيَ صَلّى اللهُ عَلَيْهِ وسلَّم فقالَت : يا رَسُولَ اللّهِ ألا تُحدِّثُني عَنْ حارثة ، وكانَ قُتِل يوْمَ بدْرٍ ، فإنْ كانَ في الجَنَّةِ صبَرتُ ، وإن كانَ غَيْر ذلكَ اجْتَهَدْتُ عليْهِ في البُكَاءِ ، فقال : « يا أم حارثة إنَّها جِنانٌ في الجَنَّةِ ، وَإِنَّ ابْنَكَ أصاب الفِرْدوْسَ الأعْلَى » . رواه البخاري .

1319. Anas (May Allah be pleased with him) reported: Umm Ar-Rubaiy`i bint Al-Bara', who was the mother of Harithah bin Suraqah, came to the Prophet (PBUH) and said: "O Messenger of Allah! Will you not tell me about Harithah? (He was killed in the battle of Badr). If he is in Jannah I shall show endurance, but if he has met another fate, I may exert myself in weeping for him." He (PBUH) replied, "O mother of Harithah, in in the gardens of Jannah there are many ranks, and your son has attained Al-Firdaus, the highest."
[Al-Bukhari].
Commentary: Jannat-ul-Firdaus is the highest portion of Jannah. The allocation of this portion to the martyrs is a proof that Jihad is very much liked by Allah. It occurs in Ahadith that when someone prays to Allah, he should always pray for Jannat-ul-Firdaus.

1320 وعَنْ جابر بن عبدِ اللّهِ رضي اللّه عنْهُما قال : جِيءَ بأبي إلى النبي صَلّى اللهُ عَلَيْهِ وسلَّم قدْ مُثِّل به فوُضعَ بَيْنَ يَديْه ، فذَهَبْتُ أكْشِفُ عنْ وجهِهِ فنَهاني قوْمٌ فقال النبي صَلّى اللهُ عَلَيْهِ وسلَّم : « ما زَالَتِ الملائِكَةُ تُظِلُّهُ بأجْنِحَتِها » . متفقٌ عليه .

1320. Jabir bin `Abdullah (May Allah be pleased with them) reported: The dead body of my father, who was mutilated by the enemy, was brought and placed before the Prophet (PBUH). I got up to uncover his face but the people stopped me, and the Prophet (PBUH) said, "The angels continue to cover him with their wings."
[Al-Bukhari and Muslim].
Commentary: Many of the Companions of the Prophet (PBUH) were treated by the infidels in the battle of Uhud in a beastly manner out of sheer spite and vengeance. But Islam has strictly forbidden its followers from doing any such thing to its enemies. This Hadith mentions the distinction of `Abdullah which he received by virtue of his martyrdom. He was martyred in the battle of Uhud and his dead body was badly mutilated by the enemies. The Hadith also mentions the honour which martyrs receive from the angels that surround their bodies with their wings

1321 وعَنْ سهل بن حُنَيْفٍ رضي اللّه عنهُ أنَّ رَسُولَ اللّهِ صَلّى اللهُ عَلَيْهِ وسلَّم قال : « مَنْ سألَ اللّه تعالى الشَّهَادة بِصِدْقٍ بلَّغهُ منَازلَ الشُّهَدَاءِ وإنْ ماتَ على فِراشِهِ » . رواه مسلم .

1321. Sahl bin Hunaif (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who supplicates Allah sincerely for martyrdom, Allah will elevate him to the station of the martyrs, even if he dies on his bed."
[Muslim].
Commentary: This Hadith has already been mentioned. See the Commentary on Hadith No. 57.

1322 وعَنْ أنسٍ رضي اللّه عنْهُ قال : قال رسُولُ اللّهِ صَلّى اللهُ عَلَيْهِ وسلَّم : « منْ طلَب الشَّهَادة صادِقاً أُعطِيها ولو لم تُصِبْهُ » . رواه مسلم .

1322. Anas (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who supplicates sincerely for martyrdom, it will be granted to him even though he is not killed on the battlefield."
[Muslim].

Commentary: This Hadith tells us the benefit and reward of good intention. It induces one to cherish good intentions and wish for noble deeds. Even if one is not able to fulfill some of them, he will get their reward. For this reason, every Muslim should wish for martyrdom so that he can attain this distinction.

1323 وعَنْ أبي هُرَيْرَة رضي اللَّهُ عنهُ قال : قالَ رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « ما يَجِدُ الشَّهيدُ مِن مَسِّ القتْلِ إلاَّ كما يجِدُ أحدُكُمْ مِنْ مسِّ القَرْصَةِ » رواه الترمذي وقال : حديثٌ حسنٌ صحيحٌ .

1323. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The martyr experiences no more pain in being slain than one of you experiences from the stinging of an ant."
[At-Tirmidhi].
Commentary: This Hadith tells us how convenient martyrdom has been made by Allah. One who is martyred, feels as much pain in martyrdom as a person ordinarily feels with the sting of an ant.

1324 وعنْ عبْدِ اللَّهِ بن أبي أوْفَى رضي اللَّه عنْهُما أنَّ رسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم في بعضَ أيَّامِهِ التي لَقِيَ فِيهَا العدُوَّ انْتَظَر حتى مَالتِ الشَّمسُ ، ثُمَّ قام في النَّاس فقال : « أيُّهَا النَّاسُ، لا تَتَمنَّوْا لِقاءَ العدُوِّ ، وَسلُوا اللَّه العافِية ، فإذا لقِيتُمُوهُم فاصبِرُوا ، واعلَمُوا أنَّ الجَنَّةَ تَحْتَ ظِلالِ السُّيوفِ » ثم قال : « اللَّهُمَّ مُنْزِلَ الكتاب ومُجْرِيَ السَّحاب ، وهَازِمَ الأَحْزَابِ اهْزمهُم وانْصُرنَا عليهِم » متفقٌ عليه .

1324. `Abdullah bin Abu Aufa (May Allah be pleased with them) reported: On one occasion the Messenger of Allah (PBUH) was confronting the enemy. He waited until the sun had declined. Then he stood up to address the people and said, "O people! Do not wish for an encounter with the enemy. Pray to Allah to grant you safety; (but) when you encounter them, show patience, and know that Jannah is under the shades of the swords." Then he (PBUH) said: "Allahumma munzilal-kitab, wa mujriyas-sahab, wa hazimal-Ahzab, ihzimhum wansurna alaihim (O Allah, Revealer of the Book, Disperser of the clouds, Defeater of the Confederates, put our enemy to rout and support us against them)."
[Al-Bukhari and Muslim].
Commentary:
1. This Hadith has already been mentioned, and we learn from it that it is better to start war in the afternoon because this was the practice of the Prophet (PBUH).
2. The desire for war is prohibited, but when war becomes inevitable, one should not show his back to the enemy; rather, one should fight to the best of his ability and be steadfast in it.
3. Along with steadfastness and patience in fighting, one should also pray for victory because all powers lie with Allah and no one can gain victory without His Will.
The Hadith also mentions a supplication which one should make when he encounters the enemy.

**1325 وعن سهْلِ بنِ سعد رضي اللَّه عنْهُ قال : قال رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « ثِنْتَانِ لا تُردَّانِ ، أوْ قلَّمَا تُردَّانِ : الدُّعَاءُ عِنْد النِّدَاءِ وعِند البأسِ حِينَ يُلْحِمُ بَعْضُهُم بَعضاً » .
رواه أبو داود بإسناد صحيح .**

1325. Sahl bin Sa`d (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Supplications at two times are never turned down (or said, "Are seldom turned down"), a supplication after the Adhan has been proclaimed, and a supplication during the battle combating the enemy."
[Abu Dawud].

1326 وعَنْ أنسٍ رضي اللَّه عنْهُ قال : كانَ رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم إذا غَزَا قال : « اللَّهُمَّ أنت عضُدِي ونَصِيري ، بِك أجُولُ ، وبِك أصولُ ، وبِكَ أقاتِل » رواهُ أبو داود ، والترمذيُّ وقال : حديثٌ حسنٌ .

1326. Anas (May Allah be pleased with him) reported: Whenever the Messenger of Allah (PBUH) set out to participate in Jihad, he would supplicate: "Allahumma Anta `adudi wa nasiri, bika ahulu, wa bika asulu, wa bika uqatilu (O Allah, You are my Supporter and my Helper. With Your help I get strength, and with Your help I bounce upon the enemy and defeat it, and with Your help I fight)."
[Abu Dawud and At-Tirmidhi].
Commentary: Along with the physical resources for war, one should also pray for victory, and for that, it is essential that one submits to Allah, remembers Him and seeks His Help. Prayer is a great source of strength and support for a Muslim and he must make full use of it. The Hadith also teaches us what to say when one sets out for Jihad.

1327 وعَن أبي مُوسى ، رضي اللَّه عنْهُ ، أنَّ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم كانَ إذا خَاف قوماً قال : اللَّهُمَّ إنَّا نَجعَلُكَ في نُحُورهِم ، ونَعُوذُ بِكَ مِنْ شُرُورهِم » رواه أبو داود بإسناد صحيح .

1327. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: When the Prophet (PBUH) had any fear of an enemy, he used to supplicate: "Allahumma inna naj`aluka fi nuhurihim, wa na`udhu bika min shururihim (O Allah! We put You in front of them, and we seek refuge in You from their evils)."
[Ahmad and Abu Dawud].
Commentary: When one is gripped with fear, he should recite the prayer quoted in the text of this Hadith. Since Allah is the One Who saves from an enemy, one should therefore, pray to Him and beseech His Help.

1328 وعنْ ابن عُمَر ، رضي اللَّه عنهما ، أنَّ رسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « الخَيْلُ مَعْقُودٌ في نَوَاصِيهَا الخَيرُ إلى يوْمِ القِيامَةِ » متفقٌ عليه .

1328. Ibn `Umar (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "There is goodness in the forelocks of horses till the Day of Resurrection."
[Al-Bukhari and Muslim]
Commentary: The "Khair", auspiciousness attributed to horses in the Hadith is for those horses which are employed in Jihad, because what Khair, in fact, signifies is return and reward, but war booty is also included in it. From this angle, the breeding of horses is a highly commendable act. The importance of horses for war in the past, needs no elucidation. Even in the present-day world, when the style of war has altogether changed and numerous dangerous weapons have been invented, horses are still playing an important role in the war.

1329 وعنْ عُرْوَةَ البَارِقِيِّ ، رضي اللَّه عنْهُ ، أنَّ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « الخَيْلُ معقُودٌ في نَواصِيها الخَيرُ إلى يوْمِ القِيامَةِ : الأجرُ ، والمغنَمُ » . متفقٌ عليه .

1329. `Urwah Al-Bariqi (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Goodness is tied to the foreheads of horses until the Day of Resurrection, i.e., reward (in the Hereafter) and spoils."
[Al-Bukhari and Muslim].
Commentary: Return and reward is a belated gain while booty is an immediate gain.

1330 وعنْ أبي هُرَيْرَة ، رضي اللَّه عنْهُ ، قالَ : قال رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « من احتَبَس فرساً في سبيلِ اللَّهِ ، إيماناً باللَّهِ ، وتَصدِيقاً بوعْدِهِ ، فإنَّ شِبَعهُ وريَّهُ وروْثَهُ ، وبولَهُ في مِيزَانِهِ يومَ القِيامَةِ » رواه البخاريُّ .

1330. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who keeps a horse for Jihad purposes, having faith in Allah and relying on His Promise, will find that its fodder, drink, droppings and urine will all be credited to him in his Scales on the Day of Resurrection."
[Al-Bukhari].
Commentary: Thus, this Hadith performs an inducement for horse-breeding for the purpose of Jihad. It is a highly rewarding act because one will be rewarded for whatever he would spend on them and whatever is excreted or discharged by them.

1331 وعنْ أبي مسْعُودٍ ، رضي اللَّه عَنْهُ ، قال جاءَ رجُلٌ إلى النبي صَلّى اللهُ عَلَيْهِ وسَلَّم بنَاقةٍ مَخْطُومةٍ فقال : هذِهِ في سبيلِ اللَّهِ ، فقال رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « لكَ بها يَومَ القِيامةِ سبعُمِائَةِ ناقةٍ كُلُّها مخطُومة » رواهُ مسلم .

1331. Abu Mas`ud (May Allah be pleased with him) reported: A man came to the Prophet (PBUH) with a she-camel wearing a nose-string and said: "This is (a gift) in the Cause of Allah." The Messenger of Allah (PBUH) replied, "You will have in return for it on the Day of Resurrection seven hundred she-camels and every one of them will be wearing a nose-string."
[Muslim].
Commentary: This Hadith mentions the reward which will be given on the Day of Resurrection on virtues. Every virtue will be given at least a ten-fold reward but it will go to the extent of seven hundred times or more. Thus, this Hadith has glad tidings of a reward of seven hundred times of a good action.

1332 وعن أبي حمّادٍ ـ ويُقال : أبو سُعاد ، ويُقالُ : أبو أسدٍ ، ويقال : أبو عامِرٍ، ويقالُ : أبو عَمْرو ، ويقالُ : أبو الأسْودِ ، ويقال : أبو عَبْسٍ ـ عُقْبةُ بن عامِرِ الجُهَنيِّ ، رضي اللَّه عَنْهُ ، قال : سمِعْتُ رسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم وَهُوَ عَلى المِنْبر ، يقولُ : «وَأَعِدُّوا لَهُم ما استَطَعْتُم من قوَّةٍ ، ألا إنَّ القُوَّةَ الرَّمْيُ ، ألا إنَّ القُوَّةَ الرَّمْيُ ، ألا إنَّ القُوَّةَ الرَّمْيُ » رواه مسلم .

1332. `Uqbah bin `Amir Al-Juhani (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying from the pulpit, "Prepare to meet them (the enemy) with as much strength as you can afford. Verily! Strength is in archery, strength is in archery, strength is in archery."
[Muslim].
Commentary: In accordance with the conditions of his times, the Prophet (PBUH) ordained the Muslims to acquire every possible power and keep it ready for war. Elucidating his order on this point, he stated that by power he meant archery and then he repeated this word three times to stress its importance. He did it because the art of archery had fundamental importance in war at that time. In the present-day world, archery has lost its value as it has been replaced by other inventions like tanks, guns, missiles, atom bombs, etc. Similar is the case of devices which are used in air and naval war, and all these military wares have superb importance in modern warfare. In the present-day context, the injunction of the Noble Qur'an to acquire power means manufacturing and possession of all these devices. It is incumbent on the Muslims that they equip themselves with all this material and show no carelessness in this regard. In modern times, Muslims have badly neglected this field with the result that non-Muslims have more knowledge of modern warfare and by dint of that they are dominating the world and making a claim of their supremacy all over the world. Unless Muslims pursue the Qur'anic injunctions on this score and acquire greater or equal or at least similar measure and style of power, as is possessed by the non-Muslims, they will not be able to check the onslaught of their enemies, and to defeat them. It is incumbent upon the Muslims to overpower the might and power of the infidels for the glorification of Islam.

1333 وعَنْهُ قال : سمِعْتُ رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم يقولُ : « ستُفْتَحُ عليكُم أرضُونَ ، ويكفِيكُم اللَّه ، فلا يعْجِزْ أَحَدُكُمْ أَنْ يلْهُو بأَسْهُمِهِ » رواه مسلم .

1333. `Uqbah bin `Amir Juhani (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying, "Lands shall be laid open to you, and Allah will suffice you (against your enemies), but none of you should neglect practicing his skill in archery."
[Muslim].
Commentary: Muslims have been informed through this Hadith that gates of conquest of many regions will be opened on them in future. Almighty Allah will favour them with special help; and because of this help enemies will not be able to cause any harm to them. But it is essential that they should not slack in acquiring the material resources required for war, nor neglect military preparations and exercises. Modern military weapons and new style of warfare have now taken the place of archery, and Muslims should master all of them.

1334 وعنهُ أنَّهُ قال : قال رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم : « منْ عُلِّمَ الرَّمْيَ ثُمَّ تركَهُ ، فلَيس مِنَّا، أَوْ فقد عَصى » رواه مسلم .

1334. `Uqbah bin `Amir Al-Juhani (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who learnt archery and then neglected it, is not from us." (Or said,) "He has been guilty of disobedience (to Messenger of Allah)."
[Muslim].
Commentary: This Hadith also stresses the importance of the art of archery to the extent that if a Muslim forgets it after learning without a valid reason, he is excluded from the followers of the Prophet (PBUH). Now this exhortation applies with equal force to modern military weapons, and if the present-day Muslims lose their command in handling these weapons, they will be exposed to the consequences of which they have been warned in this Hadith, because their training in this field is essential for upholding the Word of Allah and defending the Muslims. If the Muslims lose proficiency in it after acquiring it, they will be guilty of neglecting a very important Islamic obligation.

1335 وعنهُ رضي اللَّه عنْهُ ، قالَ : سمِعْتُ رسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم يقولُ : « إنَّ اللَّه يُدخِلُ بالسهم ثلاثةَ نَفَرِ الجنَّة : صانِعهُ يحتسِبُ في صنْعتِهِ الخير ، والرَّامي بِهِ ، ومُنْبِلَهُ، وَارْمُوا وارْكبُوا ، وأَنْ ترمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَرْكَبُوا . ومَنْ تَرَكَ الرَّميَ بعْد ما عُلِّمهُ رغبَةً عنه . فَإِنَّهَا نِعمةٌ تَرَكَهَا » أَوْ قال : « كَفَرَهَا » رواهُ أبو داودَ .

(ضعيف ، وآخره – " من ترك الرمي ... " صحيح) .
[فيه : جهالة ، واضطراب ، كما قال الشيخ الألباني " ضعيف الترغيب " (821)] .

1335. `Uqbah bin `Amir Al-Juhani (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying, "Allah will admit three persons to Jannah for one arrow; the maker who has a good motive in making it, the one who shoots it, and the one who hands it up for shooting. So shoot and ride, but I like your shooting (more) than your riding. He who gives up archery after becoming adept in it for lack of interest, neglects a (great) blessing." (Or said,) "One who does so is ungrateful."
[Abu Dawud].
Commentary: This Hadith also highlights the importance and merit of preparation for war against the enemy. Arrow has been used here as a symbol. In modern times, a Muslim who manufactures war weapons with the intention that he will use them for Jihad, will get a reward for it along with all those who in some way co-operate with him in manufacturing them. Instead of archery and horse-riding, Muslims should now get the training of handling modern military weapons and they should beware of forgetting it because if they forget after learning it, the warning contained in this Hadith will also apply to them.

1336 وعَنْ سَلَمةَ بن الأكوع ، رضي اللَّه عنْهُ ، قال : مَرَّ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم ، على نَفَرٍ ينْتَضِلُون ، فقال : « ارْمُوا بَنِي إسْماعيل فإنَّ أَبَاكم كان رَامِياً » رواه البخاري .

1336. Salamah bin Al-Akwa (May Allah be pleased with him) reported: The Prophet (PBUH) happened to pass by a group of people who were having a shooting match. (Upon seeing them, he (PBUH)) said, "Shoot, O sons of (Prophet) Isma`il, for your father was an archer."
[Al-Bukhari].
Commentary: Arabs are also called Banu Isma`il because they are the descendants of Prophet Ibrahim's son, Isma`il. This is the reason that Prophet Ibrahim is reckoned an ancestor of the Prophet (PBUH) for his being his descendant.

1337 وعَنْ عمْرو بن عبسَة ، رضي اللَّه عَنْهُ قال : سمِعتُ رسُول اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم ، يقولُ: « منْ رَمَى بِسهم في سبيلِ اللَّه فهُو لَهُ عِدْلُ مُحرَّرةٍ » .
رواهُ أبو داود ، والترمذي وقالا : حديثٌ حسنٌ صحيحٌ .

1337. `Amr bin `Abasah (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying: "He who shoots an arrow for the sake of Allah, will have a reward equal to the emancipation of a slave."
[Abu Dawud and At-Tirmidhi].

1338 وعَن أبي يحيى خُريم بن فاتِكٍ ، رضي اللَّه عنْهُ ، قال : قال رَسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم: « مَنْ أَنْفَقَ نَفَقَة في سبيلِ اللَّهِ كُتِبَ لَهُ سبْعُمِائَةِ ضِعفٍ » رواه الترمذي وقال : حديثٌ حَسَنٌ .

1338. Abu Yahya Khuraim bin Fatik (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who makes a contribution in Allah's way, will have his reward seven hundred times recorded to his credit."
[At-Tirmidhi].

1339 وعنْ أبي سَعِيدٍ ، رضي اللَّه عَنْهُ ، قال : قال رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « ما مِنْ عبدٍ يصومُ يوْماً في سبيلِ اللَّهِ إلاَّ باعد اللَّه بذلكَ اليوم وَجْهَهُ عَنِ النَّار سبْعِين خَريفاً » متفقٌ عليهِ .

1339. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Every slave of Allah who observes Saum (fasting) for a day in the Cause of Allah, Allah will keep his face from Hell-fire at a distance of seventy years."
[Al-Bukhari and Muslim].
Commentary: This Hadith has already been mentioned. The above mentioned Ahadith give the glad tidings to those who spend in the way of Allah and strive in His Cause. This means that every endeavour in the Jihad has truthful reward.

1340 وعنْ أبي أُمامة ، رضي اللَّه عنْهُ ، عَن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم ، قال : « مَنْ صامَ يَوْماً في سبيل اللَّهِ جَعَلَ اللَّه بينَهُ وَبيْنَ النَّار خَنْدَقاً كَمَا بيْن السَّماءِ والأرْضِ » رواهُ الترمذي وقال : حديثٌ حسنٌ صحيحٌ .

1340. Abu Umamah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "He who observes Saum (fasting) for a day in the Cause of Allah, Allah will keep his face from Hell-fire at a distance equivalent to that between heaven and the earth."
[At-Tirmidhi].

1341 وعنْ أبي هُريرة ، رضي اللَّه عنهُ ، قالَ : قال رَسُول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « مَنْ ماتَ ولَمْ يَغْزُ ، ولَمْ يُحدِّثْ نَفْسَه بغَزوٍ ، ماتَ عَلى شُعْبَةٍ مَنَ النِّفاق » رواهُ مسلمٌ .

1341. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who dies without having fought in the Cause of Allah or without having thought of doing so, will die with one characteristic of hypocrisy in him."
[Muslim].
Commentary: It is a different matter that one may not get a chance to take part in Jihad, but it would be a hypocritical attitude if one does not ever think that if an opportunity ever comes in his way, he will certainly go for Jihad in the way of Allah against the infidels. The reason to that is that, to stay back at home at the time of Jihad was a habit of the hypocrites. In the light of this, Imam Al-Qurtubi has stated the principle that if one is not capable of doing some virtuous deeds, he should then make a resolve that whenever he will be capable of it, he will do that deed, so that his intention takes the place of his act. He who neither performs a good deed nor aspires for it, has a hypocritical disposition. This is specially true of a Muslim who does not even aspire to take part in Jihad. Such a Muslim develops a resemblance with hypocrites.

**1342 وعَن جابرٍ ، رضي اللَّه عنْهُ ، قالَ : كنَّا مع النبي صلّى اللهُ عَلَيْهِ وسلَّم ، في غزَاة فقال : «إنَّ بالمدينةِ لَرجالاً ما سِرتُمْ مَسيراً ، وَلا قطَعْتُمْ وادياً إلاَّ كانُوا معكُم ، حبَسهُمُ المَرضُ».
وفي روايةٍ : « حبَسهُمُ العُذْرُ » . وفي روايةٍ : إلاَّ شَرَكُوكُمْ في الأجرِ » رواهُ البخاري من روايةِ أنَسٍ ، ورواهُ مسلمٌ من روايةِ جابرٍ واللفظ له .**

1342. Jabir (May Allah be pleased with him) reported: We accompanied the Prophet (PBUH) in an expedition when he (PBUH) said, "Some people have remained behind us in Al-Madinah, and we never cross a valley but they are with us. They share the reward with us because they have been held back by valid excuse."
In another narration the wordings are: "...by any genuine excuse."
In another narration the wordings are: "They are your partners in reward."
[Al-Bukhari].
Commentary: This Hadith has already been mentioned, and we learn from it that a person who does not have the energy to take part in Jihad, his sincere intention to spend his wealth in the way of Allah and to lay down his life for His sake is enough for him, because by virtue of his intention, he will share the reward of Jihad with the Mujahidun.

**1343 وعنْ أبي مُوسى ، رضي اللَّه عَنْهُ ، أنَّ أعْرَابيّاً أتى النبي صلّى اللهُ عَلَيْهِ وسلَّم فقال : يا رسول اللَّه ، الرَّجُلُ يُقاتِلُ لِلْمغْنَمِ ، والرَّجُلُ يُقاتِلُ ليُذْكَرَ ، والرَّجُلُ يُقاتِلُ ليُرى مكانُه؟
وفي روايةٍ : يُقاتِلُ شَجاعَةً ويُقاتِلُ حَمِيَّةً .
وفي روايةٍ : ويُقاتِلُ غَضباً ، فمَنْ في سبيل اللَّهِ ؟ فقالَ رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « مَنْ قاتَلَ لتكُونَ كَلِمَةُ اللَّه هِيَ العُلْيا ، فَهُوَ في سبيلِ اللَّهِ » متفقٌ عليه .**

1343. Abu Musa (May Allah be pleased with him) reported: A bedouin came to the Prophet (PBUH) and said: "O Messenger of Allah! One man fights for booty, another fights to win fame, and the third fights for show off." Another narration is: "One fights for displaying his valour, another fights out of his family pride." Another narration is: "One fights out of rage." He asked: "Which of them is fighting in the Cause of Allah?" The Messenger of Allah (PBUH) said, "The one who fights so that Word of Allah (Islam) be exalted, is the one who fights in the Cause of Allah."
[Al-Bukhari and Muslim].
Commentary: We learn from this Hadith that one who fights for any worldly interest is not a Mujahid. Only he is a Mujahid who fights for the religion of Allah and to win His Pleasure alone.

1344 وعنْ عبد اللَّهِ بن عمرو بنِ العاص ، رضي اللَّه عنْهُما ، قال : قال رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « ما مِنْ غَازِيةٍ ، أوْ سَرِيَّةٍ تَغْزُو ، فتَغْنمُ وتَسْلَم ، إلاَّ كانُوا قدْ تعَجَّلُوا ثُلُثيْ أجورِهِم، ومَا مِنْ غازيةٍ أوْ سريَّةٍ تُخْفِقُ وتُصابُ إلاَّ تَمَّ لهم أُجورُهُمْ » رواهُ مسلمٌ .

1344. `Abdullah bin `Amr bin Al-`As (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "A detachment of soldiers, large or small, who fights in the way of Allah, gets its share of booty and returns safe and sound, receives in advance two-thirds of its reward (only one-third remaining to its credit will be received in the Hereafter). And a troop of soldiers, large or small, that returns disappointed and is afflicted by misery, will receive its full reward (in the Hereafter)."
[Muslim].
Commentary: This Hadith means that the Mujahidun who return safe and sound from the battlefield and get their share of booty are inferior in reward to those who are martyred or wounded in Jihad and do not get any share from the booty. We have a saying of the Companions of the Prophet (PBUH) that "Many of us passed away and were martyred in such a situation that they did not get in this world any share from their reward, but there are many others whose fruits have ripened and they are picking them."

1345 وعنْ أبي أُمامَةَ ، رضي اللَّه عنْهُ ، أنَّ رَجُلاً قالَ : يا رسولَ اللَّه ائذَن لي في السِّياحةِ . فقالَ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم : « إنَّ سِياحة أُمَّتي الجِهادُ في سبيلِ اللَّهِ ، عَزَّ وجلَّ » رواهُ أبو داود بإسناد جيِّد .

1345. Abu Umamah (May Allah be pleased with him) reported: A man sought permission from the Messenger of Allah (PBUH) to travel in the land. He (PBUH) said to him, "Travel for my people is Jihad in the Cause of Allah, glory be to Him."
[Abu Dawud].
Commentary: This Hadith does not mean that touring the world is prohibited in Islam. What this Hadith really means is that when the situation calls for Jihad then the foremost priority of a Muslim should be Jihad. In such an event his passion for touring the world should yield to the spirit of Jihad against the infidels and then he must with his full force fight against the enemy. Tourism for the fun of it is disliked by Islam. However, if the purpose of touring the world is to witness the Signs of Allah, sad end of heretic communities, realities and secrets of the universe to gain knowledge of Allah's, creations, then touring is both praiseworthy and desirable, and this reason has been stressed in the Noble Qur'an at many places.

1346 وعَنْ عبدِ اللَّهِ بن عَمْرو بن العاص ، رضي اللَّه عنهمَا ، عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال: « قفْلَةٌ كَغزْوَةٌ » .
رواهُ أبو داود بإسناد جيد .
«القفلَة » : الرُّجُوعُ ، والمراد : الرُّجوعُ مِنَ الغزْوِ بعد فراغِهِ ، ومعناه : أنه يُثابُ في رُجُوعِهِ بعد فراغِهَ مِنَ الغزْوِ .

1346. `Abdullah bin `Amr bin Al-`As (May Allah be pleased with them) reported: The Prophet (PBUH) said, "The return from an expedition is an act as meritorious as fighting."
[Abu Dawud].
Commentary: When a Mujahid returns from the battlefield, he gets reward at that also, because there he attends the duties which are devolved on him by his family. Moreover, after his return, he again starts full preparation for going to Jihad again, collects arms for this purpose and recuperates his energy. Thus, so far his intention and readiness are concerned, he is in a state of Jihad even when he is at home and he will be entitled to reward which is due on Jihad.

1347 وعن السائب بن يزيد و رضي اللَّه عنْهُ ، قالَ : لمَّا قدِمَ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم مَنْ غَزوةِ تَبُوكَ تَلَقَّاه النَّاسُ ، فتَلَقَّيْتُهُ مع الصِّبيانِ على ثَنِيَّةِ الوَداعِ . رواه أبو داود بإسناد صَحيح بهذا اللفظ ، ورَواه البخاريُّ قال : ذَهَبْنَا نتَلَقَّى رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم مَعَ الصِّبيَانِ إلى ثَنِيَّةِ الوَداعِ .

1347. As-Sa'ib bin Yazid (May Allah be pleased with him) reported: When the Prophet (PBUH) returned from the battle of Tabuk, people went out from Al-Madinah to meet him and I also met him with other children at Thaniyah-tul-Wada`.
[Abu Dawud].
Commentary: There is justification for the reception of those who return from Jihad, but it should be without any formality and expense. The fashion now in vogue for reception on such occasions is that people are induced to make illumination, decoration, display fireworks, let off guns and other similar useless things, and national wealth is rashly spent on them. Such things are forbidden by Islam and also go against the interests of the nation and the country. Instead of wasting wealth on such useless things, it should be spent on things which are beneficial to the country and the nation.

1348 وعَنْ أبي أمَامَةَ ،رضي اللَّه عَنْهُ ، عَن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « مَنْ لم يغْزُ ، أوْ يُجهِّزْ غازِياً ، أوْ يَخْلُفْ غازِياً في أهْلِهِ بخَيرٍ أصابَهُ اللَّه بقارعةٍ قبْلَ يوْمِ القِيامةِ » .
رواهُ أبو داود بإسناد صحيح .

1348. Abu Umamah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "He who neither takes part in fighting nor equips a warrior nor looks after his (the warrior's) family, will be afflicted by severe calamities before the Day of Resurrection."
[Abu Dawud].
Commentary: This Hadith means that one who neither takes part in Jihad nor provides arms to a Mujahid nor looks after the families of the Mujahidun during their absence, is guilty of crimes for which he is punished in this world by Allah. It is, therefore, the duty of the Muslim Ummah that it should in no way neglect the obligation of Jihad and all its requirements; otherwise it will suffer punishment in this world and in the next.

1349 وعنْ أنس ، رضي اللَّه عنْهُ ، أنَّ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « جاهِدُوا المُشْركينَ بأَموالِكُمْ وأنْفُسِكُم وألسِنَتِكُم » . رواهُ أبو داود بإسناد صحيح .

1349. Anas (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Fight the polytheists with your wealth, lives and tongues."
[Abu Dawud].
Commentary: This Hadith mentions three categories of Jihad, namely Jihad with wealth, Jihad with one's life and Jihad by speech. One should make Jihad as is warranted by the situation one is confronted with. That is, where a Muslim is required to sacrifice his life, he must sacrifice his life; where he is required to sacrifice his wealth, he should spend wealth; and where he is required to make Jihad by means of his speech, he should do it by speech. One should not hesitate to spend for the sake of Allah what is required by the situation.

1350 وعَنْ أبي عَمْرو . ويقالُ : أبو حكِيمٍ النُّعْمَانِ بن مُقَرِّنٍ رضي اللَّه عنْهُ قال : شَهِدْتُ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم إذا لَمْ يقاتِلْ مِنْ أوَّلِ النَّهارِ أخَّر القِتالَ حَتَّى تَزُولَ الشَّمْسُ ، وتَهبَّ الرِّياحُ ، ويَنْزِلَ النَّصْرُ .
رواهُ أبو داود ، والترمذي ، وقال : حديثٌ حَسَنٌ صحيحٌ .

1350. An-Nu`man bin Muqarrin (May Allah be pleased with him) reported: I was with the Messenger of Allah (PBUH) when I witnessed that if he did not begin fighting in the early part of the day, he would postpone fighting till the sun had declined, the blowing of the breeze had blown and the victory from Allah had come.
[Abu Dawud and At-Tirmidhi].
Commentary: We learn from this Hadith that war should either be started early in the morning or in the afternoon when the sun begins to decline. The reason behind this is that a Muslim is fresh in the early morning while the enemy is generally careless. In the latter case, if war is started when sun begins to decline, every kind of movement becomes easy and the help from Allah also descends at that time. This is the significance of starting war at these times.

1351 وعنْ أبي هريْرَةَ رضي اللَّه عنهُ ، قالَ : قالَ رَسولُ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم : « لا تَتَمَنَّوْا لِقاءَ العَدُوِّ ، فإذا لَقيتُمُوهم ، فاصْبِروا » متفق عليه .

1351. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Do not wish for an encounter with the enemy. Pray to Allah to grant you safety; (but) when you encounter them, show patience."
[Al-Bukhari and Muslim].
Commentary: This Hadith has already been mentioned. See Hadith No. 1325 and its commentary.

1352 وعَنْهُ وعَنْ جابرٍ ، رضي اللَّه عَنْهُما ، أنَّ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « الحرْبُ خُدْعَةٌ» متفقٌ عليهِ .

1352. Abu Hurairah and Jabir (May Allah be pleased with them) reported: The Prophet (PBUH) said, "War is deception."
[Al-Bukhari and Muslim].
Commentary: "Khad`ah" means deception, i.e., employing a strategy which causes misunderstanding to the enemy, and one's real intent does not become evident to them. This is permissible in Islam in the state of war.

The Ahadith mentioned in this chapter make the importance of Jihad and the reason for so much stress on it abundantly clear. These also show how great a crime it is to ignore it. It is very unfortunate indeed that present-day Muslims are guilty of renouncing Jihad in every part of the world. May Allah help us to overcome this negligence.

Chapter 235

باب بيان جماعة من الشهداء في ثواب الآخرة ويغسلون ويُصلَّى عليهم بخلاف القتيل في حرب الكفار

Martyrdom without Fighting

1353 عنْ أبي هُرَيْرة ، رضي اللَّه عَنْهُ ، قالَ : قالَ رَسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « الشُّهَدَاءُ خَمسَةٌ : المَطْعُونُ ، وَالمبْطُونُ ، والغرِيقُ ، وَصَاحبُ الهَدْمِ وَالشَّهيدُ في سبيل اللَّه » متفقٌ عليهِ .

1353. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The martyrs are of five kinds: One who dies of plague; one who dies of disease of his belly; the drowned; one who dies under the debris (of construction, etc.), and one who dies while fighting in the way of Allah."
[Al-Bukhari and Muslim].
Commentary: The Hadith mentioned four categories of people, besides those who were slain on the battlefield, whom Allah will, by His Special Grace, give on the Day of Judgement an award similar to martyrs on condition that they are true believers and practising Muslims. In some other Ahadith, certain other persons have also been mentioned who will be given the status of martyrs by Allah. There is no contradiction in these Ahadith for the reason that first of all the Prophet (PBUH) was told about five categories of martyrs which were disclosed by him. Subsequently Almighty Allah added some more people to them which were also mentioned by him. The real Shaheed is one who voluntarily gives his life for the sake of Allah provided that he wholeheartedly fights on the battlefield.

1354 وعنهُ قالَ : قالَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : « ما تَعُدُّونَ الشهداءَ فِيكُم ؟ قالُوا : يا رسُولِ اللَّهِ من قُتِلَ في سبيل اللَّه فهُو شهيدٌ . قال : « إنَّ شُهَدَاءَ أمَّتِي إذاً لَقليلٌ ، » قالُوا: فمنْ يا رسُول اللَّه ؟ قال : « منْ قُتِلَ في سبيلِ اللَّه فهُو شَهيدٌ ، ومنْ ماتَ في سبيل اللَّه فهُو شهيدٌ ، ومنْ ماتَ في الطَّاعُون فهُو شَهيدٌ ، ومنْ ماتَ في البطنِ فهُو شَهيدٌ، والغريقُ شَهيدٌ » رواهُ مسلمٌ .

1354. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Whom do you reckon to be martyr amongst you?" The Companions replied: "The one who is killed in Allah's way." He said, "In that case, the martyrs among my people would be few." The Companions asked: "O Messenger of Allah! Then who are the martyrs?" He replied, "He who is killed in the way of Allah is a martyr; he who dies naturally in the Cause of Allah is a martyr; he who dies of plague is a martyr; and he who dies of a belly disease is a martyr; and he who is drowned is a martyr."
[Muslim].
This Hadith shows the care Allah has for this Ummah, which is the best Ummah of mankind. (Editor's Note)
Commentary: "He who dies naturally in the Cause of Allah", here signifies such a person who does not die because of his being killed in the war by sword, lance, bullet, etc., but meets the death on account of some other causes while going for Jihad such as falling from the horse, or who dies while defending his family or property, or defending other Muslims against attackers or robbers, etc. Such a person will also be a martyr.

1355 وعن عبدِ اللَّهِ بن عمْرِو بن العاص ، رضي اللَّه عنْهُمَا ، قال : قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « منْ قُتِلَ دُونَ مالِه ، فهُو شهيدٌ » متفقٌ عليه .

1355. `Abdullah bin `Amr bin Al-`As (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "He who is killed while defending his property is a martyr."
[Al-Bukhari and Muslim].
Commentary: The Hadith highlights the fact that whoever gets killed in an effort to protect his property is a martyr.

1356 وعنْ أبي الأعور سعيدِ بن زَيْدِ بن عمرو بن نُفَيْلٍ ، أحدِ العشَرَةِ المشْهُودِ لَهمْ بالجنَّةِ ، رضي اللَّه عنْهُمْ ، قال : سمِعت رسُول اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم يقولُ : « منْ قُتِل دُونَ مالِهِ فهُو شَهيدٌ ، ومنْ قُتلَ دُونَ دمِهِ فهُو شهيدٌ ، ومن قُتِلَ دُونَ دِينِهِ فهو شهيدٌ ، ومنْ قُتِلَ دُونَ أهْلِهِ فهُو شهيدٌ » . رواه أبو داود ، والترمذي وقال : حديثٌ حسنٌ صحيحٌ .

1356. Sa`id bin Zaid bin `Amr bin Nufail (May Allah be pleased with him) reported, one of the ten Companions who were given the glad tidings of entering Jannah reported: I heard the Messenger of Allah (PBUH) saying: "He who dies while defending his property is a martyr; he who dies in defence of his own life is a martyr; and he who dies on defense of his faith is a martyr, he who dies in defence of his family is a martyr."
[Abu Dawud and At-Tirmidhi].
Commentary: Those ten Companions of the Prophet (PBUH) whom he gave the glad tidings of entering Jannah are known as "Al-Asharatul-Mubashsharuna bil-Jannah". They are Abu Bakr As-Siddiq, `Umar bin Al-Khattab, `Uthman bin `Affan, `Ali bin Abu Talib, Talhah bin Ubaidullah, Zubair bin Al-`Awwam, `Abdur-Rahman bin `Auf, Sa`d bin Abu Waqqas, Abu `Ubaidah bin Al-Jarrah and the narrator of this Hadith, i.e., Sa`id bin Zaid, may Allah be pleased with all of them. The Prophet (PBUH) also foretold that some other people will enter Jannah, but these ten people are called Al-Asharatul-Mubashsharuna bil-Jannah for the reason that the prophecy about these ten people was made at one time, in a single Hadith. This Hadith includes the names of some other people also who will be given the reward of martyrdom.

1357 وعنْ أبي هُريرة ، رضي اللَّه عنْهُ ، قالَ : جاء رجُلٌ إلى رسول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم فقال: يا رسول اللَّه أرأيت إنْ جاءَ رَجُلٌ يُريدُ أَخْذَ مالي ؟ قال : « فلا تُعْطِهِ مالكَ » قال : أرأيْتَ إنْ قاتلني ؟ قال : « قَاتِلْهُ » قال : أرأيت إن قتلني ؟ قال : « فَأنْت شَهيدٌ » قال : أرأيْتَ إنْ قتَلْتُهُ ؟ قال : « هُوَ في النَّارِ » رواهُ مسلمٌ .

1357. Abu Hurairah (May Allah be pleased with him) reported: A man came to the Messenger of Allah (PBUH) and asked, "O Messenger of Allah! What shall I do if someone comes to me with the intention of taking away my property?" He replied, "Do not hand over it to him." The man asked, "What shall I do if he fights me?" The Messenger of Allah (PBUH) said, "Then fight him." "What will be my position in the Hereafter if he has killed me?" The Messenger of Allah (PBUH) replied, "In that case you are a martyr." The man asked: "What if I killed him?" The Messenger of Allah (PBUH) replied, "He will be in the Hell-fire."
[Muslim].
Commentary: We learn from this Hadith that in the course of struggling to protect one's life and property, it is quite fair to kill a dacoit, robber or plunderer. Such a killing is not deemed a sin. In case he is a Muslim, he will go to Jannah after suffering the punishment of his attacking a Muslim. But if he regards the act of attacking Muslims and encroaching upon their property lawful, he will be in Hell forever. It should be borne in mind that if a person dies while struggling to protect his life and property, he will be granted the status of a martyr, with the difference that a martyr of this kind will be given bath and funeral prayer because he is a martyr by Divine order not by his own will and desire. He who is martyred in Jihad at the battlefield is exempted from bath and the funeral prayer.

Chapter 236

باب فضل العتق

The Merit of Emancipation of Slaves

Allah, the Exalted, says:
"But he has not attempted to pass on the path that is steep (i.e., the path which will lead to goodness and success). And what will make you know the path that is steep? (It is) freeing a neck (slave)." (90:11-13)

1358 وعنْ أبي هُريرة ، رضي اللَّه عنهُ ، قال : قال لي رَسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « من أعْتَقَ رقبة مُسْلِمة أعْتَقَ اللَّه بكُلِّ عُضْوٍ مِنْهُ عُضْواً مِنْهُ مِنَ النَّار حتى فَرْجَهُ بفرجهِ » . متفقٌ عليهِ .

1358. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who sets free a Muslim slave, Allah will deliver from the fire of Hell every limb of his body in return for every limb of the slave's body, even his private parts."
[Al-Bukhari and Muslim].
Commentary: It was the result of such instructions that the Companions of the Prophet (PBUH) did their best for the liberation of slaves. Abu Bakr As-Siddiq (May Allah be pleased with him) bought many slaves and set them free. `Abdur-Rahman bin `Auf released as many as thirty thousand slaves. `Abdullah bin `Umar liberated more than a thousand of them. It is stated that some Companions of the Prophet (PBUH) released eight thousand slaves within one day. May Allah be pleased with all of them. (Ibn `Allan and Nuzhat Al-Muttaqin).

1359 وعَنْ أبي ذرٍّ ، رضي اللَّه عنهُ ، قالَ : قُلْتُ يا رسُولَ اللَّه ، أيُّ الأعْمالِ أفضَلُ ؟ قال : « الإيمانُ باللَّه ، والجِهادُ في سبيل اللَّه » قالَ : قُلْتُ : أيُّ الرِّقابِ أفضَلُ ؟ قالَ : « أنْفَسُهَا عِنْد أهْلِهَا ، وَأكثَرُهَا ثمَناً » متفقٌ عليه .

1359. Abu Dharr (May Allah be pleased with him) reported: I asked the Messenger of Allah (PBUH), "Which deed is most excellent?" He replied, "Faith in Allah and Jihad in His path." I then asked, "Which slaves are most excellent (to set free)?" He replied, "Those who are held in high esteem by their people and whose value is higher."
[Al-Bukhari and Muslim].
Commentary: It is evident that a slave who is more valuable in the eyes of his master will be difficult to part with, whether he is purchased to set free or liberated on one's own accord. Hence, it will be more meritorious to free such a slave than ordinary ones. This conduct furnishes the principle that the reward of sacrificing something for Allah goes with its quality. The more precious the thing sacrificed, the greater its reward will be. The Qur'an expressly states:
"By no means shall you attain Al-Birr - piety, righteousness - here it means Allah's reward, i.e., Jannah), unless you spend (in Allah's Cause) of that which you love." (3:92).
The institution of slavery is now finished, but its other forms do exist, i.e., debtor, guarantor, prisoners, etc. To liberate these from their burden is a meritorious act, and all these forms are covered by the Quranic phrase "freeing a neck" (slave, etc.).

Chapter 237

The Excellence of Kind Attitude towards Slaves

Allah, the Exalted, says:
"Worship Allah and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess." (4:36)

1360- وعن المعرور بن سويد قال: رأيت أبا ذر رضي الله عنه وعليه حلة وعلى غلامه مثلها، فسألته على ذلك فذكر أنه ساب رجلا على عهد رسول الله صلى الله عليه وسلم فعيره بأمه فقال النبي صلى الله عليه وسلم إنك: امرؤ فيك جاهلية ، هم إخوانكم وخولكم جعلهم الله تحت أيديكم فمن كان أخوه تحت يده فليطعمه مما يأكل وليلبسه مما يلبس ولا تكلفوهم ما يغلبهم فإن كلفتموهم فأعينوهم» متفق عليه.

1360. Al-Ma`rur bin Suwaid (May Allah be pleased with him) reported: I saw Abu Dharr (May Allah be pleased with him) wearing a nice gown, and his slave was also wearing one similar to it. I asked him about it, and he said that he had exchanged harsh words with a person during the lifetime of the Messenger of Allah (PBUH) and put him to shame by making a reference to his mother. That person came to the Messenger of Allah (PBUH) and made mention of that to him. Thereupon the Messenger of Allah said, "You are a person who has remnants of the `Days of Ignorance' in you. Your slaves are your brothers. Allah has placed them under your authority. He who has his brother under him, should feed him from whatever he eats, and dress him with whatever he wears, and do not burden them (assign burdensome task to them) beyond their capacity; and if you burden them then help them."
[Al-Bukhari and Muslim].
Commentary:
1. This Hadith enjoins good treatment of the slaves and contains the elucidation that one should give them the same food and clothes which one has for oneself, or one should give them such wages that they can have the same food and clothes which he has for himself because as far as religion and humanity are concerned, the slaves have the status of one's brother, and their human needs are not different from the needs of their masters. This order also applies to labourers who work in factories, shops and homes. They should be given wages for their work on the strict consideration that they are also human beings and brothers - as if they are members of one's family. It is regrettable indeed that these teachings of Islam have been reglected in the Islamic countries. Not to speak of treating them as brothers, the factory owners, shopkeepers and capitalists of these countries are not prepared to treat them as human beings. The result is that while these employers are rolling in luxury, they do not give to their employees even such wages which can suffice for their human needs. May Allah grant them the ability to act upon the teachings of their religion.
2. It is equally important that the employees and labourers should not be burdened with such heavy work which they are unable to bear. If the employees are ever given any such work, the employers must share such work with them.
3. Pride on one's own ancestory and condemnation of others on this account are remnants of the Age of Ignorance which were rooted out by Islam. Muslims should keep themselves away from such vainglorious thoughts. It is a pity that this evil of the pre-Islamic age has now been adopted again by Muslims. We find it very common in the present-day Muslim societies.
4. By issuing the instruction mentioned in this Hadith, Islam has arranged to establish equality in the true sense of the word. Islam does not make any claim of uniting the labour class and weaker segments of the society for confrontation with the capitalists because this breeds class hatred which ruins the peace and progress of the society. Instead of creating enmity, Islam fosters brotherhood between the employer and employed, the master and the slave, the ruler and the ruled. It also exhorts them to be sympathetic and helpful to each other. By stressing the rights of people, it teaches both classes to love and respect each other. This is the reason why in Islam the merit for distinction is not wealth and abundance but Faith and fear of Allah alone which even the poorest of the poor can possess and which may be missing even in the richest of the rich in society.

1361- هريرة رضي الله عنه عن النبي صلى الله عليه وسلم : إذا أتى أحدكم خادمه بطعامه فإن لم يجلسه معه فليناوله لقمة أو لقمتين أو أكلة أو أكلتين فإنه ولي علاجه» رواه البخاري.

1361. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When your servant brings food for you and you do not seat him with you, you should at least give him a morsel or two out of it because he has prepared it himself."
[Al-Bukhari].
Commentary: The sense of equality of people inculcated by Islam warrants that if a servant brings meal to his master, this latter should make him sit by his side to take the meal with him. If this is not possible for a reason or

another, then he should give some portion of the meal to the servant. He must not eat up the whole meal himself or leave for him only the leftovers. Alas! we should adopt the teachings of our religion.

Chapter 238

باب فضل المملوك الذي يؤدي حقَّ اللهِ وحقَّ مواليهِ

The Merit of the Dutiful Slave

1362 عَن ابن عُمَرَ ، رضي اللَّه عَنْهُما ، أنَّ رَسُول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم قالَ : إنَّ العَبْدَ إذا نَصح لِسيِّدِهِ ، وَأَحْسَنَ عِبادة اللَّهِ ، فَلَهُ أجْرُهُ مرَّتيْنِ » متفقٌ عليه .

1362. Ibn `Umar (May Allah be pleased with them) reported: I heard the Messenger of Allah (PBUH) saying, "When a slave is sincere to his master and worships Allah well, He will have a double reward."
[Al-Bukhari and Muslim].
Commentary: Looking to the welfare of the master mean that the slave serves his master honestly and takes good care of his possessions. Worship of Allah here means obedience of Islamic injunctions and obligations. A slave who is loyal to his master and adheres to religious injunctions stands to earn a double reward.

1363 وعَنْ أبي هُريرَة ، رضي اللَّه عنهُ ، قالَ : قالَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « للعبدِ المملُوكِ المُصْلحِ أجْرَانِ » ، والَّذِي نَفسُ أبي هُرَيرَةَ بيَدِهِ لَوْلا الجِهَادُ في سَبيلِ اللَّهِ ، والحَجُّ، وبِرُّ أمِّي ، لأحْببتُ أنْ أمُوتَ وأنَا مملُوكٌ . متفقٌ عليه .

1363. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The faithful and diligent slave will have a double reward." (Abu Hurairah added:) By Him in Whose Hand the soul of Abu Hurairah is! but for Jihad in the Cause of Allah, and Hajj and kindness to my mother, I would have preferred to die as a slave.
[Al-Bukhari and Muslim].
Commentary: "Muslih" translated here as "faithful" is that slave who is a well-wisher of his master and a devout worshipper of Allah. When a person is a slave he can neither take part in Jihad on his own nor perform Hajj nor serve his parents because he is bound by the will of his master. What Abu Hurairah has stated here is that had it not been of the excellence of Jihad, Hajj and righteousness to the parents, he would have liked to be a slave because then he would have got double reward promised by the Prophet (PBUH).

1364 وعَنْ أبي مُوسَى الأشْعَرِيِّ ، رضي اللَّه عنْهُ ، قال : قالَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : «المملُوكُ الذي يُحْسِنُ عِبَادَةَ ربِّهِ ، وَيُؤدِّي إلى سَيِّدِهِ الذي عليهِ منَ الحقِّ ، والنَّصيحَةِ ، والطَّاعَةِ ، لهُ أجْرَانِ » رواهُ البخاريُّ .

1364. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "A slave who worships his Rubb (Allah) well and discharges efficiently and faithfully the duties which are assigned to him by his master, will have a double reward."
[Al-Bukhari].
Commentary: In this Hadith the services of the master, his obedience and loyalty are subject to the condition that in all these matters the slave does not go against the Divine injunctions. That is, he obeys only such orders of his master which do not incur the disobedience of Allah because in that case obedience of anyone is forbidden. In fact, the disobedience of unlawful orders is essential.

1365 وعَنْهُ قالَ : قالَ رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « ثلاثَةٌ لهُمْ أجْرانِ : رَجُلٌ مِنْ أهْلِ الكتاب آمن بنبيِّه وآمنَ بمُحَمدٍ ، والعبْدُ المَمْلُوكُ إذا أدَّى حقَّ اللَّهِ ، وَحقَّ مَوَالِيهِ ، وَرَجُل كانَتْ لَهُ أمةٌ فأدَّبها فأحْسَنَ تَأْدِيبَها ، وَعلَّمها فَأحْسَنَ تَعْلِيمَها ، ثُمَّ أعْتقَها فتَزَوَّجَهَا ، فَلَهُ أجْرَان » متفقٌ عَليه .

1365. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Three kinds of people will have a double reward: A man from the People of the Book who believes in his Prophet and (also) believes in Muhammad; a slave who discharges properly the duties towards Allah and towards his master; and a man who possesses a slave-girl and teaches her manners, educates her well, and frees her and then marries her."
[Al-Bukhari and Muslim].

Commentary:
1. Ahlul-Kitab means the people of the Scriptures, that is the Jews and the Christians. This Hadith has an inducement for them that if they embrace Islam, they will be entitled to a double reward.
2. Similarly, a sincere and well-wishing slave will also be entitled to a double reward because, on the one side, he obeys his master and bears all the trouble that is involved in his obedience, and on the other side, he also does justice to the worship of Allah.
3. Muslims have been enjoined to impart proper education and training to their slaves, especially their slave-girls. In the latter case, they have been advised to liberate and marry them with all the essentials of marriage. That is, they should be given a dower and all other rights to which wives are entitled. There is a double reward for all these types of people.

Chapter 239

باب فضل العبادةِ في الهرج وهو الاختلاط والفتن ونحوها

The Excellence of Worship in the time of Tribulations

1366 عنْ مَعقِلِ بن يسارٍ ، رضي اللَّه عنْهُ ، قالَ : قال رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « العِبَادَةُ في الهَرْج كهِجْرةٍ إلَيَّ » رواهُ مُسْلمٌ .

1366. Ma`qil bin Yasar (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The reward of worship performed at a time of trials is equal in reward to an emigration to me."
[Muslim].
Commentary: When turmoil is rampant and society is plagued with evils, the worship and obedience of Allah becomes very difficult. The reason being that in such a situation evils are widespread and therefore everyone easily inclines to them. In such circumstances, worship of Allah and compliance of His Orders are merits of great eminence and their reward have been likened to the reward of going for Hijrah (Emigration) to Al-Madinah at that time when this migration was Wajib (obligatory). Emigration was at that time obligatory and to bid farewell to home, property, business and homeland was sacrifice of the highest order. But this sacrifice was worth its reward. A similar reward is promised to those who will be obedient to Allah and worship Him in an age of mischief. A believer should avoid taking part in turmoil and occupy himself worshipping Allah instead. (Editor's Note)

Chapter 240

باب فضل السماحةِ في البيع والشراء

Excellence of Fair Bargaining and Matters Relation to it

Allah, the Exalted, says:
"And whatever you do of good deeds, truly, Allah knows it well." (2:215)
"And O my people! Give full measure and weight in justice and reduce not the things that are due to the people." (11:85)
"Woe to Al-Mutaffifun (those who give less in measure and weight). Those who, when they have to receive by measure from men, demand full measure. And when they have to give by measure or weight to (other) men, give less than due. Do they not think that they will be resurrected (for reckoning). On a Great Day? The Day when (all) mankind will stand before the Rubb of the `Alamin (mankind, jinn and all that exists)?" (83:1-6)

1367 وعَنْ أبي هُريرة ، رضِيَ اللَّه عنْهُ ، أنَّ رجُلاً أتى النبي صلّى اللهُ عَلَيْهِ وسلَّم يتَقاضاهُ فأغْلَظ لَهُ، فهَمَّ بِهِ أصْحابُهُ ، فقالَ رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « دعُوهُ فإنَّ لِصاحِبِ الحَقِّ مقالاً » ثُمَّ قال : « أعْطُوه سِنًّا مِثْلَ سِنِّهِ » قالوا : يا رسول اللَّهِ لا نَجِدُ إلاَّ أمْثَل مِنْ سِنِّهِ ، قال : « أعْطوهُ فإنَّ خَيْرَكُم أحْسنُكُمْ قضَاءً » متفقٌ عليه .

1367. Abu Hurairah (May Allah be pleased with him) reported: A man demanded of the Prophet (PBUH) for repayment of a loan and was harsh to him. His Companions were about to attack him, but he (PBUH) said, "Leave him, as the creditor is entitled to make a demand. Give him a camel of the same age as the camel that is due to him." They said: "We find a better camel senior to it in age." He (PBUH) said, "Then buy it and give it to him; verily the best of you is the one who is the best in discharging his obligations (repayment of loans)."
[Al-Bukhari and Muslim].
Commentary:
1. It is stated that the lender was Zaid bin Shu`bah Al-Kinani who had not yet embraced Islam and that accounts for his not showing due regard to the Prophet (PBUH), and for his being stern in his demand. The Prophet (PBUH) advised his Companions that it is well for the affluent to demand his loan in a polite manner; but if someone does not show politeness in it, his rudeness should be ignored because he who has a rightful claim, can tend to anger although he should not cross the limits laid down by Shari`ah in this respect.
2. At the time of repayment of loan, it is Mustahabb (desirable) for the debtor to pay with his own pleasure something more than due to the lender; but if the lender demands more, this extra money will be deemed interest Riba (or usury) which is neither lawful to receive nor to pay.

1368 وعَنْ جابِرٍ ، رضي اللَّه عنْهُ ، أن رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « رَحِم اللَّه رجُلا سَمْحاً إذا بَاعَ ، وَإذا اشْتَرَى ، وَإذا اقْتَضَى » . رواه البخاريُّ .

1368. Jabir (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "May Allah show mercy to a man who adopts a kind attitude when he sells, buys and demands for the repayment of loans."
[Al-Bukhari].
Commentary: "Adopts a kind attitude when he sells, buys, and demands for the repayment of loans" means that the buyer purchases in such a manner that the seller does not suffer any loss, and the seller sells his goods in such a way that the buyer does not feel any irritation. This also means that he feels so liberal that if the buyer wants to return what he has purchased he should accept it. Another meaning of this is that while making a purchase the customer pays more than the due price and the seller gives more goods than are due against the price that he receives. Moreover, if one has to get his claim from someone, he should do it in a polite manner. In no case should one cross the limits of civility. If the debtor is poor, he should be given more time for the repayment of his debt, or the loan should be remitted, as it will be in accordance with the Qur'anic instruction that "If you remit by way of charity, that is better for you." (2:280)

1369 وعَنْ أبي قتَادَة ، رضي اللَّه عَنْهُ ، قالَ : سمِعْتُ رسُول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم يقُولُ : «مَنْ سَرَّهُ أنْ يُنَجِّيَهُ اللَّه مِنْ كُرَبِ يَوْمِ القِيامَةِ ، فلْيُنَفِّسْ عَنْ مُعْسِرِ أوْ يَضَعْ عَنْهُ » رواهُ مسلمٌ .

1369. Abu Qatadah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who likes Allah to deliver him from the calamities of the Day of Resurrection, let him either give respite to a debtor or grant him remission (of loans) in straitened circumstances."
[Muslim].
Commentary: One meaning of the word "Falyunaffis" is to defer demanding payment of the amount from the one who may be in straitened circumstances, until such a time when he has sufficient means to pay his debts. Another meaning is to relieve the debtor of the trouble he is in by giving him some money so that he can settle his debt with it. Such sympathetic attitude will save that person from the tensions of the Day of Judgement when everyone will be tense with worries and anxieties.

1370 وعنْ أبي هُريرة ، رضي اللَّه عَنْهُ ، أنَّ رَسُول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « كَانَ رجلٌ يُداينُ النَّاسَ ، وكَان يقُولُ لِفتَاهُ : إذا أَتَيْتَ مُعْسِراً فتَجاوزْ عَنْهُ ، لَعلَّ اللَّه أنْ يَتجاوزَ عنَّا فلقِي اللَّه فتَجاوَزَ عنْهُ » متفقٌ عَليهِ .

1370. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "There was a person who used to loan money to the people and he used to say to his servant: `When an insolvent person comes to you, show him leniency so that Allah may forbear our faults.' So when he met Allah (i.e., when he died), Allah forgave him."
[Al-Bukhari and Muslim].
Commentary: "Show him leniency" implies three things in the present context - polite dealing, extension in the period of payment and remittance of debt. All these qualities are desirable and praiseworthy in Shari`ah. The incident reported in this Hadith relates to some person of a community of the ancient times, but it is such an illustrious example that it was liked by the Prophet (PBUH) because he recommended it to his followers through his advice and practice. This action is certainly a means of winning the Pleasure of Allah as well.

1371 وعَنْ أبي مسْعُودٍ البدْرِيِّ ، رضي اللَّه عنْهُ ، قال : قالَ رَسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : «حُوسب رَجُلٌ مِمَّنْ كَانَ قبلكم فلَمْ يُوجدْ لَهُ مِنَ الخَيْرِ شَيَّءٌ ، إلاَّ أنَّهُ كَان يُخَالِطُ النَّاس ، وَكَانَ مُوسِراً ، وكَانَ يأْمُرُ غِلْمَانَه أن يَتَجَاوَزُوا عن المُعْسِرِ . قال اللَّه ، عزَّ وجلَّ : « نَحْنُ أحقُّ بذَلك مِنْهُ ، تَجاوَزُوا عَنْهُ » رواه مسلمٌ .

1371. Abu Mas`ud Al-Badri (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "A person from amongst the people who lived before you was called to account by Allah on the Day of Resurrection. No good deeds were found in his credit except that he being a rich man had (financial) dealings with people and had commanded his servants to show leniency to those who were in straitened circumstances. Upon this Allah, the Exalted, and Majestic said: `I am more entitled to this attribute, so waive (his faults).'"
[Muslim].
Commentary: "Was called to account by Allah on the Day of Resurrection" is in the nature of a news of the Day of Judgement which was revealed to the Prophet (PBUH) and which he quoted as an illustration. What it signifies is that on the Day of Resurrection, Almighty Allah will deal with such people generously and forgive their sins because forgiveness depends on the quality of actions done by a person in this world.

1372 وعنْ حُذَيْفَة ، رضي اللَّه عنْهُ ، قالَ : أُتِى اللَّه تَعالى بِعَبْدٍ من عِبَادِهِ آتاهُ اللَّه مَالاً ، فقَالَ لَهُ : ماذَا عمِلْتَ في الدُّنْيَا ؟ قالَ : ـ وَلا يَكْتُمُونَ اللَّه حديثاً ـ قال : يَاربِّ آتَيْتَني مالَكَ فكُنْتُ أُبايعُ النَّاسَ ، وَكان مِنْ خُلُقي الجوازُ ، فكُنْتُ أَتَيَسرُ علَى المُوسِرِ، وأُنْظِرُ المُعْسِرِ . فقَالَ اللَّه تَعالى : « أنَا أَحقُّ بذا مِنْكَ ، تجاوزُوا عَنْ عبْدِي » فقال عُقْبَةُ بنُ عامرٍ ، وأبو مَسْعُودٍ الأنصاريُّ ، رَضِيَ اللَّه عنْهُما : هكذا سَمِعْنَاهُ مِنْ في رَسولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم. رواهُ مسلمٌ .

1372. Hudhaifah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "A slave of Allah whom He had endowed with wealth, will be brought before Him. Allah will ask him: `What did you do in the world?' (They cannot conceal anything from Allah.) He will say: `O my Rubb, You endowed me with Your wealth; I used to enter into transactions with people and it was my nature to be lenient to the insolvent ones. I used to give respite to those who were in straitened circumstances.' Whereupon Allah will say: `I am more entitled than you to do this. So forgive my slave'." `Uqbah bin `Amir and Abu Mas`ud Al-Ansari (May Allah be pleased with them) said, "Thus we heard it from the Messenger of Allah (PBUH)."
[Muslim].

1373 وعنْ أبي هُريرَةَ ، رضي اللَّه عنْه ، قالَ : قالَ رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « من أنْظر مُعْسِراً أوْ وَضَعَ لَهُ ، أظَلَّهُ اللَّه يَوْمَ القِيامَةِ تَحْتَ ظِلِّ عَرْشِهِ يَوْمَ لا ظِلَّ إلاَّ ظِلُّهُ » .
رواهُ الترمذيُّ وقال : حديثٌ حسنٌ صحيحٌ .

1373. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who gives respite to someone who is in straitened circumstances, or grants him remission, Allah will shelter him in the shade of His Throne, on the Day of Resurrection, when there will be no shade except its shade."
[At-Tirmidhi].
Commentary: On the Day of Resurrection, the sun will come very close to people's heads who will then be badly sweating to the extent that sweat will reach up to their ankles, or knees or shoulders; some will be totally overwhelmed with their sweat (depending on their sins). Those people who will have the privilege of getting in the shade of the Throne will be then very lucky indeed. Among such lucky people, there will be a person who used not only to give loans to the poor and the needy but also gave them convenience in the payment of their debts or would forgive a part of the loan or all of it. This Hadith has food for thought for the affluent. Nowadays people usually lend money to people of their own status and do not like to give loan to the poor because they think that it is difficult to recover from them. As far as remitting a loan is concerned, we have totally forgotten this precept. In any case, to refuse loan to a poor, when a person is in a position to lend money to him, is hateful. To lend money to a needy and then to show him leniency in its payment or to remit it altogether is a praiseworthy act, the best reward for which will be given to him on the Day of Resurrection. May Allah enable us to be generous to the poor on this account.

1274 وعَنْ جابرٍ ، رضي اللَّه عَنْهُ ، أنَّ النبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم ، اشْتَرى مِنْهُ بَعِيراً ، فوَزَنَ لَهُ، فأَرْجَحَ متفقٌ عليه .

1374. Jabir (May Allah be pleased with him) reported: The Prophet (PBUH) purchased a camel from me and weighed more than its price.
[Al-Bukhari and Muslim].
Commentary: In the era of the Prophet (PBUH), and for a long time afterwards, all business transactions were made by means of dirham and dinar - the former was a gold coin while the latter was a silver one. The price of the camel which was settled in gold or silver was paid by the Prophet (PBUH) in weight, and he paid it in excess of the agreed amount.

1375 وعنْ أبي صفْوَان سُوَيْدِ بنِ قيْس ، رضي اللَّه عنهُ ، قالَ : جَلبْتُ أنَا ومَخْرمَةُ الْعبدِيُّ بَزًّا مِنْ هَجَر ، فجاءَنَا النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم ، فَسَاومنَا بسراويلَ ، وَعِنْدِي وَزَّانٌ يزنُ بالأجْر ، فقالَ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم لِلْوَزَّانِ : « زنْ وَأرْجِحْ » رواهُ أبو داودَ ، والترمذيُّ وقال : حديثٌ حسنٌ صحيحٌ .

1375. Abu Safwan Suwaid bin Qais (May Allah be pleased with him) reported: Makhramah Al-`Abdi and I procured some drapery from Hajar and brought them to Makkah. The Prophet (PBUH) came and bargained with us for some trousers and we sold them to him. We had a person who weighed the cloth in order to fix the price. The Prophet (PBUH) said to him, "Weigh and add a little to it."
[Abu Dawud and At-Tirmidhi].
Commentary: This Hadith highlights the desirability on part of the customer of paying in excess of the agreed price. The seller is induced to give more than the agreed (quality/weight/number of goods etc.) against the settled price. This is a step ahead of justice - that is Ihsan, which has very salutary effects on society. On the contrary, if people are in the habit of encroaching up others' rights, it will doubtless create jealousy and enmity, which are ruinous to the society.

Book Twelve: The Book of Knowledge

كتاب العلم

Chapter 241

Virtues of Knowledge which is Learnt and Taught for the sake of Allah

Allah, the Exalted, says:

"And say: `My Rubb! Increase me in knowledge." **(20:114)**
"Are those who know equal to those who know not?'" **(39:9)**
"Allah will exalt in degree those of you who believe, and those who have been granted knowledge." **(58:11)**
"It is only those who have knowledge among His slaves that fear Allah." **(35:28)**

1276 وعَنْ مُعاوِيةَ ، رضي اللَّه عنْهُ ، قال : قال رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم : « مَنْ يُرِدِ اللَّه بِهِ خيْراً يُفَقِّهْهُ في الدِّين » متفقٌ عليه .

1376. Mu`awiyah (May Allah be pleased with him) reported: The Messenger of Allah said, "When Allah wishes good for someone, He bestows upon him the understanding of Deen."
[Al-Bukhari and Muslim].
Commentary: Knowledge and understanding of Deen (religion) here stands for the understanding of the Qur'an and Hadith, religious injunctions, and knowledge of the lawful and the unlawful. This Hadith highlights the excellence of knowledge and the fact that it is a sign of Allah's Help to the person who possesses it and acts upon it.

1377 وعنْ ابنِ مسْعُودٍ ، رضي اللَّه عنْه ، قال : قال رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم : « لا حَسَدَ إلاَّ في اثْنَتَيْن : رَجُلٌ آتَاهُ اللَّه مَالاً فسلَّطهُ عَلى هلَكَتِهِ في الحَقِّ ، ورَجُلٌ آتاهُ اللَّه الحِكْمَةَ فهُوَ يَقْضِي بهَا ، وَيُعلِّمُهَا » مُتَّفَقٌ عَليهِ .
والمرادُ بالحسدِ الْغِبْطَةُ ، وَهُوَ أنْ يتَمنَّى مثْلَهُ .

1377. Ibn Mas`ud (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it."
[Al-Bukhari and Muslim].
Commentary: According to Imam An-Nawawi's explanation, the word Hasad (jealousy) is used in the sense of Ghibtah i.e., envy. In Islam, jealousy is forbidden and is held unlawful. The reason being that one who is jealous wants that the person, who possesses the quality of which he is jealous, be deprived of that quality. Envy is permissible for the reason that when one seems that a person has been graced by Allah with certain gifts and qualities, he also desires to be blessed with those gifts. In the latter case, he does not grumble and grieve but eagerly prays to Allah for those gifts. `Knowledge' here stands for the knowledge of the Qur'an and Hadith because this knowledge alone is beneficial for man, and it is through this knowledge that correct judgements can be made among the people. This Hadith has an inducement for acquiring useful knowledge along with wealth to spend in the ways ordained by Allah.

1378 وعَنْ أبي مُوسى ، رضي اللَّه عنْهُ ، قال : قالَ النبي صَلّى اللهُ عَلَيْهِ وسلَّم : « مَثَلُ مَا بعثَنِي اللَّه بِهِ مِنَ الْهُدَى والْعِلْمِ كَمثَل غَيْثٍ أصاب أرْضاً ، فَكَانَتْ مِنْهَا طَائفَةٌ طَيِّبَةٌ قبلَتِ المَاءَ فَأنْبتَتِ الْكَلأَ ، والْعُشْب الْكَثِيرَ ، وكَانَ مِنْهَا أجَادِبُ أمسكَتِ المَاءَ ، فَنَفَعَ اللَّه بِهَا النَّاسَ، فَشَرِبُوا مِنْهَا وَسَقَوْا وزَرَعُوا ، وأصَاب طَائفَةً مِنْهَا أُخْرَى إنَّما هِي قِيعانٌ ، لا تمسِكُ مَاءً ، وتُنْبِتُ كَلأً ، فَذلكَ مثَلُ منْ فَقُهَ في دِينِ اللَّهِ ، وَنَفَعَهُ ما بَعثَنِي اللَّه بهِ فعلِمَ وَعلَّمَ، وَمثَلُ منْ لَمْ يَرْفعْ بذلك رأساً ، ولَمْ يَقْبَلْ هُدَى اللَّهِ الَّذي أُرْسِلْتُ بِهِ » متفقٌ عليه.

1378. Abu Musa (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The guidance and knowledge with which Allah has sent me are like abundant rain which fell on a land. A fertile part of it absorbed the water and brought forth profuse herbage and pasture; and solid ground patches which retained the water by which Allah has benefited people, who drank from it, irrigated their crops and sowed their seeds; and another sandy plane which could neither retain the water nor produce herbage. Such is the similitude of the person who becomes well-versed in the religion of Allah and receives benefit from the Message entrusted to me by Allah, so he himself has learned and taught it to others; such is also the similitude of the person who has stubbornly and ignorantly

rejected Allah's Guidance with which I have been sent."
[Al-Bukhari and Muslim]
Commentary: This Hadith has already been mentioned, and is repeated here to highlight the eminence of knowledge and to induce Muslims to gain it. We learn from this Hadith that there are three categories of people. First, those who acquire knowledge of the Qur'an and Hadith, act upon it and also impart it to others. Such people benefit from this knowledge themselves and extend this benefit to others also. By virtue of this quality they are the best of all. Second, those people who acquire knowledge and impart it to others, but do not fulfill the requirements of that knowledge. Such people are inferior in rank to the people of the first category and can be taken to task for their omissions. Third, those who shun the knowledge of the Qur'an and Hadith. Neither they study and hear the two themselves for their own benefit, nor do they acquire knowledge to impart it to others for their benefit. This is the worst category of people. Every Muslim should try to be in the first category of the people.

1379 وعَنْ سَهْلِ بن سعدٍ ، رضي اللَّه عنْهُ ، أنَّ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ لِعَليٍّ ، رضي اللَّه عنْهُ : « فو اللَّهِ لأنْ يـهْدِيَ اللَّه بِكَ رجُلاً واحِداً خَيْرٌ لكَ من حُمْرِ النَّعم » متفقٌ عليه.

1379. Sahl bin Sa`d (May Allah be pleased with him) reported: The Prophet (PBUH) said to `Ali (May Allah be pleased with him), "By Allah, if a single person is guided by Allah through you, it will be better for you than a whole lot of red camels."
[Al-Bukhari and Muslim].
Commentary: "Better for you than red camels" is an allegory for every thing that is better than anything else. Red camels used to be precious in Arabia, and their reference here is to highlight the value of guidance. Thus, this Hadith brings into prominence the importance of calling people towards Allah. But before calling others to the path of Allah, one must himself know it, and for this purpose, the knowledge of the Qur'an and Hadith is essential because one cannot provide any guidance in this respect without this knowledge.

1380 وعن عبدِ اللَّه بن عمرو بن العاص ، رضي اللَّه عنْهما ، أنَّ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال: «بلِّغُوا عَنِّي ولَوْ آيَةً ، وحَدِّثُوا عنْ بني إِسْرَائِيل وَلا حَرجَ ، ومنْ كَذَب عليَّ مُتَعمِّداً فلْيتبَوَّأْ مَقْعَدهُ من النَّار » رواه البخاري .

1380. `Abdullah bin `Amr bin Al-`As (May Allah be pleased with them) reported: The Prophet (PBUH) said, "Convey from me even an Ayah of the Qur'an; relate traditions from Banu Israel, and there is no restriction on that; but he who deliberately forges a lie against me let him have his abode in the Hell."
[Al-Bukhari].
Commentary: This Hadith contains the following three important points:
1. It stresses the importance of acquiring knowledge of the Qur'an and Hadith and imparting it to others. No matter whether one has more or less knowledge, he must communicate it to others. There is no justification to presume that preaching or inviting to the Message of Allah is the duty of religious scholars and those who are well-versed in this sphere. In fact, it is a duty upon every Muslim, so much so that if a person knows even a single Verse of the Qur'an, that is to say if he knows only one injunction of Allah, he is duty bound to communicate it to other people.
2. It allows the communication of Jewish Traditions but this permission is subject to the condition that such Traditions are not against the elucidations of the Qur'an and Hadith.
3. There is a stern warning on attributing any false saying to the Prophet (PBUH). This demands strict scrutiny of Ahadith. If a Hadith does not have a reliable authority or whose chain of narrators has a false link or a person of doubtful integrity, that is to say if it is weak, then it is a serious offense to quote it as a Hadith of the Prophet (PBUH). There are various grades of weakness, and this requires deep knowledge of the narrators and principles of Hadith to know them since scholars who are expert in this discipline are few and far. The safest course for ordinary scholars is to refrain from stating such Ahadith which are weak, no matter whether the weakness is serious or slight. The reason is that although the majority of Muhaddithun consider the slightly weak Ahadith acceptable but they cannot be identified by everybody. Thus, every Hadith which is marked as weak should not be mentioned. In the present age Sheikh Nasiruddin Al-Albani has done a very remarkable work in this field. He has separated the weak Ahadith found in the four famous volumes of Ahadith (Sunnan Abu Dawud, At-Tirmidhi, An-Nasa'i and Ibn Majah) from the authentic and prepared separate volumes of authentic and weak Ahadith. This work of Al-Albani has made it easy for the ordinary `Ulama' to identify the weak Ahadith. Only a man of Sheikh Al-Albani's calibre can do research on it. The ordinary `Ulama' and religious scholars of the Muslims are heavily indebted to him for this great work and they should keep it in view before mentioning any Hadith. They should mention only the authentic Ahadith and refrain from quoting the weak ones. It is wrong to ignore this work on the ground that Sheikh Al-Albani is not the last word on the subject. There can be a possibility of error in his work because it is after all a human effort, but it will be very unfair to regard his effort of no account merely because of a possible error. It is regrettable indeed that only because of this possible error many people refuse to accept even the correctness of the Sahihain. (i.e., Sahih Al-Bukhari and Sahih Muslim). Should we then accept their view? No, certainly not. So there is no sense

in not making use of Sheikh Al-Albani's matchless contribution. As Muhaddithun have done a great service to the Muslim Ummah by collecting and compiling the Ahadith, similarly in the style of Muhaddithun, and in keeping with the principles laid down by them, the research carried out to separate the authentic Ahadith from the weak is in fact an effort to complete their mission. In this age, Almighty Allah has bestowed this honour on Sheikh Al-Albani. May Allah protect him, give him the best of the reward and give him a long life.

We now revert to the subject under discussion and say that no such saying and practice should be attributed to the Prophet (PBUH) the authenticity of which is doubtful. On this principle, weak Ahadith, should not be mentioned. It is very unfortunate indeed that in spite of such a stern warning, many of our `Ulama' are not careful in this matter. Not to speak of weak Ahadith, they do not hesitate to mention even Ahadith Maudu`ah forged Ahadith) only to adorn their speech. May Allah guide them to the Right Path. In fact, there is a class of religious scholars who try to refute the authentic Ahadith and validate the weak ones only to add credence to their own juristic school. May Allah save us from such evils.

1381 وعنْ أبي هُريرة ، رضي اللَّه عَنْهُ ، أنَّ رسُول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ، قالَ : « .... ومَنْ سلَك طريقاً يَلْتَمِسُ فِيهِ عِلْماً ، سهَّلَ اللَّه لَهُ بِهِ طَرِيقاً إلى الجَنَّةِ » رواهُ مسلمٌ .

1381. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Allah makes the way to Jannah easy for him who treads the path in search of knowledge."
[Muslim].
Commentary: This Hadith has already been mentioned in full. See the Commentary on Hadith No. 247. A part of it which relates to the eminence of knowledge has been reproduced here. In this Hadith, knowledge means the knowledge of the religion, that is to say the correct knowledge of the Qur'an and Hadith which is acquired without any prejudice of any juristic school. Otherwise juristic prejudice can turn knowledge into great obstruction. May Allah bestow His Mercy on us.

1382 وَعَنهُ ، أيضاً ، رضي اللَّه عنْه أنّ رَسُول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « مَنْ دعا إلى هُدىً كانَ لهُ مِنَ الأجْرِ مِثْلُ أجورِ منْ تَبِعهُ لا ينْقُصُ ذلكَ من أجُورِهِم شَيْئاً » رواهُ مسلمٌ.

1382. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who calls others to follow the Right Guidance will have a reward equal to the reward of those who follow him, without their reward being diminished in any respect on that account."
[Muslim].
Commentary: This Hadith has already been mentioned. This Hadith has glad tidings for those who learn the knowledge of religion, teach it and impart it to others.

1383 وعنْهُ قال : قالَ رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « إذا ماتَ ابْنُ آدَم انْقطَع عَملُهُ إلاَّ مِنْ ثلاثٍ : صَدقةٍ جارِية ، أوْ عِلمٍ يُنْتَفَعُ بِهِ ، أوْ ولَدٍ صالحٍ يدْعُو لَهُ » رواهُ مسلمٌ .

1383. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When a man dies, his deeds come to an end except for three things: Sadaqah Jariyah (ceaseless charity); a knowledge which is beneficial, or a virtuous decendant who prays for him (for the deceased)."
[Muslim].
Commentary: "His deeds come to an end" means that he does not any longer receive the return and reward on his actions. But there are three categories of actions on which he receives reward even after his death. First, Sadaqah Jariyah such as building a mosque, or a hospital, or digging a well. As long as people will benefit from these, he will receive a reward for them. Second, "knowledge which is beneficial" means to impart knowledge to others or to propagate knowledge by means of one's books. As long as this medium of teaching will continue and his books will be studied and people will benefit from them, he will receive a reward for it. Third, virtuous descendants. Training of children on the right lines is essential so that after a person's death they continue to pray for him. The prayer of children in favour of parents is highly useful.

1384 وَعنْهُ قالَ : سمِعْتُ رسُول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يقُولُ : « الدُّنْيَا ملْعُونَة ، ملْعُونٌ ما فِيهَا، إلاَّ ذِكرَ اللَّه تَعَالى ، وما والاَهُ ، وعَالماً ، أوْ مُتعلِّماً » رواهُ الترمذيُّ وقال : حديثٌ حسنٌ.
قولهُ « ومَا وَالاهُ » أي : طاعةُ اللَّه .

1384. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The world, with all that it contains, is accursed except for the remembrance of Allah that which pleases Allah; and the religious

scholars and seekers of knowledge."
[At-Tirmidhi].
Commentary: This Hadith has already been mentioned. It does not mean that this world, and whatever is in it, is really cursed. What it in fact means is that such things of this world are cursed which make a person negligent of the remembrance of Allah; or it is cursed for those who in their whole life do not remember Allah. This Hadith has been mentioned in the present chapter, which relates to knowledge for the reason that acquisition of knowledge is essential to know that such and such work will be a source of winning the Pleasure of Allah and such and such act will incur His displeasure. This is the reason the teacher and the learner have been included in the exemptions from the curse.

1385 وَعَنْ أنسٍ ، رضي اللَّه عنْهُ قال : قالَ رَسُولُ اللَّهِ ، صَلّى اللهُ عَلَيْهِ وسَلَّم : « مَن خرَجَ في طَلَبِ العِلمِ ، فهو في سَبِيلِ اللَّهِ حتى يرجِعَ » رواهُ التِرْمِذِيُّ وقال : حديثٌ حَسَنٌ .

1385. Anas (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who goes forth in search of knowledge is considered as struggling in the Cause of Allah until he returns."
[At-Tirmidhi].
Commentary: In this Hadith the acquisition of knowledge has been equated with Jihad for the sake of Allah. Sheikh Al-Albani has regarded this Hadith weak in his "Takhriju Fiqh As-Sunnah".

1386 وعَنْ أبي سَعِيدٍ الخدْريِّ ، رضي اللَّه عَنْهُ ، عَنْ رسُولِ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم قال : « لَنْ يَشبَعَ مُؤمِنٌ مِنْ خَيْرٍ حتى يكون مُنْتَهَاهُ الجَنَّةَ » . رواهُ الترمذيُّ ، وقالَ : حديثٌ حسنٌ .
(ضعيف) . [فيه : دراج أبو السمح وهو ضعيف في حديثه عن أبي الهيثم ، وهذه منها] .

1386. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "A believer never satisfies doing good until he reaches Jannah."
[At-Tirmidhi].
Commentary: According to this Hadith, it is a quality of a Muslim that he is very much concerned about acquiring virtues and doing good, and he is never tired of struggling for them and live by them so much so that in this struggle he reaches the end of his life. By mentioning this Hadith in Kitab-ul-`Ilm it has been made evident that the best of the virtues is learning and teaching of religious knowledge because it is actually this knowledge which enables a person to distinguish between good and evil.

1387 وعَنْ أبي أُمَامةَ ، رضِي اللَّه عنْهُ ، أنَّ رَسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « فضْلُ الْعالِمِ على الْعابِدِ كَفَضْلِي على أدْنَاكُمْ » ثُمَّ قال : رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم : « إنَّ اللَّه وملائِكَتَهُ وأَهْلَ السَّمواتِ والأرْضِ حتَّى النَّمْلَةَ في جُحْرِهَا وحتى الحُوتَ لَيُصَلُّونَ عَلى مُعَلِّمِي النَّاسِ الخَيْرْ» رواهُ الترمذي وقالَ : حَديثٌ حَسَنٌ .

1387. Abu Umamah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The superiority of the learned over the devout worshipper is like my superiority over the most inferior amongst you (in good deeds)." He went on to say, "Allah, His angels, the dwellers of the heaven and the earth, and even the ant in its hole and the fish (in water) supplicate in favour of those who teach people knowledge."
[At-Tirmidhi].
Commentary: `Alim (learned person) here means scholar of the Qur'an and Hadith, who adheres to Faraid and Sunnah and remains busy in learning and imparting knowledge. `Abid (devout worshipper) is one who spends most of his time in the worship of Allah. The benefit of his voluntary prayer and remembrance of Allah is restricted to his own self while the benefit of knowledge of the scholar reaches others also. Hence, of the two, the latter is far superior.
If Salat is mentioned with reference to Allah, it denotes "Allah's Grace with Mercy;" if it is mentioned with reference to the angels, it denotes "to pray for forgiveness;" and if it is mentioned with reference to other creatures - men, animals, etc., - then it means prayer and supplication. Thus, Allah graces that person with His Mercy who teach people the beneficial knowledge, i.e., the knowledge of Islam; angels pray to Allah to forgive his (or her) sins; and other creatures pray for his (or her) well-being. In this way, this Hadith stresses the distinction of religious scholars and highlights the esteem in which they are held by Allah, His angels and His other creatures.

1388 وَعَنْ أبي الدَّرْداءِ ، رضي اللَّه عَنْهُ ، قال : سمِعْتُ رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم ، يقولُ: « منْ سلك طَريقاً يَبْتَغِي فِيهِ علْماً سهَّلَ اللَّه لَه طَريقاً إلى الجنةِ ، وَإنَّ الملائِكَةَ لَتَضَعُ أجْنِحَتَهَا لِطالب الْعِلْمِ رضاً بِما يَصْنَعُ ، وَإنَّ الْعالِمَ لَيَسْتَغْفِرُ لَهُ منْ في السَّمَوَاتِ ومنْ في الأرْضِ حتَّى الحِيتَانُ في الماءِ ، وفَضْلُ الْعَالِمِ

على الْعابدِ كَفضْلِ الْقمر عَلى سائر الْكَوَاكِبِ، وإِنَّ الْعُلَماءَ وَرَثَةُ الأَنْبِياءِ وإِنَّ الأَنْبِياءَ لَمْ يُورِّثُوا دِينَاراً وَلا دِرْهَماً وإنَّما ورَّثُوا الْعِلَمَ ، فَمنْ أَخَذَهُ أَخَذَ بِحظٍّ وَافِرٍ » . رواهُ أبو داود والترمذيُّ .

1388. Abud-Darda (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who follows a path in quest of knowledge, Allah will make the path of Jannah easy to him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for him. The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars (i.e., in brightness). The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion."
[Abu Dawud and At-Tirmidhi].
Commentary: Like the preceding Ahadith, this Hadith also mentions the eminence of learning religious knowledge, and respecting and honouring `Ulama'.

1389 وعن ابن مسْعُودٍ ، رضي اللَّه عنْهُ ، قال : سمِعْتُ رسول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم يقُولُ : «نَضَّرَ اللَّه امْرءاً سمِع مِنا شَيْئاً ، فبلَّغهُ كما سمِعَهُ فرُبَّ مُبَلَّغٍ أَوْعى مِنْ سَامِعٍ » . رواهُ الترمذيُّ وقال : حديثٌ حَسنٌ صَحيحٌ .

1389. Ibn Mas`ud (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying, "May Allah freshen the affairs of a person who hears something from us and communicates it to others exactly as he has heard it (i.e., both the meaning and the words). Many a recepient of knowledge understands it better than the one who has heard it."
[At-Tirmidhi].
Commentary: Besides mentioning the eminence of knowledge, this Hadith contains inducement for preaching and inviting people towards the path of Allah. It also urges us to communicate knowledge exactly as we have heard it, without changing anything in the least.

1390 وعن أبي هُريرة ، رضي اللَّه عنْهُ ، قال : قال رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « منْ سُئِل عنْ عِلمٍ فكَتَمَهُ ، أُلجِم يومَ القِيامةِ بِلجامٍ مِنْ نَارٍ » .
رواهُ أبو داود والترمذي ، وقال : حديثٌ حسنٌ .

1390. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who is asked about knowledge (of religion) and conceals it, will be bridled with a bridle of fire on the Day of Resurrection."
[Abu Dawud and At-Tirmidhi].
Commentary: We learn from this Hadith that to withhold guidance in the matter of religion from anybody who seeks it, is a grave sin which is threatened with Hell. Unfortunately, the religious scholars who are shackled in religious prejudices and terribly lack interest in juristic matters have developed a habit of concealing religious knowledge from people. In fact, this grave sin has become so alarming that any further delay to eradicate it will prove ruinous for us. May Allah grant us true guidance.

1391 وعنه قال : قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « منْ تَعلَّمَ عِلماً مِما يُبتَغى بِهِ وَجْهُ اللَّهِ عز وَجَلَّ لا يَتَعلَّمُهُ إلا ليصِيبَ بِهِ عرضاً مِنَ الدُّنْيا لَمْ يجِدْ عَرْفَ الجَنَّةِ يوْمَ القِيامةِ » يعني : ريحها ، رواه أبو داود بإسناد صحيح .

1391. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah(PBUH) said, "He who does not acquire knowledge with the sole intention of seeking the Pleasure of Allah but for worldly gain, will not smell the fragrance of Jannah on the Day of Resurrection."
[Abu Dawud].
Commentary: This Hadith has an inducement for acquiring knowledge for the Pleasure of Allah alone. If a religious scholar acquires it to make it a means of worldly gains, then it turns to such a serious crime that such a scholar will not even smell the fragrance of Jannah (i.e., he will not enter it along with the saved). May Allah save us from it. However, if a scholar gains wealth and worldly gains through it without any intention, then it is altogether a different matter. In that case, it is not harmful for him as long as he uses it in a manner pleasing to Allah.

1392 وعنْ عبدِ اللَّه بن عمرو بن العاص رضي اللَّه عَنهُما قال : سمِعتُ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقول : « إنَّ اللَّه لا يقْبض العِلْم انْتِزَاعاً ينْتزِعُهُ مِنَ النَّاسِ ، ولكِنْ يقْبِضُ العِلْمَ بقَبْضِ العُلَماءِ حتَّى إذا لمْ يُبْق عالماً ، اتَّخَذَ النَّاسُ رُؤوساً جُهَّالاً فسئِلُوا ، فأفْتَوْا بغَيْرِ علمٍ ، فضَلُّوا وأضلُّوا » متفقٌ عليه .

1392. `Abdullah bin `Amr bin Al-`As (May Allah be pleased with them) reported: I heard the Messenger of Allah (PBUH) saying: "Verily, Allah does not take away knowledge by snatching it from the people, but He takes it away by taking away (the lives of) the religious scholars till none of the scholars stays alive. Then the people will take ignorant ones as their leaders, who, when asked to deliver religious verdicts, will issue them without knowledge, the result being that they will go astray and will lead others astray."
[Al-Bukhari and Muslim].
Commentary: It is a sign of the nearness of the Day of Judgement that the world will be deprived of genuine religious scholars, and illiterate people will become leaders who will have neither the knowledge of the Qur'an nor that of the Hadith. Despite their ignorance of the Qur'an and the Hadith, they will be called Mujtahid (jurist entitled to independent reasoning) and Imam (leader) and will mislead people with their legal opinions and self-created problems. Besides urging us to acquire religious knowledge with a view to producing more scholars in the society, this Hadith also warns us against the ignorant self-styled `Ulama'. It also warns us against entrusting religious leadership to them.

Book Thirteen: The Book of Praise and Gratitude to Allah

كتاب حمد الله تعالى وشكره

Chapter 242
The Obligation of Gratitude

Allah the Exalted says:
"Therefore, remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me." (2:152)
"If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings)." (14:7)
"And say: `All the praises and thanks be to Allah.'" (17:111)
"And the close of their request will be: `Al-hamdu lillahi Rabbil-`alamin [All the praise is due to Allah, the Rubb of `Alamin (mankind, jinn and all that exists)].'" (10:10)

1393 وعن أبي هُرَيْرة ، رضي اللَّه عنْهُ ، أنَّ النبي صَلّى اللهُ عَلَيْهِ وسلَّم أتِي لَيْلَة أسْرِيَ بِهِ بقدَحَيْن مِن خَمْرٍ ولبن ، فنظرَ إلَيْهما فأخذَ اللَّبنَ ، فقالَ جبريلُ صَلّى اللهُ عَلَيْهِ وسلَّم : « الحمْدُ للَّهِ الَّذِي هَداكَ للفِطْرةِ لوْ أخَذْتَ الخَمْرَ غوتْ أمَّتُكَ » رواه مسلم .

1393. Abu Hurairah (May Allah be pleased with him) reported: On the Night of Al-Isra (the Night of Ascension) the Prophet (PBUH) was presented with two drinking vessels: one full of wine and the other one full of milk. He looked at them. Then he took the vessel which was full of milk. Thereupon Jibril (Gabriel) said: "Al-hamdu lillah (praise be to Allah) Who has guided you to that, which is in accord with Fitrah (i.e., Islamic Monotheism; pure nature of Islam). Had you selected wine, your people would have gone astray."
[Muslim].

Commentary: This Hadith highlights the following points:
1. Islam is a religion which matches with the pure nature. Every sensible person accepts it instinctively.
2. One who is endowed with the capacity and aptitude to do good should praise Allah.
3. Wine is the root of all evils and for this reason has been regarded the "Mother of Vices".
4. To take good omen from agreeable signs is Mustahabb (desirable).

1394 وعنْهُ عنْ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم قال : « كُلُّ أمْرٍ ذِي بال لا يُبْدأ فيه بـــ : الحمد للَّه فهُوَ أقْطَع » حديثٌ حسَنٌ ، رواهُ أبو داود وغيرُهُ .

(ضعيف) . [فيه : قرة بن عبد الرحمن المعافري ، وهو منكر الحديث جداً] .

1394. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Any matter of importance which is not begun with Al-hamdu lillah (praise be to Allah) remains defective."
[Abu Dawud].

Commentary: There is another Hadith to the effect that every important work which is not started with the invocation "Bismillah" is devoid of Allah's Grace. Sheikh Al-Albani's opinion about these two Ahadith is that their text is confused and its authority is weak. He has, however, regarded it as acceptable "Mursal" (Ahadith narrated by a student of a Companion deleting the Companion's name). (For details please see Irwa-ul-Ghalil, vol. I, 1,2). In any case, it is desirable to begin every good work with the Glorious Name of Allah and His Praise.

1395 وعَن أبي مُوسى الأشْعريِّ رضي اللَّه عنْهُ ، أنَّ رسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم قال : « إذا ماتَ ولَدُ العبْدِ قال اللَّه تعالى لملائِكَتِهِ : قبضْتُمْ ولَدَ عبْدِي ؟ فيقولُون : نَعمْ ، فيقولُ : قبضْتُم ثَمرة فُؤَادِهِ ؟ فيقولون : نَعَمْ ، فيقولُ : فَمَاذَا قال عَبْدِي ؟ فيقولون : حمِدَكَ واسْتَرْجَع ، فيقُولُ اللَّهُ تَعالى : ابْنُوا لِعَبْدِي بيْتاً في الجنَّةِ ، وسَمُّوهُ بَيْتَ الحمْدِ » رواهُ الترمذي وقال : حديثٌ حسنٌ .

1395. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When a slave's child dies, Allah the Most High asks His angels, `Have you taken out the life of the child of My slave?" They reply in the affirmative. He then asks, `Have you taken the fruit of his heart?' They reply in the affirmative. Thereupon he asks, `What has My slave said?' They say: `He has praised You and said: Inna lillahi wa inna ilaihi raji`un (We belong to Allah and to Him we shall be returned). Allah says: `Build a house for My slave in

Jannah and name it as Bait-ul-Hamd (the House of Praise).'"
[At-Tirmidhi].
Commentary: This Hadith points out the eminence of patience and the merit of praising Allah in the event of a calamity, especially on the death of one's own child. Rather than weeping and wailing, one should submit himself to the Will of Allah and show perseverance. Such attitude of patience and resignation is highly meritorious and has great reward.

1396 وعنْ أنَسَ رضي اللَّه عنهُ قال : قال رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « إنَّ اللَّه لَيرضي عن العبْدِ يَأْكُلُ الأكْلَة فَيحْمَدُهُ عليْهَا ، ويَشْرب الشَّرْبَة فيَحْمَدُهُ عَلَيْهَا » رواهُ مسلم .

1396. Anas bin Malik (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Allah is pleased with His slave who says: `Al-hamdu lillah (praise be to Allah)' when he takes a morsel of food and drinks a draught of water."
[Muslim].
Commentary: This Hadith has already been mentioned. "Aklah" means to take a meal at one time, whether in the morning, the evening or at any other time. Similarly "Sharba" means to drink water at any time. What the Hadith means is that to praise Allah on eating and drinking every time is a source of Allah's Pleasure, no matter whether the quantity one consumes is small or large.

Book Fourteen: The Book of Supplicating Allah to Exalt the Mention of Allah's Messenger (pbuh)

كتاب الصلاة على رسول الله صلى الله عليه وسلم

Chapter 243

The Obligation of Supplicating Allah to Exalt His Mention and its Excellence, and its Manner

Allah, the Exalted, says:
"Allah exalts the mention of His Messenger (PBUH) and His angels supplicate Him to do so. O you who believe! supplicate Allah to exalt his mention and to grant him safety and security.

1397 وعنْ عبد اللَّه بنِ عمرو بن العاص ، رضي اللَّه عنْهُمَا أنَّهُ سمعِ رسُول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقُولُ : « من صلَّى عليَّ صلاةً ، صلَّى اللَّه عليْهِ بهَا عشْراً » رواهُ مسلم .

1397. \`Abdullah bin \`Amr bin Al-\`As (May Allah be pleased with them) reported: I heard the Messenger of Allah (PBUH) saying: "Whoever supplicates Allah to exalt my mention, Allah will exalt his mention ten times."
[Muslim].
Commentary: Recitation of Salat upon the Prophet (PBUH) means the recitation of benediction. Such as the one recited in Salat "O Allah, have mercy on Muhammad...)" It is a prayer for mercy and exaltation of the Prophet (PBUH) which is highly meritorious. (At-Tirmidhi, Hadith Hasan).

1398 وعن ابن مسْعُودٍ رضي اللَّه عنْهُ أنَّ رسُول اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « أوْلى النَّاس بي يوْمَ الْقِيامةِ أكْثَرُهُم عَليَّ صلاةً » رواه الترمذي وقال : حديثٌ حسنٌ .

1398. Ibn Mas\`ud (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said: "The people who will be nearest to me on the Day of Resurrection will be those who supplicate Allah more often for me."
[At-Tirmidhi].
Commentary: "Nearest to me" signifies "those who are most entitled to my intercession". Thus, this Hadith has also an inducement for very frequent recitation of Salat on the Prophet (PBUH).

1399 وعن أوس بن أوس ، رضي اللَّه عنْهُ قال : قالَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « إنَّ مِن أفْضلِ أيَّامِكُمْ يَوْمَ الجُمُعةِ ، فأكْثِرُوا عليَّ مِنَ الصلاةِ فيه ، فإنَّ صَلاتَكُمْ معْرُوضَةٌ علَيَّ » فقالوا : يا رسول اللَّه ، وكَيْفَ تُعرضُ صلاتُنَا عليْكَ وقدْ أرَمْتَ ؟ ، يقولُ : بَلِيتَ ، قالَ: « إنَّ اللَّه حَرم على الأرْضِ أجْساد الأنْبياءِ »
.
رواهُ أبو داود بإسنادٍ صحيح .

1399. Aus bin Aus (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Among the best of your days is Friday; so supplicate Allah more often for me in it , for your supplications will be displayed to me." He was asked: "O Messenger of Allah! How will our blessings be displayed to you when your decayed body will have mixed with the earth?" He (PBUH) replied, "Allah has prohibited the earth from consuming the bodies of the Prophets."
[Abu Dawud].
Commentary: That "Allah has prohibited the earth from consuming the bodies of the Prophets" means that the earth does not consume them. That "their Salat (salutations) will be presented to him" indicates that angels present the salutation performed to him, as is elucidated in other Ahadith. Moreover, his soul is then returned to him and he answers the salutations also. (In the opinion of Muhaddithun, the Hadith relating to the return of the soul comes in the category of "Hadith Hasan", i.e., it is acceptable).

1400 وعنْ أبي هُريْرة رضي اللَّه عنهُ قال : قال رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « رَغِمَ أنْفُ رجُلٍ ذُكِرْتُ عِنْدَهُ فلَمْ يُصلِّ علَيَّ » رواهُ الترمذي وقالَ : حديثٌ حسنٌ .

1400. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "May his nose soil with dust in whose presence mention is made of me and he does not supplicate for me."
[At-Tirmidhi].
Commentary: "May his nose soil with dust" means to suffer humiliation and disgrace. That is "may such person be humiliated and disgraced who hears my name and does not invoke Allah's blessings upon me." Those who merely kiss thumbs of their hands can also be the addressee of this saying because they do not supplicate Allah for the Prophet (PBUH) while what is in fact ordained is salutation, and not kissing of thumbs. The latter gesture has not been ordained in any Hadith. Some religious scholars regard the salutation obligatory while others hold that it desirable.

1401 وعنهُ رضي اللَّه عنْهُ قال : قالَ رَسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : « لا تَجْعلُوا قَبْري عِيداً ، وَصلُّوا علَيَّ ، فَإنَّ صَلاتَكُمْ تَبْلُغُني حيْثُ كُنْتُمْ » رواهُ أبو داود بإسناد صحيح .

1401. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Do not make my grave a place of festivity, and supplicate Allah for me, for your supplication reaches me wherever you are."
[Abu Dawud].
Commentary: "Do not make my grave a place of festivity" means do not gather there as people do on the festival of `Eid. Unfortunately, a fraction of heretics consider such festivities laudable. When the Prophet (PBUH) did not like such gatherings on his own grave, how can it be permissible on the death anniversaries of other people? Some people misinterpret this Hadith and contend that what it means is that `You should not come to my grave once in a while but very frequently" although its real meaning is that which we have just mentioned. The next sentence confirms this contention. There is no need for frequent gathering for the reason that wherever a Muslim may be, the salutations which he performs to the Prophet (PBUH) will be conveyed to him through the angels. Every Muslim has a desire to visit the Prophet's grave, and there cannot be any doubt about its desirability, but there is no need to undertake journey for paying homage and salutation only. In fact, the real intention of going to Al-Madinah should be to visit Prophet's Mosque which will include visiting his grave. This is the real meaning of this Hadith. There is another Hadith which prohibits undertaking a journey to any mosque except the three which have been marked by the Prophet (PBUH).

1402 وعنهُ أنَّ رسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم قال : « ما مِنْ أحد يُسلِّمُ عليَّ إلاَّ ردَّ اللَّه عليَّ رُوحي حَتَّى أرُدَّ عَليهِ السَّلامَ » .
رواهُ أبو داود بإسناد صحيح .

1402. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Whenever someone greets me, Allah returns the soul to my body (in the grave) and I return his greeting."
[Abu Dawud].
Commentary: We learn from this Hadith that the Prophet (PBUH) is alive in his grave and he answers the salutation offered by a Muslim. But this life of his is the life of Barzakh (an intervening state between death and the Day of Resurrection, and whoever dies, enters it) the reality of which is not known to us. Thus, it is wrong to say that the life of the Prophet (PBUH) is like worldly life or more vigorous than it. Such a claim is baseless because it is not confirmed by the Qur'an and Hadith. Were he to be alive the way he was in his lifetime, there would have been no need for "the returning of the soul to his body" and he would be able to answer the salutations without it. As far this ambiguity is concerned, when countless Muslims are always offering salutations to the Prophet (PBUH) how does the return of the soul takes place after such short intervals? Such questions arise due to the lack of certitude in the Omnipotence of Allah. When the Prophet (PBUH) stated that his soul is returned to him then we should have absolute faith in his statement because Allah is Capable of doing every thing. What is its nature and form, it is not known to us, nor can we know it. Thus, the question of the return of soul in the grave should be considered similar to the ambiguous Ayat of the Qur'an in which every Muslim is required to have blind faith but their secret is known to Allah Alone.
This Hadith has an inducement for offering more and more supplications for the Prophet (PBUH) so that the devotee is blessed with the maximum reward in the form of the Prophet's response to his salutations. It is certainly a great blessing which a Muslim should try every nerve to achieve.

1403 وعن علِيٍّ رضي اللَّه عنْهُ قال : قال رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم : « الْبخِيلُ من ذُكِرْتُ عِنْدَهُ ، فلَمْ يُصَلِّ عليَّ » .
رواهُ الترمذي وقَالَ : حديثٌ حسنٌ صحيحٌ .

1403. `Ali (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The miser is the one in whose presence I am mentioned but he does not supplicate for me."
[At-Tirmidhi].
Commentary: "Miser" means to deny someone his right. If a Muslim does not supplicate for him upon hearing his name, then such a person is a miser beyond doubt. Thus, we learn that one must recite Salat when he hears the name of the Prophet (PBUH). It is sufficient to say May Allah render him from evil and exalt his mention) for this purpose.

1404 وعنْ فضَالَة بنِ عُبَيْدٍ ، رضي اللَّه عَنْهُ ، قال : سمِع رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم رَجُلاً يدْعُو في صلاتِهِ لَمْ يُمَجِّدِ اللَّه تعالى ، ولَمْ يُصلِّ على النبي صَلّى اللهُ عَلَيْهِ وسَلَّم ، فقال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : « عَجِلَ هذا » ، ثمَّ دعَاهُ فقال لهُ ـ أوْ لِغَيْرِهِ ـ : إذا صلَّى أحَدُكُمْ فليبْدأْ بتَحْمِيدِ ربِّهِ سُبْحانَهُ والثَّناءِ عليهِ ، ثُمَّ يُصلي على النبي صَلّى اللهُ عَلَيْهِ وسَلَّم ثُمَّ يدْعُو بَعدُ بما شاءَ » .
رواهُ أبو داود والترمذي وقالا : حديثٌ حسن صحيحٌ .

1404. Fadalah bin `Ubaid (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) heard some one supplicating after his prayer without praising Allah and without supplicating Allah for the Prophet (PBUH). With regard to him, the Messenger of Allah (PBUH) said, "This man rushed." Then he called him and said, "When any one of you have performed Salat (prayer) and wants to supplicate, let him praise Allah first then glorify Him in the beginning and then he should supplicate Allah for me. Then he may supplicate for whatever he likes."
[Abu Dawud and At-Tirmidhi].
Commentary: "Fi salatihi" means that after the Salat or at the end of Salat, he heard someone invoking Allah. Similarly, "idha salla ahadukum" means when one completes the Salat and invokes Allah. In any case, it is necessary to praise Allah and supplicate Him for the Prophet (PBUH) before invoking Allah.

1405 وعن أبي محمد كَعب بن عُجرَةَ ، رضي اللَّه عنْهُ ، قال : خَرج علَيْنَا النبي صَلّى اللهُ عَلَيْهِ وسَلَّم فقُلْنا : يا رسول اللَّه ، قدْ علِمْنَا كَيف نُسلِّمُ عليْكَ فكَيْفَ نُصَلِّي علَيْكَ ؟ قال : «قولُوا : اللَّهمَّ صَلِّ على مُحمَّدٍ ، وَعَلى آلِ مُحمَّد ، كَمَا صَلَّيْتَ عَلى آلِ إبْرَاهِيمَ ، إنَّكَ حمِيدٌ مجيدٌ . اللهُمَّ بارِكْ عَلى مُحَمَّد ، وَعَلى آلِ مُحَمَّد ، كَما بَارَكْتَ على آلِ إبْراهِيم ، إنَّكَ حميدٌ مجيدٌ » .

1405. Abu Muhammad Ka`b bin `Ujrah (May Allah be pleased with him) reported: The Prophet (PBUH) came to us and we asked him, "O Messenger of Allah, we already know how to greet you (i.e., say As-salamu `alaikum), but how should we supplicate for you?" He (PBUH) said, "Say: `Allahumma salli `ala Muhammadin, wa `ala `ali Muhammadin, kama sallaita `ala `ali Ibrahima, innaka Hamidum Majid. Allahumma barik `ala Muhammadin, wa `ala `ali Muhammadin, kama barakta `ala `ali Ibrahima, innaka Hamidum Majid [O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrahim. You are Praised and Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. You are Praised and Glorious.'"
[Al-Bukhari and Muslim].
Commentary: In this Hadith, the Salam means the supplication which is recited in At-Tashahhud. The Companions of the Prophet (PBUH) used to recite it in At-Tashahhud in the manner taught by him. When Almighty Allah ordained Muslims to supplicate for the Prophet (PBUH), it raised the question in their minds as to the wordings of the benediction (as they already knew how to greet him). They asked the Prophet (PBUH) and he taught it. Invoking Allah's blessings upon the Prophet (PBUH) should be done in the manner which he (PBUH) has taught us, because in doing so we get the reward of following the guidance of the Prophet (PBUH).

1406 وعنْ أبي مسْعُود الْبدْرِيِّ ، رضي اللَّه عنْهُ ، قالَ : أتانَا رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم ، ونَحْنُ في مَجْلِسِ سعد بن عُبَادَةَ رضي اللَّه عنهُ ، فقالَ لهُ بَشِيرُ بْنُ سعدٍ : أمرَنَا اللَّه أنْ نُصلِّي علَيْكَ يا رسولَ اللَّهِ ، فكَيْفَ نُصلِّي علَيْكَ ؟ فسكَتَ رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، حتى تمنَّيْنَا أنَّه لمْ يَسْأَلْهُ ، ثمَّ قال رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، قولُوا : اللَّهمَّ صلِّ علَى مُحَمَّدٍ ، وَعَلى آلِ مُحمَّدٍ ، كما صليْتَ على آلِ إبْراهِيم ، وَبارِكْ علَى مُحَمَّد ، وعَلى آلِ مُحمَّد ، كما بَاركْتَ عَلى آلِ إبْراهِيم ، إنكَ حمِيدٌ مجِيدٌ ، والسلام كما قد علِمتم » رواه مسلمٌ .

1406. Abu Mas`ud Al-Badri (May Allah be pleased with him) reported: We were sitting in the company of Sa`d bin `Ubadah (May Allah be pleased with him), when the Messenger of Allah (PBUH) came to us. Bashir bin Sa`d said: "O Messenger of Allah! Allah has commanded us to supplicate for you, but how should we do that?" The Messenger of Allah (PBUH) kept silent. We were much perturbed over his silence and we wished he did not asked him this

question. The Messenger of Allah (PBUH) said, "Say: `O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrahim. And bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. You are the Praised, the Glorified,' and the method of greeting (i.e., Salam) is as you know."
[Muslim].
Commentary: In this Hadith, the Prophet (PBUH) has showed us that the manner of offering Salam was the same as the one mentioned in the previous Hadith. "Al" means the wives of the Prophet (PBUH) and those of his relatives who were from Banu Hashim and Banu `Abdul-Muttalib and had embraced Islam. Some scholars are of the opinion that it is general and applies to all his followers.
This Hadith also teaches us that if one does not have knowledge of a religious matter, he must seek guidance from the knowledgeable scholars of Islam about it, rather than going by his opinion. Knowledgeable persons (scholars) here means persons who are well-versed in the Qur'an and Hadith and can answer questions in the light of them, and not from the sayings of others or from their own intelligence.

1407 وعَنْ أبي حُمَيْدٍ السَّاعِدِيِّ ، رضي اللَّه عنهُ ، قالَ : قالُوا يا رسول اللَّه كَيْفَ نُصَلِّي عَلَيْكَ ؟ قالَ : « قولُوا : اللَّهُمَّ صلِّ على مُحمدٍ ، وعَلى أزْواجِهِ وذُرِّيَّتِهِ ، كما صَلَّيْتَ على إبْراهِيمَ ، وبارِكْ عَلى مُحَمَّدٍ ، وعَلى أزْوَاجِهِ وذُرِّيَّتِهِ ، كما بارَكتَ على إبْراهِيم ، إنَّكَ حمِيدٌ مجِيدٌ » متفقٌ عليهِ .

1407. Abu Humaid As-Sa`idi (May Allah be pleased with him) reported: The Companions of the Messenger of Allah (PBUH) said: "O Messenger of Allah! How should we supplicate for you?" He (PBUH) replied, "Say: `Allahumma salli `ala Muhammadin wa `ala azwajihi wa dhurriyyatihi, kama sallaita `ala Ibrahima; wa barik `ala Muhammadin wa `ala azwajihi wa dhurriyyatihi, kama barakta `ala Ibrahima, innaka Hamidum-Majid (O Allah sent Your Salat (O Allah, exalt the mention of Muhammad and his wives and offspring as You exalted the mention of the family of Ibrahim, and bless Muhammad and the wives and the offspring of Muhammad as you blessed the family of Ibrahim. You are the Praised, the Glorious'."
[Al-Bukhari and Muslim].
Commentary: "Azwaj" is the plural of "Zauj" that is a pair. This is the reason that in Arabic it applies to both, masculine as well as feminine. Man is the Zauj of woman and woman is the Zauj of a man. In any case, here it means the Prophet's wives who are eleven in number. Two of them had died during the lifetime of the Prophet (PBUH) and nine survived after him. Islam does not permit more than four wives to a Muslim but the Prophet (PBUH) was given the exclusive permission for numerous considerations which have been discussed by religious scholars at length.
This Hadith also refutes the opinion of those who do not include his pious wives in the category of his "Al". The progeny of the Prophet (PBUH) includes his male and female children and their descendants. But after his death none except Fatimah (May Allah be pleased with her) and her children remained alive. In short, his "Al" includes his wives and progeny.

Book Fifteen: The Book of the Remembrance of Allah

كتاب الأذكار

Chapter 244

باب فضل الذكر والحثِّ عليه

The Excellence of the Remembrance of Allah

Allah, the Exalted, says:
"And the remembering (praising) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising) of Allah in prayers]" (29:45)
"Therefore remember Me (by praying, glorifying). I will remember you." (2:152)
"And remember your Rubb by your tongue and within yourself, humbly and with fear and without loudness in words, in the mornings and in the afternoons, and be not of those who are neglectful." (7:205)
"And remember Allah much, that you may be successful." (62:10)
"Verily, the Muslims (those who submit to Allah in Islam) men and women... (up to)... And the men and the women who remember Allah much with their hearts and tongues. Allah has prepared for them forgiveness and a great reward (i.e., Jannah)." (33:35)
"O you who believe! Remember Allah with much remembrance. And glorify His Praises morning and afternoon [the early morning (Fajr) and `Asr prayers]." (33:41,42)

1408 وعَنْ أبي هُريرة ، رضي اللَّه عنْهُ قالَ : قالَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « كَلِمتَّانِ خَفِيفتَّانِ عَلى اللِّسان ، ثَقِيلَتانِ في المِيزَانِ ، حَبِيبَتَّانِ إلى الرَّحْمنِ : سُبْحانَ اللَّهِ وَبِحَمْدِهِ، سُبحانَ اللَّه العظِيمِ » متفقٌ عليهِ .

1408. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "There are two statements that are light for the tongue to remember, heavy in the Scales and are dear to the Merciful: `Subhan-Allahi wa bihamdihi, Subhan-Allahil-Azim [Glory be to Allah and His is the praise, (and) Allah, the Greatest is free from imperfection)'."
[Al-Bukhari and Muslim].
Commentary: This Hadith affirms that man's actions carry weight. On the Day of Judgement, his actions will be cast into the Balance. At that time Allah will endow these actions with weight, or according to some scholars, those records which register man's actions will be weighed. This is quite possible for the reason that Almighty Allah is Capable of weighing things without even their physical form. This discussion apart, when actions will be cast into the Balance, the formula mentioned in the Hadith, the utterance of which is very easy, will prove weighty. Every Muslim should make it a practice to repeat them frequently.

1409 وعَنْهُ رضي اللَّه عنْهُ قال : قالَ رَسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « لأن أقولَ سبْحانَ اللَّهِ ، وَالحَمْدُ للَّهِ ، ولا إله إلاَّ اللَّه ، وَاللَّه أكْبرُ ، أحبُّ إليَّ مِمَّا طلَعَت عليهِ الشَّمْسُ » رواه مسلم .

1409. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The uttering of the words: "Subhan-Allah (Allah is free from imperfection), Al-hamdu lillah (all praise is due to Allah), La ilaha illallah (there is no true god except Allah) and Allahu Akbar (Allah is the Greatest)' is dearer to me than anything over which the sun rises."
[Muslim].
Commentary: This Hadith hightlights the fact that the formulas which mention the Praise and Glory of Allah, His Majesty and Oneness are liked by the Prophet (PBUH) more than anything in the world, because this is one of the virtues which will survive and will be rewarded, while the world and all that it has will perish.

1410 وعنهُ أنَّ رسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « منْ قال لا إله إلاَّ اللَّه وَحْدَهُ لا شريكَ لَهُ، لهُ المُلْكُ ، ولَهُ الحَمْدُ ، وَهُوَ عَلى كُلِّ شَيءٍ قديرٌ ، في يومٍ مِائَة مَرَّةٍ كانَتْ لَهُ عَدْلَ عَشر رقابٍ وكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ ، وَمُحِيت عنهُ مِائةُ سيِّئَةٍ ، وكانت له حِرزاً مِنَ الشَّيطانِ يومَهُ ذلكَ حتى يُمسِي ، ولم يأتِ أحدٌ بأفضَلَ مِمَّا جاءَ بِهِ إلاَّ رجُلٌ عَمِلَ أكثر منه » ، وقالَ : «من قالَ سُبْحَانَ اللَّهِ وَبحمدِهِ ، في يوْمٍ مِائَةَ مَرَّةٍ ، حُطَّتْ خَطَاياهُ ، وإنْ كَانَتْ مِثْلَ زَبَدِ البَحْرِ » متفقٌ عليهِ .

1410. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who utters a hundred times in a day these words: `La ilaha illallahu, wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa `ala kulli sha'in Qadir (there is no true god except Allah. He is One and He has no partner with Him; His is the sovereignty and His is the praise, and He is Omnipotent),' he will have a reward equivalent to that for emancipating ten slaves, a hundred good deeds will be recorded to his credit, hundred of his sins will be blotted out from his scroll, and he will be safeguarded against the devil on that day till the evening; and no one will exceed him in doing more excellent good deeds except someone who has recited these words more often than him. And he who utters: `Subhan-Allahi wa bihamdihi (Allah is free from imperfection and His is the praise)' one hundred times a day, his sins will be obliterated even if they are equal to the extent of the foam of the ocean."
[Al-Bukhari and Muslim].
Commentary: Here sins mean minor sins and those which do not relate to the rights of people. This point has already been elaborated in the preceding Ahadith.

1411 وعَنْ أبي أيوبَ الأنصَاريِّ رضي اللَّه عَنْهُ عَن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « مَنْ قالَ لا إله إلاَّ اللَّه وحْدهُ لا شَرِيكَ لهُ ، لَهُ المُلْكُ ، ولَهُ الحمْدُ ، وَهُو على كُلِّ شَيءٍ قدِيرٌ ، عشْر مرَّاتٍ : كان كَمَنْ أعْتَقَ أرْبعة أنفُسٍ مِن ولَدِ إسْماعِيلَ » متفق عليهِ .

1411. Abu Ayyub Al-Ansari (May Allah be pleased with him) reported: The Prophet (PBUH) said: "He who utters ten times: `La ilaha illallahu, wahdahu la sharika lahu, lahulmulku wa lahulhamdu, wa Huwa `ala kulli sha'in Qadir (there is no true god except Allah. He is One and He has no partner with Him. His is the sovereignty and His is the praise, and He is Omnipotent),' he will have a reward equal to that for freeing four slaves from the progeny of Prophet Isma`il."
[Al-Bukhari and Muslim].
Commentary: "Slaves from the progeny of Isma`il" is a simile for very precious slaves. That is, it has the same reward to which the emancipation of four very precious slaves is eligible.

1412 وعنْ أبي ذَرٍّ رضي اللَّه عَنْهُ قالَ : قالَ لي رسولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « ألا أخْبِرُكَ بأحبِّ الكَلامِ إلى اللَّهِ ؟ إنَّ أحبَّ الكَلامِ إلى اللَّه : سُبْحانَ اللَّه وبحَمْدِهِ » رواه مسلم .

1412. Abu Dharr (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said to me, "Shall I tell you the expression that is most loved by Allah?" It is `Subhan-Allahi wa bihamdihi' (Allah is free from imperfection and His is the praise)'."
[Muslim].

1413 وعَنْ أبي مالكٍ الأشْعَرِيِّ رضي اللَّه عنْهُ قال : قال رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : «الطُّهُورُ شَطْرُ الإيمان ، والحمدُ للَّهِ تَمْلأُ المِيزَانَ ، وسُبُحَانَ اللَّهِ والحمْدُ للَّه تمْلآنِ ـ أو تَمْلأُ ـ ما بَيْنَ السَّمَوَاتِ والأرْض » رواهُ مسلم .

1413. Abu Malik Al-Ash`ari (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Wudu' is half of Salat, and the expression: `Subhan-Allah (Allah is free from imperfection)' fills the Balance, and the expression: `Al-hamdu lillah (praise be to Allah)' fills the space between the heavens and the earth."
[Muslim].
Commentary: "Tuhur" is purification or Wudu', while "Tahur" is water or something which is used for purification. According to some scholars, `Faith" means Salat. This is also the sense in which it has been used in the Qur'an: "And Allah would never make your Faith to be lost (i.e., your prayers)." [2:143]. Thus when Salat is the Faith, the purification is a prerequisite for Salat. Salat is not valid without purification. Some scholars are of the opinion that Faith here means Faith in general, as the Shari`ah defines it: To sincerely accept and believe in all that the Prophet (PBUH) came with, i.e., sincere acceptance of Allah and His Prophet (PBUH).
"Purification is half of the Faith" means the acceptance that purification is the most important article of Faith. It is like the saying of the Prophet (PBUH) that "Hajj is `Arafah", which means that `Arafat (the place where the pilgrims stay on the 9th day of Dhul-Hijjah) is the most important element of the Hajj. Thus, this Hadith stresses the importance and merits of purification and offers an inducement for it. It also mentions the eminence of the invocations mentioned in the Hadith by saying that if they are given a form, they will fill the space between the heavens and the earth. In other words, it is a description of the infinite vastness of the Mercy and Grace of Allah.

1414 وعَنْ سعْدِ بنِ أبي وقَّاصٍ رضي اللَّه عنْهُ قال : جاءَ أعْرَابي إلى رسُولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم فقالَ : علِّمْني كَلاماً أقُولُهُ . قالَ : « قُل لا إله إلاَّ اللَّه وحدَهُ لا شريكَ لهُ ، اللَّه أكْبَرُ كَبيراً ، والحمْدُ للَّهِ كَثيراً

، وسُبْحانَ اللَّه ربِّ العالمِينَ ، ولا حولَ ولا قوَّةَ إلاَّ باللَّهِ العَزِيزِ الحكِيمِ » ، قال : فهؤلاءِ لِرَبِّي ، فما لي ؟ قال : « قُلْ : اللَّهُمَّ اغْفِرْ لي وارْحمني. واهْدِني ، وارْزُقْني » رواه مسلم .

1414. Sa`d bin Abu Waqqas (May Allah be pleased with him) reported: A bedouin came to the Messenger of Allah (PBUH) and said to him, "Teach me a few words to recite frequently." He (PBUH) said, "Say: "La ilaha illallahu wahdahu la sharika lahu; Allahu Akbar kabiran, wal-hamdu lillahi kathiran, wa subhan-Allahi Rabbil-`alamin; wa la hawla wa la quwwata illa billahil-`Azizil-Hakim (there is no true god except Allah the One and He has no partner with Him; Allah is the Greatest and greatness is for Him. All praise is due to Him. Allah, the Rubb of the worlds is free from imperfection; there is no might and power but that of Allah, the All-Powerful and the All-Wise.)'" The bedouin said: "All of these for my Rubb. But what is for me?" Thereupon he (Messenger of Allah (PBUH)) said, "You should say: `Allahummaghfir li, warhamni, wahdini, warzuqni (O Allah! Grant me pardon, have mercy upon me, direct me to righteousness and provide me subsistence)'."
[Muslim].

1415 وعنْ ثوبانَ رضي اللَّه عنْهُ قال : كان رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « إذا انْصرَف مِنْ صلاتِهِ اسْتَغْفَر ثلاثاً ، وقال : « اللَّهُمَّ أنْتَ السَّلامُ ، ومِنكَ السَّلامُ ، تباركْتَ يَاذا الجلالِ والإكرام » قِيل للأوْزاعي وهُوَ أحَد رُواةِ الحديث : كيفَ الاستِغفارُ ؟ قال : تقول : أَسْتَغْفرُ اللَّه ، أَسْتَغْفِرُ اللَّه . رواهُ مسلم .

1415. Thauban (May Allah be pleased with him) reported: Whenever the Messenger of Allah (PBUH) concluded his prayer, he would beg forgiveness from Allah thrice and then would recite: "Allahumma Antas-Salamu, wa minkas-salamu, tabarakta ya Dhal-Jalali wal-Ikram (O Allah, You are the Grantor of security, and security comes from You. You are Blessing, O You Who have majesty and nobility)!" (Imam) Al-Awza`i, one of the narrators of this Hadith, was asked: "How forgiveness is to be sought?" He answered: "The Messenger of Allah (PBUH) used to say: `Astaghfirullah! Astaghfirullah! (I beseech Allah for forgiveness, I beseech Allah for forgiveness)'."
[Muslim].

1416 وعَن المُغِيرةِ بن شُعْبة رضي اللَّه عَنْهُ أنَّ رَسُول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم كَان إذا فرغ مِنَ الصَّلاة وسلَّم قالَ : « لا إلهَ إلاَّ اللَّه وحدَهُ لا شَرِيكَ لَهُ ، لَهُ المُلْكُ ولَهُ الحَمْدُ ، وهُوَ على كُلِّ شَيءٍ قدِيرٌ . اللَّهُمَّ لا مانِعَ لما أعْطَيْتَ ، وَلا مُعْطِيَ لما مَنَعْتَ ، ولا ينْفَعُ ذا الجَدِّ مِنْكَ الجدُّ » متفقٌ عليهِ .

1416. Al-Mughirah bin Shu`bah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) used to say at the conclusion of prayer: "La ilaha illallahu wahdahu la sharika lahu, lahul-mulku, wa lahul-hamdu, wa Huwa `ala kulli shai'in Qadir. Allahumma la mani`a lima a'tayta, wa la mu`tiya lima mana`ta, wa la yanfa`u dhal-jaddi, minkal-jaddu (there is no true god except Allah. He is One and He has no partner with Him, His is the sovereignty and His is the praise, and He is Omnipotent. O Allah! None can deny that which You bestow and none can bestow that which You hold back; and the greatness of the great will be of no avail to them against You)."
[Al-Bukhari and Muslim].
Commentary: "Al-Jaddu" means good luck and richness. That is, good fortune and prosperity will not be of any avail before Allah. What will really benefit a person before Him are Faith and virtuous deeds. The prayer quoted in this Hadith makes a special mention of His Oneness.

1417 وعَنْ عبد اللَّه بن الزُّبَيْر رضي اللَّه تعالى عنْهما أنَّهُ كان يقُول دُبُرَ كَلِّ صلاةٍ، حينَ يُسلِّمُ : لا إلَه إلاَّ اللَّه وَحْدَهُ لا شريكَ لهُ ، لَهُ الملكُ ولَهُ الحَمْدُ ، وهُوَ على كُلِّ شيءٍ قديرٌ . لا حولَ ولا قوَّةَ إلاَّ باللَّه ، لا إله إلاَّ اللَّه ، ولا نَعْبُدُ إلاَّ إيَّاهُ ، لَهُ النعمة ، ولَهُ الفضْلُ ولَهُ الثَّنَاءُ الحَسَنُ ، لا إله إلاَّ اللَّه مُخْلِصِينَ لَهُ الدِّينَ ولوْ كَره الكَافِرُون .قالَ ابْنُ الزُّبَيْر : وكَان رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يُهَلِّلُ بهنَّ دُبُرَ كُلِّ صَلاةٍ مكتوبة ، رواه مسلم .

1417. It has been reported that `Abdullah bin Zubair (May Allah be pleased with them) used to recite after Taslim at the conclusion of every Salat (prayer): "La ilaha illallahu wahdahu la sharika lahu, lahul-mulku, wa lahul-hamdu, wa Huwa `ala kulli shai'in Qadir. La hawla wa la quwwata illa billah. La ilaha illallahu, wa la na`budu illa iyyahu, Lahun-ni`matu, wa lahul-fadlu, wa lahuth-thana'ul-hasan. La ilaha ilallahu, mukhlisina, lahud-dina, wa lau karihal-kafirun (there is no true god except Allah; He is One. To Him belongs the dominion and to Him is all praise, and He is Powerful over all things. There is no power and might except with (the help of) Allah. There is no God but Allah and we worship none except Him, to Him belongs the bounty and to Him belongs the grace, and to Him belongs all excellent praise; there is no deity but Allah. We reserve our devotion exclusively for Him though the disbelievers

may detest it)." Ibn Az-Zubair said: The Messenger of Allah (PBUH) used to celebrate Allah's Greatness in those terms after every Salat (prayer).
[Muslim].

Commentary: The invocation mentioned in this Hadith is ordained by the Prophet (PBUH) and was his practice. To recite Shahadah repeatedly after Salat and to offer benediction and salutations to the Prophet (PBUH) collectively is a self-invented formula and is not consonant with the practice of the Prophet (PBUH). It is, therefore, a heresy and will have no merit. Every Muslim has to follow only the preachings and practice of the Prophet (PBUH).

1418 وعنْ أبي هُريرة رضي اللَّه عَنْهُ أنَّ فُقرَاءَ المُهاجِرِين أَتَوْا رَسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم فقالُوا: ذَهب أهْلُ الدُّثُورِ بالدَّرجَاتِ العُلى ، وَالنَّعِيمِ المُقيمِ : يُصلُّونَ كَما نُصلِّي ، وَيصُومُونَ كما نَصُومُ ، ولهمُ فَضْلٌ مِنْ أمْوالٍ : يحجُّونَ ، ويَعْتَمِرُونَ ، وَيُجاهِدُونَ ، ويتَصدَّقُون . فقالَ: « ألا أُعلمُكُمْ شَيْئاً تُدْرِكُونَ بِهِ مَنْ سبَقكُمْ ، وتَسبِقُونَ بِهِ من بَعْدكُمْ . ولا يَكُونُ أحدٌ أفْضل مِنْكُمْ إلاَّ مَنْ صنَع مِثْلَ ما صنَعْتُم ؟ » قالُوا : بلَى يا رسول اللَّه ، قال : «تُسبِّحُونَ ، وتَحْمدُون وتُكَبِّرُونَ ، خلْفَ كُلِّ صلاةٍ ثلاثاً وثلاثِين » قال أبُو صالحِ الرَّاوي عنْ أبي هُرَيْرةَ ، لمَّ سئِل عنْ كيْفِيةِ ذِكْرِهنَّ ، قال : يقول : سُبْحان اللَّه ، والحمْدُ للَّه ، واللَّه أكْبرُ ، حتَّى يكُونَ منْهُنَّ كُلِّهنَّ ثلاثاً وثلاثين . متفقٌ عليهِ وزاد مُسْلمٌ في روايتِهِ : فَرجع فُقَراءُ المُهَاجِرِينَ إلى رسُولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم ، فقالوا : سمِع إخْوانُنا أهلُ الأمْوالِ بما فعلْنَا ، ففعلُوا مِثْلهُ ؟ فقالَ رَسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « ذلكَ فضْلُ اللَّه يُؤْتِيهِ منْ يشاءُ » .

»الدُّثُورُ « جمع دَثْرٍ « بفتحِ الدَّالِ وإسكانِ الثاء المثلَّثةِ » وهو المالُ الكثيرُ .

1418. Abu Hurairah (May Allah be pleased with him) reported: The poor Emigrants came to the Messenger of Allah (PBUH) and said: "The wealthy have gone with the highest ranks and lasting bliss." He asked: "How is that?" They replied: "They offer Salat (prayer) as we offer it; they observe fast as we do; (and as they are wealthy) they perform Hajj and `Umrah, and go for Jihad, and they spend in charity but we cannot, and they free the slaves but we are unable to do so." The Messenger of Allah (PBUH) said, "Shall I not teach you something with which you may overtake those who surpassed you and with which you will surpass those who will come after you? None will excel you unless he who does which you do." They said: "Yes, please do, O Messenger of Allah" He (PBUH) said, "You should recite: Tasbih (Allah is free from imperfection), Takbir (Allah is Greatest), Tahmid (Praise be to Allah) thirty-three times after each Salat."
[Al-Bukhari and Muslim].
Abu Salih, the subnarrator of the Hadith said, when Abu Hurairah (May Allah be pleased with him) was asked about the manner of reciting Tasbih, Tahmid and Takbir, he said, "Recite: "Subhan-Allah, wal-hamdulillah, wallahu Akbar', till all are recited thirty-three times.

Commentary: This Hadith has already been mentioned, but with a slightly different wording with reference to Sahih Muslim. The elaboration made by Abu Salih apparently seems to indicate that all the three words should be recited in combination while other religious scholars have shown preference for reciting them separately. The purpose is, however, attained in either way. There does arise one question here: Should one recite each of these words thirty-three times or in all for thirty-three times? The wording of the Hadith does not make this clear. Other Ahadith, (which will follow soon) make it clear that each of these words is to be recited for thirty-three times. This is how their aggregate will come to ninety-nine. The Hadith that follows makes this point lear.

1419 وعنْهُ عنْ رَسُولِ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « مَنْ سَبَّحَ اللَّه في دُبُرِ كُلِّ صلاةٍ ثلاثاً وثلاثينَ ، وَحمِدَ اللَّه ثلاثاً وثلاثين ، وكَبَّرَ اللَّه ثلاثاً وَثلاثينَ وقال تَمامَ المِائَةِ : لا إلهَ إلاَّ اللَّه وحْدَه لا شَريك لهُ ، لَهُ المُلْكُ وَلَهُ الحمْد ، وهُو على كُلِّ شَيءٍ قدِيرٌ ، غُفِرتْ خطَاياهُ وإن كَانَتْ مِثْلَ زبدِ الْبحْرَ » رواهُ مسلم .

1419. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who recites after every prayer: Subhan-Allah (Allah is free from imperfection) thirty-three times; Al-hamdu lillah (praise be to Allah) thirty-three times; Allahu Akbar (Allah is Greatest) thirty-three times; and completes the hundred with: La ilaha illallahu, wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa `ala kulli shai'in Qadir (there is no true god except Allah. He is One and He has no partner with Him. His is the sovereignty and His is the praise, and He is Omnipotent), will have all his sins pardoned even if they may be as large as the foam on the surface of the sea."
[Muslim].

1420 وعنْ كعْبِ بن عُرْوةَ رضي اللَّه عَنْهُ عَنْ رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال : « مُعقِّبَاتٌ لا يَخِيبُ قائِلُهُنَّ ـ أو فاعِلُهُنَّ ـ دُبُرَ كُلِّ صلاةٍ مكتُوبةٍ : ثلاثاً وثلاثين تَسْبيحَةً ، وَثلاثاً وَثلاثِين تَحْمِيدَةً ، وَأَرْبَعاً وثلاثِين تَكبيرةً » رواه مسلم .

1420. Ka`b bin `Ujrah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "There are some words, the reciters of which will never be disappointed. These are: Tasbih [saying `Subhan-Allah' (Allah is free from imperfection)], thirty-three times, Tahmid [saying `Al-hamdu lillah' (praise be to Allah)] thirty-three times and Takbir [saying `Allahu Akbar' (Allah is Greatest)] thirty-four times; and these should be recited after the conclusion of every prescribed prayer."
[Muslim]
Commentary: "Muaqqibat" means the words of Praise and Glorification of Allah which are recited after Salat. This Hadith says that the words "Allahu Akbar" should be recited thirty-four times.

1421 وعنْ سعدِ بن أبي وقاص رضي عنْهُ أنَّ رَسُول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم كانَ يَتَعوَّذُ دُبُر الصَّلَواتِ بهؤلاءِ الكلِمات : « اللَّهُمَّ إنِّي أعُوذُ بكَ مِنَ الجُبْنِ والْبُخلِ وَأعوذُ بكَ مِنْ أنْ أرَدَّ إلى أرْذَل العُمُر وَأعُوذُ بكَ مِنْ فِتْنَةِ الدُّنْيا ، وأعوذُ بكَ مِنْ فِتْنَةِ القبر » رواه البخاري.

1421. Sa`d bin Abu Waqqas (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) used to seek (Allah's) protection after prayers in these words: "Alla-humma inni a`udhu bika minal-jubni wal-bukhl, wa a`udhu bika min an uradda ila ardhalil-`umur, wa a`udhu bika min fitnatid-dunya, wa a`udhu bika min fitnatil-qabr (O Allah, I seek refuge with You from cowardice, miserliness and from being sent back to a feeble age; and, seek refuge with You from the trials of this life and those of the grave)."
[Al-Bukhari].
Commentary: Some religious scholars are of the opinion that it is better to observe reciting this Du`a after concluding prayers, and that it is better to combine both. Some scholars say that the Prophet (PBUH) used to recite this Du`a just before Taslim, while he used to recite the Du`a mentioned earlier after Taslim.

1422 وعنْ معاذٍ رضي اللَّه عَنْهُ أنَّ رسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم أخَذَ بيَدِهِ وقال : « يَا مُعَاذُ ، وَاللَّهِ إنِّي لأُحِبُّكَ » فقال : « أُوصِيكَ يَا معاذُ لا تَدعَنَّ في دُبُرِ كُلِّ صَلاةٍ تقُولُ : اللَّهُمَّ أعِنِّي على ذِكْرِكَ ، وشُكْرِكَ ، وَحُسنِ عِبادتِكَ » .
رواهُ أبو داود بإسناد صحيح .

1422. Mu`adh (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) took hold of my hand and said, "O Mu`adh! By Allah I love you, so I advise you to never forget to recite after every prayer: "Allahumma a`inni ala dhikrika, wa shukrika, wa husni `ibadatika (O Allah, help me remember You, to be grateful to You, and to worship You in an excellent manner)."
[Abu Dawud].
Commentary: This Hadith stresses the fact that one should seek the Help of Allah for His remembrance, thanksgiving and worship, because one cannot do anything without His Help and Support. It also shows the superiority of Mu`adh (May Allah be pleased with him) and the Prophet's love for him.

1423 عنْ أبي هُريْرة رضي اللَّه عَنْهُ أنَّ رسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « إذا تَشَهَّدَ أحدُكُمْ فليسْتَعِذْ باللَّه مِنْ أرْبَعٍ ، يقولُ : اللَّهُمَّ إنِّي أعُوذُ بكَ مِنْ عذابِ جهَنَّمَ ، وَمِنْ عَذَابِ القبر، وَمِنْ فِتْنة المحْيَا والمَماتِ ، وَمِنْ شَرِّ فِتْنَةِ المَسِيحِ الدَّجَّالِ » . رواه مسلم .

1423. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When anyone of you has done his Tashahhud during Salat (prayer), he should seek refuge in Allah against four things and say: "Allahumma inni a`udhu bika min `adhabi jahannam, wa min `adhabil-qabr, wa min fitnatil-mahya wal-mamat, wa min sharri fitnatil-masihid-dajjal (O Allah! I seek refuge in You from the torment of Hell, from the torment of the grave, from the trials of life and death, and from the mischief of Al-Masih Ad-Dajjal (Antichrist)."
[Muslim].
Commentary: "Trials of life" means ordeals which one has to face in life and which can harm his Faith and body. "The trials of death" means the troubles which one has to face before death. "Masih" means Mumsuh-ul-`Ain, one who is squint. Ad-Dajjal (deceiver, impostor) refers to that man with a squint who will appear before the Day of Judgement. This is why he is called Al-Masih Ad-Dajjal. He will make claim of godhood and in order to test the Faith of people, Allah will get some supernatural works done from him. The pious ones would, however, recognize

him and will save themselves from his trap. This will be a great trial indeed and one must seek refuge with Allah from it.

1424 وعنْ عَلِيٍّ رضيِ اللَّه عنْهُ قال : كانَ رَسُولُ اللَّهِ إذا قام إلى الصَّلاةِ يكونُ مِنْ آخِرِ ما يقولُ بينَ التَّشَهُّدِ والتَّسْلِيم : « اللَّهمَّ اغفِرْ لي ما قدَّمتُ وما أخَّرْتُ ، وما أسْرَرْتُ ومَا أعْلَنْتُ ، وما أسْرفْتُ ، وما أنتَ أعْلَمُ بهِ مِنِّي ، أنْتَ المُقدِّمُ ، وَأنْتَ المُؤَخِّرُ ، لا إله إلاَّ أنْتَ » رواه مسلم .

1424. `Ali (May Allah be pleased with him) reported: When the Messenger of Allah (PBUH) was in Salat (prayer), he used to supplicate towards the end of prayer after Tashahhud and before the concluding salutations: "Allahum-maghfir li ma qaddamtu wa ma akh-khartu, wa ma asrartu, wa ma a`lantu, wa ma asraftu, wa ma Anta a`lamu bihi minni. Antal-Muqqadimu, wa Antal-Mu'akh-khiru. La ilaha illa Anta (O Allah! Forgive my former and latter sins, which I have done secretly and those which I have done openly, and that I have wronged others, and those defaults of mine about which You have better knowledge than I have. You Alone can send whomever You will to Jannah, and You Alone can send whomever You will to Hell-fire. None has the right to be worshipped but You."
[Muslim].

1425 وعنْ عائشة رضيِ اللَّه عنْهَا قالَتْ : كانَ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم يُكْثِرُ أنْ يقولَ في رُكُوعِهِ وَسُجُودِهِ : سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِك ، اللَّهُمَّ اغْفِرْ لي » متفقٌ عليهِ .

1425. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) used to recite frequently in his bowing and prostration: "Subhanak-Allahumma, Rabbana wa bihamdika. Allahum-maghfir li (O Allah! You are free from imperfection and I begin with praising You. Forgive my sins)."
[Al-Bukhari and Muslim].

1426 وَعَنْهَا أنَّ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم كانَ يَقُولُ في رُكوعِهِ وسجودِهِ : « سُبُّوحٌ قدُّوسٌ ربُّ الملائِكةِ وَالرُّوح » رواه مسلم .

1426. `Aishah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) used to recite in his bowing and prostration: "Subbuhun Quddusun, Rabbul-mala'ikati war-ruh [You are the Most Glorious. The Most Holy. You the Rubb of the angels and of Jibril
[Muslim].
Commentary: "Subbuh" and "Quddus" are two attributive Names of Allah which denote His Perfect Purity and Uniqueness. "Ar-Ruh" means Jibril (Gabriel). Although he, too, comes in the category of angels but his special mention is made here to emphasize his majesty and honour. In short, the recitation of the prayers mentioned in this Hadith is in keeping with the practice of the Prophet (PBUH).

1427 وعَن ابن عَبَّاسٍ رضيِ اللَّه عنْهُما أنَّ رسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « فَأمَّا الرُّكوعُ فعَظِّمُوا فيهِ الرَّبَّ ، وأمَّا السُّجُودُ فاجْتَهِدُوا في الدُّعاء فقمِنٌ أنْ يُسْتَجَابَ لَكُمْ » رواه مسلم.

1427. Ibn `Abbas (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said: "Glorify your Lord in Ruku` (bowing posture) and exert yourself in supplication in prostration. Thus your supplications are liable to be accepted."
[Muslim].

1428 وعن أبي هريرة رضيِ اللَّه عنْهُ أنَّ رسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « أقربُ ما يَكونُ العبْدُ مِن ربِّهِ وَهَو ساجِدٌ ، فَأكثِرُوا الدُّعاءَ » رواه مسلم .

1428. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "A slave becomes nearest to his Rubb when he is in prostration. So increase supplications while prostrating."
[Muslim].
Commentary: Both the Ahadith mentioned above, evidently show that there is greater possibility of acceptance of an invocation which is made in prostration. Therefore, one must do it in the voulntary Salat.

1429 وعنهُ أنَّ رسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم كانَ يقُولُ في سُجُودِهِ اللَّهُمَّ اغفِرْ لي ذَنبي كُلَّهُ : دِقَّه وجِلَّهُ ، وأوَّلَه وَآخِرَهُ ، وعلانيته وَسِرَّه » رواه مسلم .

1429. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) used to say in his prostration: Allahum-maghfir li dhanbi kullahu: diqqahu wa jillahu, wa `awwalahu wa akhirahu, wa alaniyatahu wa sirrahu (O Allah! Forgive all my sins, the small and the great, first and the last, the open and the secret)."
[Muslim].

Commentary: Although the Prophet (PBUH) was innocent and free of sins, he used to pray for the forgiveness of his shortcomings out of his gratitude to Allah's Might and Majesty. Thus, this Hadith has a great lesson for us. In spite of being innocent, he was always fearful of the Wrath of Allah, while we, despite being embodiments of sins, are fearless of Allah.

1430 وعنْ عائشة رضي اللَّه عنْها قالَتْ : افْتَقَدْتُ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم ذاتَ لَيْلَةٍ ، فتَحَسَّسْتُ، فَإذا هُو راكِعٌ ـ أوْ سَاجِدٌ ـ يقولُ : « سُبْحانَكَ وبحمدِكَ ، لا إلهَ إلاَّ أنْتَ » وفي روايةٍ : فوقَعتَ يَدِي على بَطْنِ قدميهِ ، وهُوَ في المَسْجِدِ ، وهما منْصُوبتانِ ، وَهُوَ يقُولُ : « اللَّهُمَّ إنِّي أعُوذُ برضَاكَ مِنْ سَخَطِكَ ، وبمُعافاتِكَ مِنْ عُقُوبتِكَ ، وَأعُوذُ بك مِنْكَ ، لا أُحْصِي ثَنَاءً عليكَ أنْتَ كما أثْنيتَ على نَفْسِكَ » رواهُ مسلم .

1430. `Aishah (May Allah be pleased with her) reported: One night I missed the Messenger of Allah (PBUH) from his bed. I searched for him. When I found him he was in bowing or prostrating posture and was reciting: Subhanaka wa bi hamdika. La ilaha illa Anta (You are free from imperfection and I begin praising You. There is no true god except You)."

Another narration is: My hand fell over his feet while he was in prostration with his feet erect. He was supplicating: "Allahumma inni a`udhu biridaka min sakhatika, wa bi-mu`afatika min `uqubatika, wa a`udhu bika minka, la uhsi thana'an `alaika, Anta kama athnaita `ala Nafsika (O Allah! I seek protection against Your Wrath in Your Pleasure. I seek protection in Your Pardon against Your chastisement, I am not capable of enumerating praise of You. You are as You have lauded Yourself)."

1431 وعنْ سعدِ بن أبي وقاصٍ رضي اللَّه عنْهُ قال : كُنَّا عِنْد رسُولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم فقال: « أيعجِزُ أحدُكم أنْ يكْسِبَ في كلِّ يوْمٍ ألفَ حَسنَةً ، » فسَألَهُ سائِلٌ مِنْ جُلَسائِهِ : كيفَ يكسِبُ ألفَ حَسنَةٍ ؟ قالَ : « يُسبِّحُ مِائَة تَسْبيحة ، فيُكْتَبُ لهُ ألفُ حسنَةٍ ، أوْ يُحطُّ عنْهُ ألفُ خَطِيئَةٍ » رواه مسلم .
قال الحُميديُّ : كذا هو في كتاب مسلم : « أوْ يُحطُّ » قال : البَرْقانيُّ : ورواهُ شُعْبَةُ، وأبو عوانَة ، ويَحيَى القطَّانُ ، عَنْ مُوسى الذي رواه مسلم مِن جِهتِهِ فقالُوا : « وَيُحَطُّ » بغيْرِ ألفٍ .

1431. Sa`d bin Abu Waqqas (May Allah be pleased with him) reported: We were with the Messenger of Allah (PBUH) when he asked, "Is anyone of you unable to earn a thousand good deeds?" One of those present asked: "How can one earn thousand good deeds in a day?" He (PBUH) replied, "By saying: Subhan Allah a hundred times, then one thousand good deeds will be recorded for him or one thousand sins will be blotted out from his record."
[Muslim].

Commentary: One thousand good deeds in return for saying the word "Subhan-Allah" is a minimum reward under the promise that says i.e., ten-fold reward would be given for each good deed. The words "Au yuhattu" is open to disagreement among the religious scholars. Some of them have mentioned it with "Au" which means one gets one thousand good deeds or a thousand sins are forgiven; while others have mentioned this Hadith with the word "Wa yuhattu", that is, one is given a thousand virtues and a similar number of sins are pardoned.

1432 وعنْ أبي ذَرٍّ رضي اللَّه عنْهُ أنَّ رسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « يُصبْحُ عَلَى كُلِّ سُلامَى مِنْ أحدِكُمْ صَدَقةٌ : فَكُلُّ تَسْبيحةٍ صدقة ، وكُلُّ تَحْمِيدَةٍ صدَقةٌ ، وَكُلُّ تَهْلِيلَةٍ صَدَقةٌ ، وكُلُّ تَكْبيرةٍ صدقةٌ ، وَأمْرٌ بالمعْرُوفِ صدَقةٌ ، ونَهْيٌ عَنِ المُنْكَر صدقة . ويُجْزِيءُ مِنْ ذلكَ ركْعتَانِ يَرْكَعُهُما منَ الضُّحَى » رواه مسلم .

1432. Abu Dharr (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Every morning charity is due from every joint bone of the body of every one of you. Every utterance of Allah's Glorification (i.e., Subhan-Allah) is an act of charity, and every utterance of praise of Him (i.e., Al-hamdu lillah) is an act of charity, and every utterance of profession of Faith (i.e., La ilaha illallah) is an act of charity, and every utterance of His Greatness (i.e., Allahu Akbar) is an act of charity; and enjoining good is an act of charity and forbidding what is disreputable is an act of charity; and two Rak`ah prayer which one offers in the forenoon (Ad-Duha) will suffice for all this."
[Muslim].

Commentary: This Hadith has already been mentioned. See Hadith No. 118. It brings into prominence the distinction of the two Rak`ah of Ad-Duha as it is a means to express one's gratitude to Allah for 360 joints in one's body. Similarly, the Praise and Glorification of Allah, the declaration of His Oneness, enjoining good and forbidding vices are all Sadaqah of man's body.

1433 وعَنْ أمِّ المؤمنينَ جُوَيْرِيَة بنتِ الحارثِ رضي اللَّه عَنْها أنَّ النبي صلّى اللهُ عَلَيْهِ وسلَّم خَرجَ مِنْ عِنْدِهَا بُكرَةً حِينَ صلَّى الصُّبْحَ وهِيَ في مسْجِدِهَا ، ثُمَّ رَجع بَعْد أنْ أضْحى وهَي جَالِسةٌ فقال : « مازلْتِ على الحال التي فارَقْتُك عَلَيْهَا ؟ » قالَتْ : نَعمْ : فقالَ النبي صلّى اللهُ عَلَيْهِ وسلَّم : « لقَدْ قُلْتُ بَعْدكِ أرْبَعَ كَلمَاتٍ ثَلاثَ مرَّاتٍ ، لَوْ وُزِنَتْ بِمَا قُلْتِ مُنْذُ الْيَومِ لَوَزَنْتهُنَّ : سُبْحَانَ اللَّهِ وبِحمْدِهِ عَدَدَ خَلْقِهِ ، وَرِضَاءَ نَفْسِهِ ، وَزِنَةَ عرْشِهِ ، ومِداد كلمَاتِهِ » رواه مسلم.

وفي روايةٍ لهُ : سُبْحانَ اللَّهِ عددَ خَلْقِهِ ، سُبْحَانَ اللَّهِ رِضَاءَ نَفْسِهِ ، سُبْحانَ اللَّهِ زِنَةَ عَرْشِهِ ، سُبْحَانَ اللَّهِ مِداد كَلماتِهِ » .

وفي روايةِ الترمذي : « ألا أُعلِّمُكِ كَلماتٍ تَقُولِينَها ؟ سُبْحانَ اللَّهِ عَدَدَ خلْقِهِ ، سُبْحانَ اللَّهِ عددَ خَلْقِهِ ، سُبْحانَ اللَّه عدد خَلْقِهِ ، سُبْحانَ اللَّه رضا نَفْسِهِ ، سُبْحانَ اللَّهِ رضا نَفْسِهِ، سُبْحانَ اللَّه رضا نَفْسِهِ ، سُبحَانَ اللَّه زِنَةَ عرْشِهِ ، سُبحَانَ اللَّه زِنَةَ عرْشِهِ ، سُبحَانَ اللَّه زِنَةَ عرْشِهِ ، سُبحَانَ اللَّهِ مِدادَ كَلماتِهِ ، سُبحَانَ اللَّه مِدادَ كَلماتِهِ ، سُبحَانَ اللَّهِ مِدادَ كَلماتِهِ » .

1433. Juwairiyah bint Al-Harith (May Allah be pleased with her) reported, the Mother of the Believers: The Prophet (PBUH) came out from my apartment in the morning as I was busy in performing the dawn prayer. He came back in the forenoon and found me sitting there. The Prophet (PBUH) said, "Are you still in the same position as I left you." I replied in the affirmative. Thereupon the Prophet said, "I recited four words three times after I had left you. If these are to be weighed against all you have recited since morning, these will be heavier. These are: Subhan-Allahi wa bihamdihi, `adada khalqihi, wa rida nafsihi, wa zinatah `arshihi, wa midada kalimatihi [Allah is free from imperfection and I begin with His praise, as many times as the number of His creatures, in accordance with His Good Pleasure, equal to the weight of His Throne and equal to the ink that may be used in recording the words (for His Praise)]."
[Muslim].
Commentary: The recitation of the words quoted in this Hadith is highly meritorious and rewarding because they are full of Praise and Glorification of Allah.

1434 وعنْ أبي مُوسَى الأشعريِّ ، رضي اللَّه عنهُ ، عن النبي صلّى اللهُ عَلَيْهِ وسلَّم ، قال : «مَثَلُ الذي يَذْكُرُ ربَّهُ وَالذي لا يذْكُرُهُ ، مَثَل الحيِّ والمَيِّتِ » رواهُ البخاري .
ورواه مسلم فقال : « مَثَلُ البَيْتِ الَّذِي يُذْكَرُ اللَّه فِيهِ ، وَالبَيتِ الذي لا يُذْكَرُ اللَّه فِيهِ ، مَثَلُ الحَيِّ والمَيِّتِ » .

1434. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: The Prophet (PBUH) said, "The similitude of one who remembers his Rubb and one who does not remember Him, is like that of the living and the dead."
[Al-Bukhari and Muslim].
Commentary: Lack of remembrance of Allah is akin to death. When a person dies, he is unable to do anything. Similarly, a person who does not remember Allah goes so far from Him that he cannot do anything which can benefit him.

1435 وعنْ أبي هُريرة ، رضي اللَّه عنْهُ ، أنَّ رسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « يقُولُ اللَّه تَعالى : أنَا عِنْدَ ظَنِّ عبدِي بي ، وأنا مَعهُ إذا ذَكَرَني ، فَإن ذكرَني في نَفْسهِ ، ذَكَرْتُهُ في نَفْسي ، وإنْ ذكَرَني في ملإٍ ، ذكَرتُهُ في ملإٍ خَيْرٍ منْهُمْ » متَّفقٌ عليه .

1435. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Allah the Exalted says: `I am as my slave expects me to be, and I am with him when he remembers Me. If he remembers Me inwardly, I will remember him inwardly, and if he remembers Me in an assembly, I will remember him in a better assembly (i.e., in the assembly of angels)."
[Al-Bukhari and Muslim].
Commentary: "I am as my slave expects me to be" means that one should have the conviction that He accepts repentance, grants pardon, relieves people of their tensions and emancipates them from their troubles. Along with this conviction one should do good deeds which please Allah and avoid such deeds which have been prohibited by Him. With this conduct, one should hope for the best from Allah. This approach is similar to that of a cultivator who ploughs his land, sows the seed, waters it, takes every possible care of it and then cherishes hope for a good crop. It can also be linked to the endeavours of a person who intends to become a scholar, or a physician or an engineer. The first and foremost requirement to pursue his ambition is to study the books through which he can gain the required knowledge. For every work one intends to do, one has to first make a foundation and then acquire the means essential for it. It is only then that one can hope to achieve one's aim.

Similar is the case of associating good hopes with Allah. Unless a person does not furnish the foundation of Faith and good deeds for it, it will be unwise to associate good hopes with Allah. A slave who rather than serving his master runs away or annoys him and still hopes that his master being so kind will not take him to task for his excesses would be called stupid by the people. The same is true of Allah, who is certainly the Most Compassionate, the Most Merciful and Forgiving. But for whom is He so? The answer is for His faithful and obedient slaves and not for those who are followers of Satan. For Satan and his followers, Allah's Decision is that: "I will fill Hell with you (Iblis) and those of them (mankind) that follow you, together." (38:85).

1436 وعَنْهُ قال : قالَ رَسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « سبقَ المُفَرِّدُونَ » قالوا : ومَا المُفَرِّدُونَ يا رسُول اللَّهِ ؟ قال : « الذَّاكِرُونَ اللَّه كَثيراً والذَّاكِراتُ » رواه مسلم .
روي : « المُفَرِّدُونَ » بتشديد الراء وتخفيفها ، والمَشْهُورُ الّذي قالَهُ الجمهُورُ : التَّشديدُ.

1436. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The Mufarridun have gone ahead." He was asked, "Who are the Mufarridun?" He (PBUH) replied, "Those men and women who frequently celebrate the remembrance of Allah."
[Muslim].
Commentary: This Hadith highlights the following two points: First, the eminence of plentiful remembrance of Allah. People who have this quality will be ahead of others in reward on the Day of Judgement. Second, people who remember Allah and are obedient to Him, be they men or women, will be rewarded equally. In the matter of reward no distinction will be made on the basis of their gender.

1437 -وعن جابر رضي اللَّه عَنْهُ قالَ : سمِعْتُ رسُول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقولُ : « أَفْضَلُ الذِّكرِ : لا إله إلاَّ اللَّه » .
رواهُ الترمِذِيُّ وقال : حديثٌ حسنٌ .

1437. Jabir (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying, "The best way to celebrate the remembrance of Allah is to say: La ilaha illallah (there is no true god except Allah)."
[At-Tirmidhi].
Commentary: Since the Shahadah is the basis of Islam, its repetition in abundance has the greatest eminence. Some religious scholars regard only La ilaha illallah as eminent, while others hold that the second part of it (Muhammad is the Messenger of Allah) is also included in it. Thus, in their opinion both these parts of the Shahadah should be recited together.

1438 وعنْ عبد اللَّه بن بُسْرٍ رضي اللَّه عنْهُ أَنَّ رَجُلاً قال : يا رسُولَ اللَّهِ ، إنَّ شَرَائِع الإِسْلامِ قدْ كَثُرتْ عليَّ ، فَأَخبِرْني بشيءٍ أَتشَبَّثُ بهِ قال : « لا يَزَالُ لِسانُكَ رَطْباً مِنْ ذِكْرِ اللَّهِ » رواهُ الترمذي وقال : حديثٌ حَسَنٌ .

1438. `Abdullah bin Busr (May Allah be pleased with him) reported: One of the Companions said, "O Messenger of Allah. There are many injunctions of Islam for me. So tell me something to which I may hold fast." He said, "Keep your tongue wet with the remembrance of Allah."
[At-Tirmidhi].
Commentary: Shara'i` is the plural of Shari`ah Shari`ah is in the sense of Mashru`ah, that is the Divine injunctions. These Divine injunctions are of various kinds, i.e., some of them are obligatory, some desirable and some voluntary. The obligatory ones are compulsory and their compliance is indispensable. What is termed as Mustahabbat (desirables) are also highly important for gaining the Pleasure of Allah. Similarly, voluntary acts are a means of getting close to Allah. Ordinary people are sometimes puzzled by the abundance of the latter and want to adhere to the first two, that is obligations and what comes in the category of desirables. A desire to this effect is mentioned in this Hadith. The Prophet (PBUH) answered the query in this matter by saying to the inquirer, "Keep your tongue wet with the remembrance of Allah." Keeping the tongue wet with the remembrance of Allah here means its abundant recitation. In other words, one should make the remembrance of Allah a permanent feature. If one is not able to do many voulntary good works, which some people find difficult, the remembrance of Allah will make up the deficiency in that regard.

1439 وعنْ جابرٍ رضي اللَّه عنهُ ، عَن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « منْ قال : سُبْحانَ اللَّهِ وبحَمدِهِ ، غُرِستْ لهُ نَخْلَةٌ في الجَنَّةِ » . رواه الترمذي وقال : حديث حسنٌ .

1439. Jabir (May Allah be pleased with him) reported: The Prophet (PBUH) said, "For him who says: `Subhan-Allahi wa bi hamdihi (Allah is free from imperfection, and I begin with praising Him, and to Him),' a palm-tree will be planted in Jannah."
[At-Tirmidhi].
Commentary: Jannah is so vast that we cannot even imagine its vastness. The planting of trees in return for the Praise and Glorification of Allah is, therefore, neither something difficult nor surprising. So, there should not be any hesitation in accepting it as a fact. Some people take it is as a metaphor for a plentiful reward.

1440 وعن ابن مسعُودٍ رضي اللَّه عَنْهُ قال : قال رسُول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم « لَقِيتُ إبراهيمَ صَلّى اللهُ عَلَيْهِ وسلَّم لَيْلَةَ أَسْرِيَ بي فقال : يا مُحمَّدُ أقرِيءْ أُمَّتَكَ مِنِّي السَّلام ، وأخبِرْهُمْ أنَّ الجنَّةَ طيِّبةُ التُّربةِ ، عذْبةُ الماءِ ، وأنَّها قِيعانٌ وأنَّ غِراسَها : سُبْحانَ اللَّه ، والحمْدُ للَّه ، ولا إله إلاَّ اللَّه واللَّه أكبَرُ » .
رواه الترمذي وقال : حديثٌ حسنٌ .

1440. Ibn Mas`ud (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "I met Ibrahim (PBUH) on the Night of Ascension (Al-Asra), and he said to me: `O Muhammad, convey my greetings to your Ummah, and tell them that Jannah has a vast plain of pure soil and sweet water. It is a plain levelled land. The plants grow there by uttering: Subhan-Allah, Al-hamdu lillah, La ilaha illallah and Allahu Akbar (Allah is free from imperfection; praise be to Allah; there is no true god except Allah; and Allah is Greatest)."
[At-Tirmidhi].
Commentary: Qi`an is the plural of Qa` which means plain levelled land that does not have any tree. Trees grow on the plain land of Jannah in return for remembrance and Glorification of Allah. The more one remembers Allah, the greater is the number of trees which grow on the piece of land that will be awarded to him.

1441 وعنْ أبي الدَّرداءِ ، رضيَ اللَّه عَنْهُ قالَ : قالَ رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « ألا أُنَبِّئُكُم بخَيْرِ أعْمَالِكُم ، وأزْكَاهَا عِنْد مليكِكم ، وأرْفعِها في دَرجاتِكم ، وخَيْرٌ لَكُمْ مِنْ إنْفاقِ الذَّهَبِ والفضَّةِ ، وخَيْرٌ لَكُمْ مِنْ أنْ تَلْقوْا عدُوَّكم ، فتَضربُوا أعْنَاقهُم ، ويضربوا أعْنَاقكُم؟» قالوا : بلَى ، قال : « ذِكْرُ اللَّهِ تَعالى » .
رواهُ الترمذي ، قالَ الحاكمُ أبو عبد اللَّهِ : إسناده صحيح .

1441. Abud-Darda (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Shall I not inform you of the best of your actions which are the purest to your Rubb, which exalt you to the high ranks, which are more efficacious than spending gold and silver (in charity), and better for you than you should encounter your enemies whom you will smite their necks and they will smite your necks?" They said, "Certainly." He (PBUH) said, "Remembrance of Allah the Exalted."
[At-Tirmidhi].
Commentary: This Hadith also tells us about the eminence of remembrance of Allah, as the basis of every good deed is remembrance of Allah and expression of one's devotion and obedience to Him. Without these two, even the greatest virtue is useless and is of no value. Thus, we must always bear it in mind that remembrance of Allah is superior to everything else.

1442 وعن سعْدِ بنِ أبي وقَّاصٍ رضي اللَّه عَنْهُ أنَّهُ دَخَل مع رسول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم على امْرأةٍ وبيْنَ يديْهَا نَوىً ـ أوْ حصىً ـ تُسبِّحُ به فقال : « ألا أخْبِرُك بما هُو أيسرُ عَلَيْكِ مِنْ هذا ـ أوْ أفْضَلُ » فقالَ : « سُبْحانَ اللَّهِ عددَ مَا خَلَقَ في السَّماءِ ، وَسُبْحانَ اللَّهِ عددَ ما خَلَقَ في الأرْضِ ، سُبحانَ اللَّهِ عددَ ما بيْنَ ذلك ، وسبْحانَ اللَّهِ عدد ما هُوَ خَالِقٌ . واللَّه أكبرُ مِثلَ ذلكَ ، والحَمْدُ للَّهِ مِثل ذلك ، ولا إله إلا اللَّه مِثل ذلكَ ، ولا حوْل ولا قوَّة إلاَّ باللَّه مِثلَ ذلك » .
رواه الترمذي وقال : حديثٌ حسنٌ .
(ضعيف) . [فيه : خزيمة ، وهو مجهول] .

1442. Sa`d bin Abu Waqqas (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) and I went to see a woman. She had date-stones or pebbles in front of her, and she was counting and reciting Tasbih. [`Subhan-Allah' (Allah is free from imperfection)]. He said, "Shall I not inform you of what is easier or better than this for you?" You should say: `Subhan-Allahi `adada ma khalaqa fis-sama', wa subhan-Allahi `adada ma khalaqa fil-ardi, wa subhan-Allahi `adada ma baina dhalika, wa subhan-Allahi `adada ma Huwa Khaliqun, wallahu Akbaru mithla dhalika, wal-hamdu lillahi mithla dhalika, wa la ilaha illallahu mithla dhalika, wa la hawla wa la quwwata illa billahi mithla dhalika (Subhan-Allah, equal to the number of what He created in the heaven; and Subhan-Allah, equal to the number of His creatures in the earth; and Subhan-Allah, equal to the number in between them; and Subhan-Allah equal to the number of those He will create).' Then say: `Allahu Akbar' (Allah is Greatest) in the same way. Then

say: `Al-hamdu lillah' (praise be to Allah) in the same way. Then say: `La ilaha illallah' (there is no true god except Allah) in the same way. Then say: `La hawla wa la quwwata illa billah' (there is no change of a condition nor power except by Allah) in the same manner."
[At-Tirmidhi].
Commentary: Sheikh Al-Albani has accepted this Hadith as Hasan because of the defect in its authority. He has stated that the original narration of it is without any reference to gravels and stones (of fruits) and that is "Sahih" and has been mentioned by Imam Muslim in his Sahih with reference to Jawairiyah (May Allah be pleased with her). (See Riyad-us-Saliheen, edited by Sheikh Al-Albani).

1443 وعنْ أبي مُوسى رضي اللَّه عنْه قال : قالَ لي رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « ألا أدُلُّك على كَنْزٍ مِنْ كُنُوزِ الجنَّةِ ؟ » فقلت : بلى يا رسول اللَّه ، قال : « لا حول ولا قُوَّةَ إلاَّ باللَّهِ » متفقٌ عليه .

1443. Abu Musa (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said to me, "Shall I not guide you to a treasure from the treasures of Jannah?" I said: "Yes, O Messenger of Allah!" Thereupon he (PBUH) said, "(Recite) `La hawla wa la quwwata illa billah' (There is no change of a condition nor power except by Allah)."
[Al-Bukhari and Muslim].
Commentary: In this Hadith the invocation "La hawla wa la quwwata illa billah" has been regarded a treasure of Jannah or one of the most precious stores of Jannah. The reason for its high eminence seems to be that through it, one makes a confession of his utter weakness and helplessness and attributes all power and authority to Allah, and this is very much liked by Allah. This statement is an outright admission that man has no power and if he can prevent himself from any mischief or do any good deed, it is only by the Will of Allah and His Permission.

Chapter 245

باب ذكر اللّه تعالى قائماً وقاعداً ومضطجعاً ومحدثاً وجُنباً وحائضاً إلا القرآن فلا يحل لجنب ولا حائض

Remembrance of Allah in all Conditions

Allah, the Exalted, says:

"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides.." (3:190,191)

1444 وعنْ عائشة رضيَ اللّه عنْهَا قالَت : كانَ رسُولُ اللّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم يذكُرُ اللّه تَعالى على كُلِّ أحيانِهِ . رواه مسلم .

1444. `Aishah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) used to remember Allah at all times.

[Muslim].

Commentary: Such religious scholars take support from this Hadith who hold that the recitation of the Qur'an is permissible in a state of Janabah (resulting from coition) and menses. Imam Al-Bukhari is also included among those who hold this view. They say that the words "at all times" clearly means that. The Prophet (PBUH) used to remember Allah (which includes the recitation of the Qur'an also) no matter whether he was in a state of minor or major pollution. For this reason, Sheikh Al-Albani has objected Imam An-Nawawi's mentioning these two exceptions (pollution resulting from coition and menses) in the relevant title, and has stated that there is no Hadith in support of these exceptions. In fact, the Hadith narrated by `A ishah (May Allah be pleased with her) contradicts this view. In the opinion of this school of thought, the Ahadith which prohibit the remembrance of Allah when a person is in the state of Janabah are weak in authority and are open to discussion. Thus, such Ahadith do not prove the prohibition. In the opinion of the second school of thought, which holds the opposite view, such Ahadith carry weight despite being weak in authority, because their weakness is not serious. Some of them even believe that such Ahadith come to the level of Hadith Hasan. So far logic is concerned, the viewpoint of the first school carries more weight but the reverence of the Qur'an also calls for caution. The best way to create conformity between the two views is that in inevitable situations one may go by the first view but in the ordinary circumstances it is better to follow the second view. Allah Alone knows what is right.

1445 -وعن ابن عبَّاسٍ رضي اللّه عنْهما عن النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « لو أنَّ أحَدَكُمْ إذا أتَى أهلَهُ قالَ : بسْمِ اللّهِ اللّهُمَّ جَنِّبْنَا الشَّيطانَ وَجنِّبِ الشَّيطانَ ما رزَقْتَنَا ، فقُضِي بيْنهُما ولدٌ ، لم يضُرّهُ » متفقٌ عليه .

1445. Ibn `Abbas (May Allah be pleased with them) reported: The Prophet (PBUH) said, "If anyone intends to have (sexual intercourse) with his wife, he should say: "Bismillah! Allahumma janibnash-Shaitana, wa jannibish-Shaitana ma razaqtana (In the Name of Allah, O Allah! Keep us away from Satan and keep Satan away from what You have bestowed upon us);' and if Allah has ordained a child for them, Satan will never harm him."

[Al-Bukhari and Muslim].

Commentary: One should recite the prayer mentioned in this Hadith before one cohabits with his wife. This will save him and his offspring from the evil effect of Satan. But it must be borne in mind that this prayer is to be recited before the intercourse and not during it.

Chapter 246

باب ما يقوله عند نومه واستيقاظه

Supplication at the time of going to Bed and Waking up

1446 عن حُذَيْفَةَ ، وأَبي ذَرٍّ رضيَ اللَّه عَنْهُمَا قالا : كانَ رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم إذا أَوَى إلى فِراشِهِ قال : « باسمِكَ اللَّهُمَّ أَحْيَا وَأَمُوتُ » وإذا اسْتيقظَ قال : « الحمْدُ للَّهِ الذِي أَحْيَانَا بعد مَا أَماتَنَا وَإِليْهِ النُّشورُ » رواه الترمذي .

1446. Hudhaifah and Abu Dharr (May Allah be pleased with him) reported: Whenever the Messenger of Allah (PBUH) went to bed, he would supplicate: "Bismika-Allahumma amut wa ahya (With Your Name, O Allah, I die and return to life)"; and when he woke up, he would supplicate thus: "Al-hamdu lillahilladhi ahyana ba`da ma amatana, wa ilaihin-nushur (All praise belongs to Allah Who has restored us back to life after causing us to die; and to Him shall we return)."
[Al-Bukhari].

Commentary: The greatest benefit of such Du`a is that one always remembers Allah and keeps Him all the time in mind.

Chapter 247

باب فضل حِلَقِ الذِّكْر والنَّدب إلى ملازمتها والنهّي عن مفارقتها لغير عذر

The Excellence of Gathering in which Allah is Remembered

Allah, the Exalted, says:

"**And keep yourself (O Muhammad (PBUH)) patiently with those who call on their Rubb (i.e., your companions who remember their Rubb with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them.**" **(18:28)**

1447 وعنْ أبي هُريرةَ رضي اللَّه عنهُ قال : قالَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « إنَّ للَّهِ تَعالى ملائِكَةً يَطوفُونَ في الطُّرُق يَلْتَمِسُونَ أهْلَ الذِّكْر ، فإذا وَجدُوا قوْماً يذكُرُونَ اللَّه عَزَّ وَجلَّ، تَنَادَوْا : هَلُمُّوا إلى حاجتِكُمْ ، فيَحفُّونَهم بأجْنِحَتِهم إلى السَّمَاء الدُّنْيَا ، فيَسألُهم ربُّهُم - وَهُوَ أعْلم - : ما يقولُ عِبادِي ؟ قال : يَقُولُون : يُسبِّحُونَكَ ويُكبِّرونَكَ ، ويحمَدُونَكَ ، ويُمجِّدُونَكَ ، فيقولُ : هل رأوْني ؟ فيقولون : لا واللَّهِ ما رأوْكَ ، فيقُولُ : كَيْفَ لو رَأوْني؟، قال : يقُولُون لو رَأوْكَ كانُوا أشَدَّ لكَ عِبادَةً ، وأشَدَّ لكَ تمْجِيداً ، وأكثرَ لكَ تَسْبيحاً . فيَقُولُ : فماذا يَسألُونَ ؟ قال : يَقُولونَ : يسألُونكَ الجنَّةَ . قالَ : يقولُ : وَهل رأوْهَا ؟ قالَ : يَقُولُون : لا وَاللَّه ياربِّ مَا رأوْهَا . قالَ : يَقُولُ : فكَيْفَ لو رَأوْهَا ؟، قال: يَقُولُونَ : لو أنَّهُم رأوْها كَانُوا أشَدَّ علَيْهَا حِرْصاً ، وَأشَدَّ لهَا طَلَباً ، وَأعْظَمَ فِيها رغْبةً. قالَ : فمِمَّ يَتَعوَّذُونَ ؟ قالَ : يقولُون يَتعوَّذُونَ مِنَ النَّارِ ، قال : فيقُولُ : وهَل رَأوْهَا ؟ قالَ: يقولونَ: لا واللَّهِ ما رأوْهَا . فيقُولُ : كَيْف لو رَأوْها ؟، قال : يقُولُون : لو رَأوْهَا كانوا أشَدَّ منها فِراراً ، وأشَدَّ لها مَخَافَةً . قالَ : فيقُولُ : فَأُشْهِدُكم أنِّي قد غَفَرْتُ لهم ، قالَ : يقُولُ مَلَكٌ مِنَ الملائِكَةِ : فِيهم فُلانٌ لَيْس مِنهم ، إنَّمَا جاءَ لِحاجَةٍ، قال : هُمُ الجُلَسَاءُ لا يَشْقَى بِهم جلِيسهُم » متفقٌ عليه .

وفي روايةٍ لمسلمٍ عنْ أبي هُريرةَ رضِي اللَّه عنْهُ عَنِ النَّبيِّ صلّى اللهُ عَلَيْهِ وسلَّم قال : « إنَّ للَّهِ مَلائِكَةً سَيَّارةً فُضَلاءَ يتَتَبَّعُونَ مجالِس الذِّكر ، فإذا وجدُوا مَجلِساً فِيهِ ذِكْرٌ ، قعدُوا معهُم ، وحفَّ بعْضُهُم بعْضاً بأجْنِحَتِهم حتَّى يَمْلأُوا ما بيْنَهُمْ وبَيْنَ السَّماءِ الدُّنْيَا ، فإذا تفرَّقُوا عَرجُوا وصعِدوا إلى السَّماءِ ، فيسْألُهُمُ اللَّهُ عَزَّ وجلَّ - وهُوَ أعْلَمُ - : مِنْ أيْنَ جِئْتُمْ ؟ فيَقُولُون: جِئْنَا مِنْ عِنْدِ عِبادٍ لَكَ في الأرْضِ : يُسبحُونَكَ، ويُكبِّرُونَكَ ، ويُهَلِّلُونَكَ ، ويَحمَدُونَكَ ، ويَسْألُونَكَ . قال : وماذا يسْألُوني ؟ قالُوا : يَسْألُونَكَ جنَّتَكَ . قال : وهَلْ رَأوْا جنَّتي ؟ قالُوا : لا ، أيْ ربِّ : قال : فكَيْفَ لو رأوْا جنَّتي ؟ قالُوا : ويسْتَجيرُونَكَ قال : ومِمَّ يسْتَجِيرُوني ؟ قالوا : منْ نَارِكَ ياربِّ . قال : وَهَلْ رَأوْا نَاري ؟ قالوا : لا ، قال : فَكَيْفَ لَوْ رَأوْا نَاري ؟، قالُوا : ويسْتَغْفِرونَكَ ، فيقول : قدْ غفرْتُ لهُمْ ، وأعطَيْتُهُمْ ما سَألُوا ، وأجرْتُهم مِمَّا اسْتَجارُوا . قال : فيقُولونَ : ربِّ فيهِمْ فُلانٌ عبْدٌ خطَّاءٌ إنَّمَا مَرَّ ، فجلَس معهُمْ ، فيقول : ولهُ غفرْتُ ، هُمْ القوْمُ لا يَشْقَى بِهِمْ جَلِيسُهُمْ » .

1447. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Allah, the Exalted, has teams of angels who go about on the roads seeking those who remember Allah. When they find some people remembering Allah they call to one another and say, `Come to what you are looking for;' and they surround them with their wings till the space between them and the lowest sky is fully covered. Allah, the Exalted and Glorious, asks them (although He is best informed about every thing): `What are my slave saying?' They say: `They are glorifying Your Tasbih, Tahmid, Takbir, Tamjid, (i.e., they were declaring Your Perfectness, praising, remembering the Greatness and Majesty of Allah).' He asks: `Have they seen Me?' They reply, `No, indeed, they have not seen You.' He asks: `How would they act if they were to see Me?' Thereupon they reply: `If they were to see You, they would engage more earnestly in worshipping and glorifying You and would extol You more.' He would say: `What do they beg of Me?' They say, `They beg You for Your Jannah.' Allah says, `Have they seen My Jannah?' They say, `No, our Rubb.' He says: `How would they act if they were to see My Jannah?' They reply, `Were they to see it, they would more intensely eager for it.' They (the angels) say, `They seek Your Protection.' He asks, `Against what do they seek My Protection?' They (the angels) say, `Our Rubb, from the fire of Hell.' (He, the Rubb) says, `Have they seen the fire of Hell?' They say, `No. By Your Honour, they have not seen it.' He says: `How would they act if they were to see My Fire?' They say: `If they were to see it, they would more earnest in being away from it and fearing it. They beg of Your forgiveness.' He says: `I call you to witness that I hereby grant pardon to them and confer upon them what they ask for; and grant them protection against what they seek protection from.' One of the angels says: `Our Rubb, there is amongst them such and such slave who does not belong to the assembly of those who are participating in Your remembrance. He passed by them and sat down with them.' He says: `I also

grant him pardon because they are the people by virtue of whom their associates will not be unfortunate'."
[Al-Bukhari and Muslim].
(The narration in Muslim is also the same with minor changes in wordings).
Commentary: What kind of circles and gatherings of remembrance of Allah are referred to here? Obviously not those in which Allah is remembered in the ways invented by the participants themselves, i.e., repetition of the slogans "Allah-Hu", "Haq-Allah", etc.,which have not been mentioned in any Hadith. The repetition of any specific word, in a specific manner and in a peculiar surrounding (such as by putting the lights off) - this manner of conducting the remembrance of Allah is also not evident from the practice of the Prophet (PBUH) and his Companions. The circles and gatherings mentioned in this Hadith are those in which, the Prophet's Sunnah is fully observed. The words such as Subhan-Allah, Al-hamdu lillah, La ilaha illallah, Allahu Akbar etc., are recited and Praise and Glorification of Allah are done after Salat. The groups are quietly engaged in the remembrance of Allah, and those who attend the sermons and speeches delivered in mosques on Friday also come in this category of meetings and gatherings as these are ordained in Islam. This Hadith also highlights the distinction of Muslims who are engaged in the remembrance of Allah and the Du`a they recite on the suggested times and occasions.

1448 وعنهُ عنْ أبي سعيدٍ رضِي اللَّه عنْهُمَا قالا : قالَ رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « لا يَقْعُدُ قوْمٌ يذْكُرُونَ اللَّهَ إلاَّ حفَّتْهُمُ الملائِكة ، وغشِيتهُمُ الرَّحْمةُ ونَزَلَتْ عليْهِمْ السَّكِينَة ، وذكَرَهُم اللَّه فِيمن عِنْدَهُ » رواه مسلم .

1**448.** Abu Hurairah and Abu Sa`id Al-Khudri (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "When a group of people assemble for the remembrance of Allah, the angels surround them (with their wings), (Allah's) mercy envelops them, Sakinah, or tranquillity descends upon them and Allah makes a mention of them before those who are near Him."
[Muslim].
Commentary: This Hadith also highlights the merits of remembrance of Allah and the high grades of the people indulging in it.

1449 وعن أبي واقِدٍ الحارثِ بن عَوْفٍ رضيَ اللَّه عنْهُ أنَّ رسُولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم بيْنَما هُو جَالِسٌ في المسْجِدِ ، والنَّاسُ معهُ ، إذ أقبلَ ثلاثةُ نَفرٍ ، فأقبَل اثنَانِ إلى رسول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم وذَهَب واحدٌ، فوقفا على رسول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم . فأمَّا أحدُهُما فرأى فُرْجَةً في الحلْقةِ ، فجَلسَ فيها وأمَّا الآخَرُ ، فجَلس خَلْفهُمْ ، وأمَّا الثالثُ فأدبر ذاهباً . فلمَّا فرَغ رسُول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قال: ألا أُخبِرُكم عن النَّفرِ الثَّلاثةِ ، أمَّا أحدُهم ، فأوى إلى اللَّهِ فآواه اللَّه وأمَّا الآخرُ فاستَحْيي فاستحيي اللَّهُ مِنْهُ وَأمَّا الآخرُ ، فأعْرضَ ، فأعْرض اللَّهُ عنْهُ » متفقٌ عليه .

1449. Abu Waqid Al-Harith bin `Auf (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) was sitting in the mosque with his Companions when three people came to him. Two of them stepped forward to the Messenger of Allah (PBUH) and the third went away. Those two men stood by the side of Messenger of Allah (PBUH). One of them found a space in the circle and he filled it, while the other one sat behind him. When the Messenger of Allah (PBUH) finished, he said, "Shall I not inform you about these three people? One of them sought refuge with Allah and Allah gave him refuge; the second one felt shy and Allah showed kindness to his shyness (and so he was accommodated in that meeting), and the last one averted, and so Allah turned away His Attention from him."
[Al-Bukhari and Muslim].
Commentary: This Hadith highlights the following three points:
1. The inducement for participation in the meetings held for the remembrance of Allah.
2. The merit of avoiding anything that causes inconvenience to people and distinction of those who are bashful.
3. The condemnation and evil consequences of avoiding, without any genuine reason, the meetings or gatherings which are held to remember Allah or to disseminate religious knowledge.

1450 وعن أبي سعيد الخُدْريِّ رضي اللَّه عنْهُ قال : خَرج معاويَة رضي اللَّه عَنْهُ على حَلْقةٍ في المسْجِدِ ، فقال : ما أَجْلسكُمْ ؟ قالُوا : جلَسْنَا نَذْكُرُ اللَّه . قالَ : آللَّهِ ما أَجْلَسكُم إلاَّ ذَاك ؟ قالوا : ما أَجْلَسنَا إلاَّ ذَاك ، قال : أما إنِّي لَمْ أَسْتَحْلِفْكُم تُهْمةً لَكُم وما كانَ أَحدٌ بمنْزِلَتي مِنْ رسُولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم أقلَّ عنْهُ حَدِيثاً مِنِّي : إنَّ رسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم خرَج علَى حَلْقةٍ مِن أَصحابه فقال : « ما أَجْلَسكُمْ ؟ » قالوا : جلَسْنَا نَذكُرُ اللَّه ، ونحمَدُهُ علَى ماهَدَانَا لِلإسْلامِ ، ومنَّ بهِ علَيْنا . قال : « آللَّهِ ما أَجْلَسكُمْ إلاَّ ذَاكَ ؟ قالوا :

واللَّه ما أجْلَسنا إلاَّ ذَاكَ . قالَ : « أما إنِّي لَمْ أَسْتَحْلِفْكُمْ تُهمةً لكُمْ ، ولِكنَّهُ أتانِي جبريلُ فَأخْبرني أنَّ اللَّه يُباهِي بكُمُ الملائكَةَ » رواهُ مسلمٌ .

1450. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: Mu`awiyah (May Allah be pleased with him) came to an assembly in the mosque and asked them: "What has made you sit together?" They replied, "We are sitting here to remember Allah." He said, "I adjure you by Allah to tell me whether nothing else has made you to sit together." They replied: "By Allah! We are sitting only to remember Allah." Then he said, "I did not adjure you because I suspected you. No one of my rank in the eyes of the Messenger of Allah (PBUH) is the narrator of so few traditions as I am. The fact is that the Messenger of Allah (PBUH) went out to a circle of his Companions and said, `What has made you sit there?' When they replied that they are sitting together to remember Allah and to praise Him for guiding them to Islam and bestowing favours on them, he (PBUH) said, `I adjure you by Allah to tell me that nothing else has made you sit together.' On their reply that there was certainly no other purpose, he (PBUH) said, `I did not adjure you because I suspected you, but Jibril (Gabriel) came to me and told me that Allah was talking proudly of you to the angels.'"
[Muslim].

Commentary: This Hadith, like those preceding it, mentions the merits of the meetings which are held for the remembrance of Allah as well as the distinction of those who participate in them.

Chapter 248

باب الذكر عند الصباح والمساء

Remembrance of Allah in the Morning and in the Evening

Allah, the Exalted, says:
"And remember your Rubb by your tongue and within yourself, humbly and with fear and without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful." (7:205)
"And declare the perfectness of your Rubb before the rising of the sun, and before its setting." (20:130)
"And declare the perfectness of your Rubb and praise Him in the `Ashi (i.e., the time period after the midnoon till sunset) and in the Ibkar (i.e., the time period from early morning or sunrise till before midnoon)." (40:55)
"In houses (mosques) which Allah has ordered to be raised (to be cleaned, and to be honoured), in them His Name is mentioned in the mornings and in the afternoons or the evenings. Men whom neither trade nor sale diverts from the remembrance of Allah (with heart and tongue)." (24:36,37)
"Verily, We made the mountains to declare the Perfectness of Allah with him [Dawud (David)] in the `Ashi (i.e., after the midday till sunset) and Ishraq (i.e., after the sunrise till midday)." (38:18)

1451 وعنْ أبي هريرة رضي اللَّه عنهُ قال : قالَ رسولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم : « مَنْ قال حِينَ يُصْبحُ وحين يُمسِي : سُبْحانَ اللَّهِ وبحمدِهِ مِائَة مَرةٍ لم يأتِ أحدٌ يوْمَ القِيامةِ بأفضَلَ مِما جَاءَ بِهِ ، إلاَّ أحدٌ قال مِثْلَ مَا قالَ أوْ زَادَ » رواهُ مسلم .

1451. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who recites in the morning and in the evening the statement: `Subhan-Allahi wa bihamdihi (Allah is free from imperfection and I begin with praising Him)' one hundred times, will not be surpassed on the Day of Resurrection by anyone with better deeds than one who utters the same words or utters more of these words."
[Muslim].

1452 وعَنهُ قال : جاءَ رجُلٌ إلى النَّبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم ، فقال : يا رسُول اللَّهِ ما لَقِيتُ مِنْ عَقْربٍ لَدغَتني البارِحة ، قال : « أما لو قُلتَ حِينَ أمْسيت : أعُوذُ بكلماتِ اللَّهِ التَّامَّاتِ منْ شَرِّ ما خَلَقَ لم تَضُرَّكَ » رواه مسلم .

1452. Abu Hurairah (May Allah be pleased with him) reported: A man came to the Prophet (PBUH) and said, "What a trouble I suffered from a scorpion which stung me last night!" He (PBUH) said, "Had you said in the evening: `A`udhu bikalimatillahit-tammati min sharri ma khalaqa (I seek the protection of Allah's Perfect Words from the evil of whatever He has created),' it would not have harmed you."
[Muslim].
Commentary: Kalimat means the Words of Allah, His Decisions and His Power. At-Tamat being free from every defect and shortcoming. Thus, it means "I seek the protection of Allah, by means of faultless Words, Decisions and Power of Allah, from the mischief of every living being". It is the best prayer for protection from dangerous animals, insects and people.

1453 وعنْهُ عن النبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم أنَّه كان يقول إذا أصبَحَ : اللَّهُمَّ بِكَ أصبْحنْا وبكَ أمسَيْنَا وبِكَ نَحْيا ، وبكَ نَمُوتُ ، وَإلَيْكَ النُّشُورُ » وإذا أمْسى قال : « اللَّهُمَّ بكَ أمْسيْنَا، وبكَ نَحْيا ، وبك نمُوتُ وإلَيْكَ المَصِير » .
رواه أبو داود والترمذي وقال : حديث حسن .

1453. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) used to say in the morning: "Allahumma bika asbahna, wa bika amsaina, wa bika nahya, wa bika namutu, wa ilaikan-nushur (O Allah! With Your Power we have come to the morning, with Your Power we come to the evening, with Your Power we live, and we die, and to You will we return)." In the evening he would say: "Allahumma bika amsaina, wa bika nahya, wa bika namutu, wa ilaikan-nushur (O Allah! With Your Power, we have come to the evening, by You do we live, by You do we die, and to You is the return)."
[At-Tirmidhi and Abu Dawud].

1454 وعنهُ أنَّ أبا بَكرٍ الصِّدِّيقَ ، رضيَ اللَّه عنه ، قال : يَا رَسُولَ اللَّهِ مُرْنِي بِكَلمَاتٍ أقولُهُنَّ إذَا أصبَحْتُ وإذَا أمْسَيتُ ، قال : قُلْ : « اللَّهُمَّ فاطِرَ السَّمَواتِ والأرضِ عَالمَ الغَيْبِ وَالشَّهَادةِ ، ربَّ كُلِّ شَيءٍ وَمَلِيكَهُ . أشْهَدُ أن لا إله إلاَّ أنتَ ، أعُوذُ بِكَ منْ شَرِّ نفسي وشَرِّ الشَّيْطَانِ وَشِرْكِهِ » قال : « قُلْها إذا أصْبَحْتَ ، وَإذا أمْسَيْتَ ، وإذَا أخَذْتَ مَضْجعَكَ » رواه أبو داود والترمذي وقال : حديثٌ حسنٌ صحيحٌ .

1454. Abu Hurairah (May Allah be pleased with him) reported: Abu Bakr asked, "O Messenger of Allah! Teach me some words so that I may recite them in the morning and in the evening." The Messenger of Allah (PBUH) said, "Recite these words: `Allahumma fatiras-samawati wal-ardi, `alimal-ghaibi wash-shahadati, Rabba kulli shai'in wa malikahu. Ash-hadu an la ilaha illa Anta, a`udhu bika min sharri nafsi, wa sharrish-Shaitani wa shirkihi (O Allah! Creator of the heavens and the earth! Knower of the hidden and the exposed! Rubb of everything and every one. I bear witness that none has the right to be worshipped but You. I seek Your Protection from the evil of my own self from the evil of Satan and from the evil of Shirk to which he calls).'" The Messenger of Allah (PBUH) added: "Recite these words in the morning and the evening and when you go to bed."
[Abu Dawud and At-Tirmidhi].

1455 وعَن ابْنِ مَسْعُودٍ رضي اللَّه عنهُ قالَ : كانَ نبيُّ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم إذا أمسى قال : أمْسَيْنَا وأمْسى المُلْكُ للَّهِ ، والحمْدُ للَّهِ ، لا إلهَ إلاَّ اللَّه وحْدَهُ لا شَرِيكَ له » قالَ الرواي: أرَاهُ قال فيهنَّ : « لهُ المُلْكُ ولَه الحمْدُ وهُوَ على كلِّ شَيءٍ قديرٌ ، ربِّ أسْأَلُكَ خَيْرَ مَا في هذِهِ اللَّيلَةِ ، وَخَيْرَ مَا بَعْدَهَا ، وأعُوذُ بِكَ منْ شَرِّ مَا في هذِهِ اللَّيْلَةِ وشَرِّ ما بعْدَهَا ، ربِّ أعُوذُ بِكَ من الكَسَلِ ، وَسُوءِ الكِبْرِ ، أعوذُ بِكَ منْ عذابٍ في النَّار ، وَعَذَابٍ في القبر » وَإذَا أصْبحَ قال ذلك أيْضاً : « أصبَحْنَا وَأصبَحَ المُلْكُ للَّهِ » رواه مسلم .

1455. `Abdullah bin Mas`ud (May Allah be pleased with him) reported: When it was evening, the Prophet (PBUH) used to supplicate: "Amsaina wa amsal-mulku lillah, wal-hamdu lillah. La `ilaha illallahu wahdahu la sharika lahu (We have entered upon evening and the whole kingdom of Allah, too, has entered upon evening. Praise is due to Allah. There is none who has the right to be worshiped but Allah, the One who has no partner with Him)." He (the narrator) said: I think that he (PBUH) used to follow the recitation with these words: "Lahul-mulku, wa lahul-hamdu, wa Huwa `ala kulli shi'in Qadir. Rabbi as'aluka khaira ma fi hadhihil-lailati, wa khaira ma ba`daha; wa a`udhu bika min sharri ma fi hadhihil-lailati, wa sharri ma ba`daha; Rabbi a`udhu bika minal-kasali, wa su'il-kibari; Rabbi a`udhu bika min `adhabin fin-nari, wa `adhabin fil-qabri (His is the sovereignty and to Him is all praise due, and He is Omnipotent. My Rubb, I beg of you good that lies in this night and good that follows it, and I seek refuge in You from the evil that lies in this night and from the evil of that which follows it. My Rubb! I seek refuge in You from lethargy and the misery of old age. O Allah! I seek Your Protection from the torment of Hell-fire and the punishment of the grave)." When it was morning, he (PBUH) would recite the same, replacing the words: "We have entered upon evening and the whole kingdom of Allah, too, has entered upon evening" with "We have entered upon morning and the whole kingdom of Allah entered upon morning." (Replace the words "Amsaina, amsa, hadhihil-lailati, ma ba`daha with Asbahna, asbaha, hadhal-yaumi, ma ba`dahu, respectively.)
[Muslim].
Commentary: It is desirable to recite the invocations cited in the Hadith in the morning and the evening and also when one goes to bed and awakes. The purpose is that the concept of Allah's Providence and Divinity remains alive all the time in one's mind. With these words one seeks Allah's Protection in life and the Hereafter from things which are harmful. One also begs for his safety and guidance in this life and the Hereafter. This Hadith fully expresses one's recognition of Allah's Godhood and Lordship.

1456 وعنْ عبدِ اللَّهِ بنِ خُبَيْب - بِضَمِّ الْخَاءِ المُعْجَمَةِ - رضي اللَّه عَنْهُ قال : قال لي رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « اقرأ : قُلْ هوَ اللَّه أحَدٌ ، والمعوِّذَتَيْنِ حِينَ تُمْسِي وَحِينَ تُصبحُ ، ثلاثَ مَرَّاتٍ تَكْفِيكَ مِنْ كلِّ شَيْءٍ » .
رواهُ أبو داود والترمذي وقال : حديثٌ حسن صحيح .

1456. `Abdullah bin Khubaib (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said to me, "Recite Surat Al-Ikhlas and Al-Mu`awwidhatain (Surat Al-Falaq and Surat An-Nas) three times at dawn and dusk. It will suffice you in all respects."
[Abu Dawud and At-Tirmidhi].
Commentary: "Recite Surat Al-Ikhlas and Al-Mu`awwidhatain (Surat Al-Falaq and Surat An-Nas) three times at dawn and dusk. It will suffice you in all respects" means that then one would not need any other recitation for the remembrance of Allah. Moreover, by virtue of these three Surah, Allah will protect the reciter from every dangerous

thing. In other Ahadith, it is stated that after lying in the bed, the Prophet (PBUH) used to recite these Surah, then blow on his hands and rub them over his body to the extent he could.

1457 وعنْ عُثْمَانَ بْنِ عَفَّانَ رضيَ اللَّه عنهُ قالَ : قالَ رَسولُ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم : « مَا مِنْ عَبْدٍ يَقُولُ في صَبَاحِ كلِّ يَوْمٍ ومَسَاءِ كلِّ لَيْلَةٍ : بِسْمِ اللَّهِ الَّذِي لاَ يَضُرُّ مَعَ اسْمِهِ شيءٌ في الأرض ولا في السماءِ وَهُوَ السَّمِيعُ الْعلِيمُ ، ثَلاثَ مَرَّاتٍ ، إلاَّ لَمْ يَضُرَّهُ شَيءٌ » رواه أبو داود ، والتِّرمذي وقال : حديث حسن صحيح .

1457. `Uthman bin `Affan (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who recites three times every morning and evening: `Bismillahil-ladhi la yadurru ma`as-mihi shai'un fil-ardi wa la fis-sama'i, wa Huwas-Sami`ul-`Alim (In the Name of Allah with Whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All-Hearing and All-Knowing),' nothing will harm him."
[Abu Dawud and At-Tirmidhi].
Commentary: The prayer cited in this Hadith means that "I seek the Protection of Allah by means of which one can save himself from every vice, whether it is an animal or man, a jinn or Satan because He is Aware of everyone's condition and Capable of hearing everybody's petition. He who comes in His Protection none can harm him, except that which He wills."

Chapter 249

باب ما يقوله عند النوم

Supplication before going to Bed

Allah, the Exalted, says:
"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth." (3:190,191)

1458 وعنْ حُذيفة وأبي ذرّ رضي اللّه عنْهما أنّ رسُول اللّهِ صلّى اللهُ عَلَيْهِ وسلَّم كانَ إذا أوى إلى فِرَاشِهِ قالَ : « باسْمِكَ اللّهُمَّ أحْيَا وأمُوتُ » .
رواه البخاري .

1458. Hudhaifah and Abu Dharr (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) used to supplicate when he went to bed at night: "Bismik-Allahumma ahya wa amut (With Your Name, O Allah, I expire and return to life)."
[Al-Bukhari].
Commentary: Every person sleeps at night and gets up in the morning. Thus, in a way, sleep is death and reawakening is gaining life again. This life and death, like the literal life and death, lie in the Hands of Allah. The prayer cited in this Hadith engraves this concept in mind and when one recalls it every night it remains alive in his mind that "this life is for Allah and I am alive with His Will. Whenever He wills, the light of my life will be extinguished. Therefore, I should spend these few days of life lent to me by Him in accordance with His Will and not in His disobedience".

1459 وعَنْ عليٍّ رضي اللّه عَنْهُ أنّ رسُولَ اللّهِ صلّى اللهُ عَلَيْهِ وسلَّم قالَ له ولِفَاطِمة رضيَ اللّه عنهما: « إذَا أوَيْتُما إلى فِراشِكُما ، أوْ إذا أخَذْتُمَا مَضاجِعَكُما ـ فكَبِّرا ثلاثاً وثَلاثِينَ ، وَسبِّحَا ثلاثاً وثلاثِين ، واحْمَدَا ثلاثاً وَثلاثِين » وفي روايةٍ : « التَّسْبيحُ أربعاً وَثلاثِينَ » وفي روايةٍ : « التَّكبيرُ أربعاً وَثلاثِينَ » متفقٌ عليه .

1459. `Ali (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said to me and to Fatimah (May Allah be pleased with her) (Ali's wife and the Prophet's daughter), "When you go to bed, recite: Takbir (Allahu Akbar) thirty-three times and Tasbih (Subhan-Allah) thirty-three times and Tahmid (Al-hamdu lillah) thirty-three times."
Another narration is: The Messenger of Allah (PBUH) said, "Recite Tasbih thirty-four times."
Another narration is: The Messenger of Allah(PBUH) said, "Recite Takbir thirty-four times."
[Al-Bukhari and Muslim].
Commentary: It is apparent from the difference in the narrations of this Hadith that the aggregate of the wordings has to be one hundred. For this purpose, one of these invocations should be recited thirty-four times. It will be quite in order if one recites either of the three for thirty-four times because the Ahadith on the subject say this number for any of them. In this connection two Ahadith have been mentioned by Imam An-Nawawi and the reciting of "Al-hamdu lillah" thirty-four times occurs in An-Nasa'i. This formula of Glorification, Praise and Elevation of Allah's Name is to be recited after every obligatory Salat and before going to bed.

1460 وعن أبي هُريرة رَضِيَ اللّه عنهُ ، قال : قال رسولُ اللّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « إذا أوَى أحَدُكُم إلى فِراشِهِ ، فَلْيَنْفُض فِراشَهُ بداخِلَةِ إزَارِهِ فإنّهُ لا يَدْرِي مَا خَلَفَهُ عَلَيْهِ ، ثُمَّ يقُولُ : باسْمِكَ رَبِّي وَضَعْتُ جَنْبِي ، وبِكَ أرْفَعُهُ ، إنْ أمْسَكْتَ نَفْسِي فارْحَمْها ، وإنْ أرْسَلْتَهَا ، فاحْفَظْهَا بمَا تَحْفَظُ به عِبادَكَ الصَّالحِينَ » متفقٌ عليه .

1460. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When any of you goes to bed, he should shake off (or dust off) his bedsheet because he does not know what might have fallen on it after he had left it. Then he should recite: `Bismika Rabbi wada`tu janbi, wa bika arfa`uhu, in amsakta nafsi farhamha, wa in arsaltaha fahfazha bima tahfazu bihi `ibadakas-salihin [With Your Name, my Rubb, I place my side (upon the bed) and with Your Grace I will raise it up. If You withhold my soul (cause me to die), have mercy on it

but if You let it go (let me live), guard it against which You guarded Your pious slaves].'"
[Al-Bukhari and Muslim].
Commentary: This Hadith calls our attention to a very important matter that before going to bed, we must shake off our bed-sheet, mattresses, etc., because it is quite possible that some poisonous insect might have passed over it in our absence and the effects left by it may prove harmful to us. One should recite this prayer after shaking off the bed-sheet, mattresses, etc.

1461 وعنْ عائشة رضي اللَّه عنْها ، أنَّ رسول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم كان إذا أخَذَ مضجعَهُ نَفَثَ في يدَيْهِ ، وقَرأَ بالْمُعَوِّذاتِ ومَسح بهمَا جَسَدَهُ ، متفقٌ عليه .
وفي رواية لهما : أنَّ النبيَّ صَلّى اللهُ عَلَيْهِ وسلَّم كَانَ إذَا أوى إلى فِرَاشِهِ كُلَّ ليْلةٍ جمَع كَفَّيْهِ ـ ثُمَّ نفثَ فيهما فقرأَ فِيهما : قُلْ هُوَ اللَّه أحَدٌ ، وقُلْ أعُوذُ بربِّ الفلَق ، وقُلْ أعُوذُ بربِّ النَّاس ، ثُمَّ مَسَحَ بهمَا ما اسْتطاعَ مِن جسَدِهِ ، يبْدَأُ بهما عَلَى رَأسِهِ وَوجهِهِ ، وما أقبلَ مِنْ جَسَدِهِ ، يَفْعَلُ ذلكَ ثلاثَ مرَّات متفقٌ عليه .
قال أهلُ اللُّغةِ : « النَّفْثُ » نفخٌ لَطِيفٌ بلاَ ريق .

1461. `A ishah (May Allah be pleased with her) reported: Whenever the Messenger of Allah (PBUH) went to bed, he would blow upon his hands recite Al-Mu`awwidhat; and pass his hands over his body.
[Al-Bukhari and Muslim].
Commentary: "Al-Mu`awwidhat" the Surah which give protection) are the three Surah of the Qur'an which have been mentioned in this Hadith. They are so named because the request for granting of protection is made to Allah by means of them. The last two Surah of the Qur'an, that is Surat Al-Falaq and Surat An-Nas, are called "Al-Mu`awwidhatain" which means "Two Surah which give protection". One must recite these Surah of the Qur'an before going to sleep so that one may, on the one hand, follow the practice of the Prophet (PBUH), and on the other one, finds the Protection of Allah.

1462 وعَن البراءِ بن عازبٍ ، رَضِيَ اللَّه عنْهمَا ، قالَ : قال لي رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : «إذَا أتَيتَ مَضْجَعَكَ فتَوضَّأْ وضُوءَكَ لِلصَّلاةِ ، ثُمَّ اضْطجِعْ عَلى شِقِّكَ الأيمَن ، وقلْ : اللَّهُمَّ أسْلَمْتُ نفسي إليكَ ، وَوَجَّهْتُ وَجْهي إلَيْكَ . وفَوَّضتُ أمري إلَيْكَ ، وَألْجَأْتُ ظهري إلَيْكَ ، رغبةً ورهْبَةً إلَيْكَ ، لامَلجأَ ولا مَنجى مِنْكَ إلاَّ إليكَ ، آمنتُ بِكِتَابكَ الذي أنزَلْت ، وبنَبيِّكَ الذي أرسلْتَ ، فإنْ مِتَّ . مِتَّ على الفِطرةِ ، واجْعَلهُنَّ آخِرَ ما تَقُولُ » مُتَّفقٌ عليهِ .

1462. Al-Bara` bin `Azib (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "Whenever you intend to go to bed, perform Wudu' as is done for Salat (prayer); and then lie down on the right side and recite: `Allahumma aslamtu nafsi ilaika, wa fawwadtu amri ilaika, wal-ja'tu zahri ilaika, raghbatan wa rahbatan ilaika, la malja'a wa la manja minka illa ilaika, amantu bikitabik-alladhi anzalta, wa binabiyyik-alladhi arsalta [O Allah! I have submitted myself to You. I have turned my face to You, entrusted my affairs to You and relied completely on You out of desire for and fear of You (expecting Your reward and fearing Your punishment). There is no resort and no deliverer from (hardships) except You. I affirm my faith in Your Book which You have revealed, and in Your Prophet whom You have sent].' If you die during the night, you will die in the true religion. Let these words be your last words at night."
[Al-Bukhari and Muslim].
Commentary: This Hadith has already been mentioned. See Hadith No. 80. It points out the desirability of performing Wudu' before going to bed and reciting this Du`a which show the genuine worship and complete submission to Allah.]

1463 وعَنْ أنَسٍ رَضِيَ اللَّه عَنْهُ ، أنَّ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم كَانَ إذا أوَى إلى فِرَاشِهِ قال : «الحمْدُ للَّهِ الَّذي أطْعَمنَا وسقَانا ، وكفَانَا وآوانا ، فكمْ مِمَّنْ لا كافيَ لَهُ ولا مُؤْوِيَ » رواهُ مسلمٌ .

1463. Anas (May Allah be pleased with him) reported: Whenever the Prophet (PBUH) went to his bed, he would say: "Al-hamdu lillah-illadhi at`amana wa saqana, wa kafana wa awana, fakam mimman la kafiya lahu wa la mu'wiya (Praise is due to Allah Who has fed us, provided us drink, satisfied us and gave us protection. Many are those who have no one to provide for them, or give them shelter)."
[Muslim].
Commentary: This Hadith impresses upon us that Almighty Allah is sufficient for mankind. That is, He saves us from our enemies, gives us sustenance, and provides us facilities of residence and living. Due thanks should be addressed to Him alone.

1464 وعنْ حُذيْفة ، رضِيَ اللَّه عَنْهُ ، أنَّ رسُول اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم كَانَ إذا أرَاد أنْ يرْقُدَ ، وضَع يَدهُ اليُمنَى تَحْتَ خَدِّهِ ، ثُمَّ يقُولُ : « اللَّهمَّ قِني عَذَابكَ يومَ تَبْعثُ عِبادَكَ » رواهُ الترمِذِيُّ وقال : حديثٌ حَسنٌ .
ورَواهُ أبو داودَ مِنْ روايةِ حفْصة ، رَضِي اللَّه عنْهُا ، وَفيهِ أنَّهُ كَانَ يقُولهُ ثلاثَ مَرَّاتٍ .

1464. Hudhaifah (May Allah be pleased with him) reported: Whenever the Messenger of Allah (PBUH) intended to go to sleep, he would place his right hand under his (right) cheek and supplicate: "Allahumma qini `adhabaka yauma tab`athu `ibadaka (O Allah! Guard me against Your punishment on the Day when You will resurrect Your slaves)." [At-Tirmidhi].
In a narration in Abu Dawud, Hafsah (May Allah be pleased with her) said: Before going to sleep the Messenger of Allah (PBUH) would recite this Du`a three times.
Commentary: This Hadith has a warning that one should never be unmindful of Allah's Wrath. In fact, one should always seek Allah's Protection and do such virtuous deeds which please Him so that one may be saved from the Divine retribution on the Day of Judgement.

Book Sixteen: The Book of Du'a (Supplications)

كتاب الدعوات

Chapter 250

Issues regarding Supplications, their Virtues and Supplications of the Prophet (pbuh)

Allah, the Exalted, says:
"And your Rubb said: `Invoke Me, [i.e., believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation).'" (40:60)
"Invoke your Rubb with humility and in secret. He likes not the aggressors." (7:55)
"And when My slaves ask you (O Muhammad (PBUH)) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor)." (2:186)
"Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil?" (27:62)

1465 وَعن النُّعْمان بْنِ بشيرٍ رضِيِ اللَّه عنْهُما ، عَنِ النَّبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم قالَ : « الدُّعاءُ هوَ العِبَادةُ » . رواه أبو داود والترمذي وقالا حديث حسن صحيح .

1465. An-Nu`man bin Bashir (May Allah be pleased with them) reported: The Prophet (PBUH) said, "Du`a (supplication) is worship."
[Abu Dawud].
Commentary: What is prayer but an expression of one's humbleness and helplessness before Allah. The expression of one's weakness, inferiority and lowliness before the Infinite Power and Might of Allah is in fact the essence of worshipping Him. For this reason, prayer has been regarded as the essence of worship. Thus, prayer is reserved for Him Alone and it should not be addressed to anyone else in any case. Al-Qadi `Iyad said that Du`a is that act of worship which alone deserves to be referred to as `Ibadah, or worship, because when one observes it, one in fact shows drawing near to Allah, utter dedication to Him and rejection of all that He does not like and approve.

1466 وعَنْ عَائِشَةَ رَضِيَ اللَّه عَنْهَا ، قالَتْ : كَانَ رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم يَسْتَحِبُّ الجوامِعَ مِنَ الدُّعاءِ ، ويَدَعُ ما سِوى ذَلكَ . رَوَاه أبو داود بإسنادٍ جيِّدٍ .

1466. `Aishah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) liked comprehensive supplications or (Al-Jawami` - i.e., supplications with very few words but comprehensive in meanings), and discarded others.
[Abu Dawud].

1467 وعَنْ أَنَسٍ رَضيِ اللَّه عنْهُ ، قالَ : كانَ أَكْثَرُ دُعَاءِ النبيِّ صلّى اللهُ عَلَيْهِ وسلَّم : « اللَّهُمَّ آتِنَا في الدُّنْيَا حَسَنَةً ، وفي الآخِرةِ حَسَنَةً ، وقِنَا عَذابَ النَّارِ » مُتَّفَقٌ عليهِ .
زاد مُسلِمٌ في روايتِهِ قال : وكَانَ أَنسٌ إذا أَرَادَ أَنْ يَدعُوَ بدعوَةٍ دَعَا بها، وَإِذا أَرَادَ أن يَدعُو بدُعَاءٍ دَعا بهَا فيه .

1467. Anas (May Allah be pleased with him) reported: The supplication most often recited by the Prophet (PBUH) was: "Allahumma atina fid-dunya hasanatan, wa fil-akhirati hasanatan, wa qina `adhab-annar (O our Rubb! give us in this world that which is good and in the Hereafter that which is good, and save us from the punishment of the Fire)."
[Al-Bukhari and Muslim].
In the narration of Muslim it is added that whenever Anas supplicated, he used to beseech Allah with this Du`a.
Commentary: It is desirable to recite this Du`a which is mentioned in the Qur'an (2:201) and which comprehends all that is good both in this life and the Hereafter. The Prophet (PBUH) made it a habit to recite this Du`a, and the Companions were eager to follow him in all his words and actions.

1468 وعَن ابنِ مسْعُودٍ رَضي اللَّه عنْهُ ، أنَّ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسلَّم كَانَ يَقُولُ : « اللَّهُمَّ إنِي أسْأَلُكَ الهُدَى ، وَالتُّقى ، وَالعفافَ ، والغِنَى » رواه مُسْلِمٌ .

1468. `Abdullah bin Mas`ud (May Allah be pleased with him) reported: The Prophet (PBUH) used to supplicate: "Allahumma inni as'alukal-huda, wat-tuqa, wal-`afafa, wal-ghina (O Allah! I beseech You for guidance, piety, chastity and contentment)."
[Muslim].
Commentary: "Guidance" means guidance towards virtue which one needs at every step. The ability to do good and steadfastness on the Right Path is also covered by the term guidance. To comply with the Orders of Allah and to prevent oneself from what He has forbidden is Taqwa (fear of Allah), the importance of which needs no elaboration. `Affaf is prevention from sins. It also means evasion from seeking help from others. Ghina means riches which makes one independent of others so much so that all one's hopes are centered on Allah Alone. The prayer quoted in this Hadith is very comprehensive indeed.

1469 وعَنْ طارقِ بنِ أشْيَمَ ، رضِيَ اللَّه عَنْهُ ، قالَ : كَانَ الرَّجلُ إذا أسلَمَ عَلَّمَهُ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم الصَّلاةَ ، ثُمَّ أمَرَهُ أنْ يَدعُوَ بِهَؤُلاءِ الكَلِمَاتِ : « اللَّهُمَّ اغفِرْ لي ، وَارْحمْني ، واهْدِني ، وعافِني ، وارزُقْني » رواهُ مسلمٌ .
وفي روايَةٍ لَهُ عَنْ طارق أنَّهُ سَمِعَ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسلَّم وَأتاهُ رَجُلٌ ، فقالَ : يا رَسُولَ اللَّهِ . كيْفَ أقولُ حِينَ أسْأَلُ رَبِّي ؟ قالَ : « قُلْ : اللَّهُمَّ اغْفِرْ لي ، وَارْحَمْني ، وَعَافِني ، وَارزُقني ، فَإنَّ هَؤُلاءِ تَجْمَعُ لَكَ دُنْيَاكَ وَآخِرَتَكَ » .

1469. Tariq bin Ashyam (May Allah be pleased with him) reported: Whenever a man entered the fold of Islam, the Prophet (PBUH) would show him how to perform Salat and then direct him to supplicate: "Allahumm-aghfir li, warhamni, wa-hdini, wa `afini, warzuqni (O Allah! Forgive me, have mercy on me, guide me, guard me against harm and provide me with sustenance and salvation).'"
[Muslim].
In another narration Tariq said: A man came to the Prophet (PBUH) and said to him: "O Messenger of Allah! What shall I say if I want to pray to my Rubb?" He (PBUH) said, "Say: `Allahumma-ghfir li, warhamni, wa `afini, warzuqni (O Allah! Forgive me, have mercy on me, protect me and provide me with sustenance).' Surely, this supplication is better for you in this life and in the Hereafter."

1470 وَعَنْ عَبْدِ اللَّهِ بنِ عمرو بنِ العاص رضيَ اللَّه عنْهُمَا ، قالَ : قال رَسُولُ اللَّـهِ صَلّى اللهُ عَلَيْهِ وسلَّم : « اللَّهُمَّ مُصَرِّفَ القُلُوبِ صرِّفْ قُلوبَنَا عَلَى طَاعَتِكَ » رَوَاهُ مُسْلِمٌ .

1470. `Abdullah bin `Amr bin Al-`As (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) supplicated: "Allahumma musarrifal-qulubi, sarrif qulubana `ala ta`atika (O Allah! Controller of the hearts, direct our hearts to Your obedience)."
[Muslim].
Commentary: This is a very important prayer because through it one seeks steadfastness in virtue. Everybody's heart is always open to troubles, turmoil and ordeals and he is drifting from one situation to the other. If he is not supported by Allah, he can deviate from the Right Path at any moment. For this reason, he has been required to pray to Allah to save his heart from turning towards evils and keep it towards Allah, because it is He Alone Who is Capable of controlling hearts.

1471 وَعَنْ أبي هُرِيرَةَ رَضيَ اللَّه عَنْهُ ، عن النَّبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم قالَ : « تَعوَّذُوا باللَّهِ مِنْ جَهْدِ البَلاءِ ، وَدَرَكِ الشَّقَاءِ ، وَسُوءِ القَضَاءِ ، وَشَمَاتَةِ الأعْدَاءِ » متفقٌ عليه .
وفي رِوَايَةٍ : قالَ سُفْيَانُ : أشُكُّ أنِّي زِدْتُ وَاحِدَةً مِنها .

1471. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Seek refuge in Allah against the turmoils, attacks of misfortunes, and evil of judgement and joys of the enemies."
[Al-Bukhari and Muslim].
Commentary: The trouble of a trial which is unbearable for a person and from which he does not have the power to rid himself is called (juhd al-bala'), translated here as `turmoils'. Some people are of the opinion that it is synonymous with poverty combined with abundant children. But Al-Hafiz Ibn Hajar is of the view that it is only one of the several kinds of "Troubles of a Trial." "Ash-Shaqa' is the opposite of good fortune, that is, to pray for protection from misfortune. No Decision of Allah is wrong but some of His Decisions may be harmful for certain

people while others are beneficial for them. This means that their goodness or badness is related to persons. What it signifies is that one should pray to Allah to keep one safe from such decisions which are harmful for him. "Shamatat" the pleasure that one's enemy feels on one's trouble. In other words, it is prayed that Allah may protect one from any such trouble which is pleasing to one's enemy, because when a person is in trouble, his enemies feel pleasure over it. In this Hadith, one sentence was added by Abu Sufyan and during his old age he did not remember which one it was. But we learn from other Ahadith that it was "the pleasure of enemies". (Ibn `Allan). This Hadith also shows the honesty and integrity of the narrators of Ahadith. They were honest to the extent that if a few words of supplication were added to a Hadith by its narrators, they would point it out. Some scholars have regarded these words an addition in the Hadith by its narrator, who is otherwise reliable, but it is not a problem of "addition of authority" because in that case, the addition is the saying of the Prophet (PBUH) which is mentioned by one narrator and omitted by another. But here it is quite different as the narrator of the Hadith himself is pointing out the addition made by him. Such additional words are technically called "Mudraj"

1472 وَعَنْهُ قالَ : كَانَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم يقُولُ : « اللَّهمَّ أَصْلِحْ لي دِيني الَّذي هُوَ عِصمَةُ أَمْرِي ، وأَصلِحْ لِي دُنْيايَ التي فِيهَا مَعَاشِي ، وَأَصْلِحْ لِي آخِرَتي الَّتي فِيها معادي، وَاجْعلِ الحيَاةَ زِيادَةً لي في كُلِّ خَيْرٍ ، وَاجْعَلِ الموتَ راحَةً لي مِنْ كُلِّ شَرٍ » رَوَاهُ مسلِمٌ .

1472. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) used to say: "Allahumm-aslih li diniyalladhi huwa `ismatu amri, wa aslih li dunyaya-llati fiha ma`ashi, wa aslih li akhirati-llati fiha ma`adi, waj`alil-hayata ziyadatan li fi kulli khair, waj`alil-mauta rahatan li min kulli sharrin (O Allah, make my religion easy for me by virtue of which my affairs are protected, set right for me my world where my life exists, make good for me my Hereafter which is my resort to which I have to return, and make my life prone to perform all types of good, and make death a comfort for me from every evil)."
[Muslim].
Commentary: This is a very comprehensive prayer which simply means: "O Allah! Help me spend all my life in complete devotion to You, doing what You like and avoiding what You dislike."

1473 وَعنْ علي رَضِيَ اللَّه عَنْهُ ، قالَ : قال لي رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « قُلْ : اللَّهُمَّ اهْدِنِي ، وَسدِّدْني » .
وَفي روَايةٍ : « اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدى ، وَالسَّدَادَ » رواهُ مسلم .

1473. `Ali (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said to me, "Recite: `Allahumma-hdini wa saddidni (O Allah! Direct me to the Right Path and make me adhere to the Straight Path)." Another narration is: `Allahumma inni as'aluk-alhuda was-sadad (I beg You for guidance and uprightness)."
[Muslim].
Commentary: "As-Sadad" means correctness and uprightness. Here, it signifies "please grant me the ability to do everything in a correct manner", that is in accordance with the practice of the Prophet (PBUH). Some scholars of Hadith have interpreted it as steadfastness and moderation. Both interpretations accord well with its original meanings.

1474 وَعَنْ أَنسٍ رَضِيَ اللَّه عَنْهُ ، قالَ : كَانَ رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : يَقُولُ : اللَّهُمَّ إِنِّـي أَعُوذُ بِكَ مِنَ الْعجْزِ والكَسَلِ وَالْجُبْنِ وَالْهَرَمِ ، وَالْبُخْلِ ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقبْرِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيا وَالْمَماتِ » .
وفي روايةٍ : « وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ » رَوَاهُ مُسلِمٌ .

1474. Anas (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) used to supplicate: "Allahumma inni a`udhu bika minal-ajzi wal-kasali, wal-jubni wal-harami, wal-bukhli, wa a`udhu bika min `adhabil-qabri, wa a`udhu bika min fitnatil-mahya wal-mamat [O Allah! I seek refuge in You from helplessness (to do good), indolence, cowardice, senility, and miserliness; and I seek Your Protection against the torment of the grave and the trials of life and death]." Another narration adds: "wa dala`id-daini wa ghalabatir-rijal (And from the burden of indebtedness and the tyranny of men)."
[Muslim].

1475 وَعن أَبي بكْرٍ الصِّدِّيق رَضِيَ اللَّه عَنْه ، أَنَّه قالَ لِرَسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : علِّمني دُعاءً أَدعُو بِهِ في صلاتي ، قالَ : قُلْ : اللَّهمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْماً كثِيراً ، وَلا يَغْفِرُ الذُّنوبَ إِلاَّ أَنْتَ ، فَاغْفِر لي مغْفِرَةً مِن عِنْدِكَ ، وَارحمْني ، إِنَّكَ أَنْتَ الْغفور الرَّحِيم » متَّفَقٌ عليهِ .

وفي رواية : « وَفي بيْتي » ورُوي : « ظُلماً كَثيراً » ورويَ « كَبيراً » بالثاءِ المثلثة وبالباءِ الموحدة ، فيَنْبغِي أن يُجْمَعَ بيْنَهُما ، فيُقالُ : كَثيراً كَبيراً .

1475. Abu Bakr As-Siddiq (May Allah be pleased with him) reported: I requested the Messenger of Allah (PBUH) to teach me a supplication which I could recite in my Salat (prayer). Thereupon he said, "Recite: `Allahumma inni zalamtu nafsi zulman kathiran, wa la yaghfirudh-dhunuba illa Anta, faghfir li maghfiratan min `indika, warhamni, innaka Antal-Ghafur-ur-Rahim (O Allah! I have considerably wronged myself. There is none to forgive the sins but You. So grant me pardon and have mercy on me. You are the Most Forgiving, the Most Compassionate).'"
[Al-Bukhari and Muslim].
Commentary: It is desirable to recite this prayer in Salat after Tashahhud and before Taslim. One can also recite it at all other times also.

1476 وعَن أبي موسَى رضيَ اللَّه عَنْه ، عَنِ النَّبيِّ صلّى اللهُ عَلَيْهِ وسلَّم أنَّه كَانَ يدعُو بهذا الدُّعاءِ : «اللَّهمَّ اغْفِر لي خَطِيئَتِي وجهْلي ، وإسْرَافي في أمْرِي ، وما أنْتَ أعلَم بهِ منِّي ، اللَّهمَّ اغفِرْ لي جِدِّي وَهَزْلي ، وخَطَئي وَعمْدِي ، وكلُّ ذلِكَ عِنْدِي ، اللَّهُمَّ اغْفِرْ لي مَا قدَّمْتُ وَمَا أخَّرْتُ ، وما أسْررْتُ وَمَا أعْلَنْتُ ، ومَا أنْتَ أعْلَمُ بهِ مِنِّي ، أنْتَ المقدِّمُ ، وأنْتَ المُؤخِّرُ، وأنْتَ على كلِّ شَيْءٍ قدِيرٌ » متفقٌ عليه .

1476. Abu Musa (May Allah be pleased with him) reported: The Prophet (PBUH) used to supplicate: "Allahumm-aghfir li khati'ati, wajahli, wa israfi fi amri, wa ma Anta a`lamu bihi minni. Allahumm-aghfir li jiddi wa hazli, wa khata'i wa `amdi, wa kullu dhalika `indi. Allahumm-aghfir li ma qaddamtu wa ma akhkhartu, wa ma asrartu, wa ma a`lantu, wa ma Anta a`lamu bihi minni. Antal-Muqaddimu, wa Antal-Mu'akhkhiru; wa Anta `ala kulli shai'in Qadir (O Allah! Forgive my errors, ignorance and immoderation in my affairs. You are better aware of my faults than myself. O Allah! Forgive my faults which I committed in seriousness or in fun deliberately or inadvertently. O Allah! Grant me pardon for those sins which I committed in the past and I may commit in future, which I committed in privacy or in public and all those sins of which You are better aware than me. You Alone can send whomever You will to Jannah, and You Alone can send whomever You will to Hell-fire and You are Omnipotent)."
[Al-Bukhari and Muslim].
Commentary: The Prophet (PBUH) was sinless but still he prayed earnestly to Allah for the forgiveness of his shortcomings. In fact, he did so to educate his followers. This prayer is an expression of one's utter humbleness and sincere repentance of sins.

1477 وعنْ عَائِشَةَ رَضِيَ اللَّه عَنهَا ، أنَّ النَّبي صلّى اللهُ عَلَيْهِ وسلَّم كَانَ يقُولُ في دُعَائِهِ : « اللَّهُمَّ إنِّي أعُوذُ بِكَ مِنْ شَرِّ ما عمِلْتُ ومِنْ شَرِّ ما لَمْ أعْمَلْ » .
رَوَاهُ مُسْلِم .

1477. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) used to supplicate (in these words): "Allahumma inni audhu bika min sharri ma `amiltu, wa min sharri ma lam a`mal (O Allah! I seek refuge in You from the evil of that which I have done and the evil of that which I have not done)."
[Muslim].
Commentary: This prayer is also very comprehensive. Sometimes a person does a virtuous deed but it is tainted with slight hypocrisy or pride. It is an element which destroys even the most virtuous deeds. It is this mischief against which Allah's Protection has been sought through this prayer.

1478 وعَن ابنِ عُمَر رَضِيَ اللَّه عَنْهُما قالَ : كانَ مِنْ دُعاءِ رسُولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم « اللَّهمَّ إنِّي أعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ ، وتَحوُّلِ عَافِيَتِكَ وفُجاءَةِ نِقْمَتِكَ ، وجميع سخَطِكَ » رواهُ مُسْلِمٌ .

1478. `Abdullah bin `Umar (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) used to supplicate thus: "Allahumma inni a`udhu bika min zawali ni`matika, wa tahawwuli `afiyatika, wa fuja'ati niqmatika, wa jami`i sakhatika (O Allah! I seek refuge in You against the declining of Your Favours, passing of safety, the suddenness of Your punishment and all that which displeases You)."
[Muslim].
Commentary: This is also a very comprehensive prayer. Allah has blessed man with innumerable gifts. One becomes conscious of them when one is deprived of any of them, hence it is said that the value of a blessing is realized at its loss. For eyes, ears, tongue, health, property, children and such countless blessings, we owe gratitude to Allah. In the prayer cited in this Hadith, one entreats Allah not to deprive of any blessing given to him. `Afiyah means safe from disease, grief and troubles. "Passing of the safety (`Afiyah)" signifies the change from a state of good health to a state of illness and weakness or that one is overtaken by troubles and afflictions.

1479 وَعَنْ زَيْدِ بن أرْقم رضيَ اللَّه عَنْهُ ، قالَ : كَانَ رَسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يقولُ : «اللهُمَّ إنِّي أعُوذُ بِكَ مِنَ العَجْزِ وَالكَسَلِ ، والبُخْلِ وَالهَرمِ ، وعَذَابِ القَبْرِ ، اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا ، وزَكِّهَا أَنْتَ خَيرُ مَنْ زَكَّاهَا ، أَنْتَ ولِيُّهَا ومولاهَا ، اللَّهُمَّ إنِّي أعُوذُ بِكَ مِنْ عِلمٍ لا يَنْفَعُ ، ومِنْ قلْبٍ لاَ يخْشَعُ ، وَمِنْ نَفْسٍ لا تَشبَعُ ، ومِنْ دَعْوةٍ لا يُسْتجابُ لهَا » رواهُ مُسْلِمٌ .

1479. Zaid bin Arqam (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) would supplicate: "Allahumma inni a`udhu bika minal-`ajzi wal-kasali, wal-bukhli wal-harami, wa `adhabil-qabri. Allahumma ati nafsi taqwaha, wa zakkiha Anta khairu man zakkaha, Anta waliyyuha wa maulaha. Allahumma inni a`udhu bika min `ilmin la yanfau`, wa min qalbin la yakhsha`u, wa min nafsin la tashba`u, wa min da`watin la yustajabu laha` [O Allah! I seek refuge in You from the inability (to do good), indolence, cowardice, miserliness, decrepitude and torment of the grave. O Allah! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend. O Allah! I seek refuge in You from the knowledge which is not beneficial, and from a heart which does not fear (You), and from desire which is not satisfied, and from prayer which is not answered]."
[Muslim].
Commentary: This Hadith contains the prayer for fear of Allah, beneficial knowledge (that is, the knowledge of the Qur'an and Hadith), patience and contentment.

1480 وَعنِ ابنِ عبَّاسٍ رَضِيَ اللَّه عَنْهُما ، أنَّ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم كَانَ يَقُولُ : « اللَّهُمَّ لَكَ أسْلَمْتُ ، وَبِكَ آمَنْتُ ، وعلَيْكَ تَوكَّلْتُ ، وَإلَيْكَ أَنَبْتُ وَبِكَ خَاصمْتُ ، وإِلَيْكَ حَاكَمْتُ . فاغْفِرْ لي ما قدَّمْتُ ، وما أخَّرْتُ ، ومَا أسْررْتُ ومَا أعلَنْتُ ، أَنْتَ المُقدِّمُ ، وَأَنْتَ المُؤَخِّرُ ، لا إلَهَ إلاَّ أَنْتَ » .
زادَ بعْضُ الرُّوَاةِ : « ولا حَولَ ولا قوَّةَ إلاَّ باللَّهِ » متفقٌ عليهِ .

1480. Ibn `Abbas (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) used to supplicate: "Allahumma laka aslamtu, wa bika amantu, wa `alaika tawakkaltu, wa ilaika anabtu, wa bika khasamtu, wa ilaika hakamtu. Faghfir li ma qaddamtu, wa ma akh-khartu, wa ma asrartu wa ma a`lantu, Antal-Muqaddimu, wa Antal-Mu`akhkhiru, la ilaha illa Anta (O Allah! to You I submit, in You I affirm my faith, in You I repose my trust, to You I turn in repentance and with Your Help I contend my adversaries and from You I seek judgement. O Allah! Grant me forgiveness for the faults which I made in past and those ones I may commit in the future, those which I committed secretly or openly. You Alone send whomever You will to Jannah, and You Alone send whomever You will to Hell-fire. There is none worthy of worship except You)." Another narration adds: "La hawla wa la quwwata illa billah (There is no strength to resist evil and no power to do good except through Allah)."
[Al-Bukhari and Muslim].
Commentary: The prayer mentioned in this Hadith is, in fact, a Muslim's declaration to turn in every matter to Allah, and to care about His Pleasure and His Orders regarding every act. It is also a declaration to befriend people for His sake and to show enmity towards people for Him alone. May Allah give every Muslim the ability to make this prayer and to act according to the declaration that he makes through it.

1481 وَعَن عَائِشَةَ رَضِيَ اللَّه عَنْهَا ، أنَّ النَّبيَّ صلّى اللهُ عَلَيْهِ وسلَّم كَانَ يَدعو بهؤُلاءِ الكَلِمَاتِ : «اللَّهُمَّ إني أعوذُ بِكَ مِن فِتنةِ النَّارِ ، وعَذَابِ النَّارِ ، وَمِن شَرِّ الغِنَى وَالفقْرِ » .
رَوَاهُ أبو داود ، والترمذيُّ وقال : حديث حسن صحيح ، وهذا لفظ أبي داود .

1481. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) used to supplicate: "Allahumma inni a`udhu bika min fitnatin-nari, wa `adhabin-nari, wa min sharril-ghina wal-faqri (O Allah! I seek refuge in You from the trials and the torment of the Fire and from the evils of wealth and poverty)."
[Abu Dawud and At-Tirmidhi].
Commentary: "The evils of wealth" signify that one becomes so captivated by wealth that in his struggle to acquire it, he fails to discriminate between the lawful and the unlawful, or one may become proud and arrogant on account of his riches. The evils of poverty that one loses hope of Allah's Mercy and Compassion, or shows resentment against his fate and the Will of Allah, or deviates from the principles and requirements of integrity and honesty.

1482 وعَن زيادِ بْن عِلاقةَ عن عمِّه ، وهو قُطبَةُ بنُ مالِكٍ ، رَضِيَ اللَّه عَنْهُ ، قال : كَانَ النَّبيُّ صلّى اللهُ عَلَيْهِ وسلَّم يقُولُ : « اللَّهمَّ إنِّي أعُوذُ بِكَ مِن منْكَرَاتِ الأخلاقِ ، والأعْمَالِ والأهْواءِ » رواهُ الترمذي وقال : حديثُ حَسَنٌ .

1482. Ziyad bin `Ilaqah reported: My uncle Qutbah bin Malik (May Allah be pleased with him) said that the Prophet (PBUH) used to supplicate: "Allahumma inni a`udhu bika min munkaratil-akhlaqi, wal-a`mali, wal-ahwa`i (O Allah! I seek refuge in You from undesirable manners, deeds, and aspirations)."
[At-Tirmidhi].
Commentary: The prayer is recited to seek Allah's Help in shunning bad manners and observing good manners and righteous deeds.

1483 وعَن شكَلِ بنِ حُمَيْدٍ رَضِيَ اللَّه عَنْهُ قال : قلْتُ يا رَسولَ اللَّهِ : عَلِّمْني دُعاءً. قالَ : « قُلْ : اللَّهُمَّ إني أعوذُ بِكَ مِنْ شَرِّ سَمْعِي ، ومِنْ شَرِّ بصَرِي ، ومِن شَرِّ لِسَاني ، ومِن شَرِّ قلبي ، ومِن شَرِّ منِيِّي » رواهُ أبو داودَ ، والترمذيُّ وقالَ : حديثٌ حسنٌ .

1483. Shakal bin Humaid (May Allah be pleased with him) reported: I asked: "O Messenger of Allah, teach me a prayer." He (PBUH) said, "Say: Allahumma inni a`udhu bika min sharri sam`i, wa min sharri basari, wa min sharri lisani, wa min sharri qalbi, wa min sharri maniyyi (O Allah! I seek refuge in You from the evils of my hearing, the evils of my seeing, the evils of my tongue; the evils of my heart and the evils of passions)."
[Abu Dawud and At-Tirmidhi].
Commentary: The evil mischief of ears lies in lending them to lies, calumnies, backbiting and other forbidden things (music etc.), or closing the ears to the truth. The mischief of eyes lies in finding faults with people, looking at what is forbidden to look at, and ignoring the Signs of Allah scattered everywhere in the universe. The mischief of the heart lies in occupying one's heart with the love of anyone else other than Allah. "Mani" (semen) is that sticky fluid which comes out of the male organ after sexual gratification. Here it means the sexual organs. The mischief of these lie in using them in a sinful act. One is advised to safeguard one's ears, eyes, heart, sexual organs, and all the organs of one's body against their improper use in order to gain the Pleasure of Allah. One will be accountable for all these things on the Day of Judgement.

1484 وعَن أنسٍ رَضِيَ اللَّه عَنْهُ ، أنَّ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم كَانَ يَقُولُ : « اللَّهمَّ إنِّي أعُوذُ بِكَ مِنَ الْبرَصِ ، وَالجُنُونِ ، والجُذَام ، وسَيِّءِ الأسْقَامِ » رَوَاهُ أبو داود بإسنادٍ صحيح .

1484. Anas (May Allah be pleased with him) reported: The Prophet (PBUH) used to supplicate: "Allahumma inni a`udhu bika minal-barasi, wal-jununi, wal-judhami, wa sayyi'il-asqami' (O Allah! I seek refuge in You from leucoderma, insanity, leprosy and evil diseases)."
[Abu Dawud].
Commentary: Leucoderma is a disease which gives rise to the appearance of white spots on the skin of body. Leprosy is a disease which renders one's organs invalid. Madness is mental disorder. All these are very dangerous diseases. The Prophet (PBUH) has sought Allah's Protection against these and other diseases like paralysis, diabetes, facial paralysis, cancer, blindness, etc. May Allah save us from all such diseases.

1485 وعَنْ أبي هُرَيْرَةَ رَضِيَ اللَّه عَنْهُ ، قالَ : كانَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم يَقولُ : اللَّهمَّ إنِّي أعُوذُ بِكَ مِنَ الجُوعِ ، فإنَّهُ بِئْسَ الضَّجِيعُ ، وأعُوذُ بِكَ من الخِيانَةِ ، فَإنَّهَا بِئْسَتِ البطانَةُ » .
رواهُ أبو داودَ بإسنادٍ صحيح .

1485. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) used to supplicate: "Allahumma inni a`udhu bika minal-ju`i, fa-innahu bi'sad-daji`u; wa a`udhu bika minal-khiyanati, fa-innaha bi'satil-bitanah' [O Allah! I seek refuge in You from hunger; surely, it is the worst companion. And I seek refuge in You from treachery; surely, it is a bad inner trait]."
[Abu Dawud].

1486 وعَن عليٍّ رَضِيَ اللَّه عَنْهُ ، أنَّ مُكَاتَباً جاءهُ ، فقالَ إني عجزتُ عَن كتابتي . فأعِنِّي . قالَ : ألا أعَلِّمُكَ كَلِماتٍ عَلَّمَنيهنَّ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم لو كانَ عَلَيْكَ مِثْلُ جبلٍ دَيْناً أدَّاهُ اللَّهُ عنْكَ ؟ قُلْ : « اللَّهمَّ اكْفِني بحلالِكَ عَنْ حَرَامِكَ ، وَاغْنِنِي بفضْلِكَ عَمَّن سِوَاكَ».
رواهُ الترمذيُّ وقال : حديثٌ حسنٌ .

1486. `Ali (May Allah be pleased with him) reported: A slave who had made a contract with his master to pay for his freedom, came to me and said: "I am unable to fulfill my obligation, so help me." He said to him: "Shall I not teach you a supplication which the Messenger of Allah (PBUH) taught me? It will surely prove so effective that if you have a debt as large as a huge mountain, Allah will surely pay it for you. Say: `Allahumm-akfini bihalalika `an haramika, wa aghnini bifadlika `amman siwaka (O Allah! Grant me enough of what You make lawful so that I may

dispense with what You make unlawful, and enable me by Your Grace to dispense with all but You)."
[At-Tirmidhi].
Commentary: It is important to recite this Du`a in order to seek Allah's Help in paying one's debts and in avoiding to beg of people.

1487 وعَنْ عِمْرانَ بنِ الحُصينِ رَضي اللَّه عنْهُمَا ، أنَّ النَّبيَّ صلّى اللهُ عَلَيْهِ وسَلَّم علَّم أباهُ حُصيْناً كَلِمتَيْنِ يدعُو بهما : « اللَّهُمَّ ألهِمْني رُشْدِي ، وأعِذْني مِن شَرِّ نفسي » .
رواهُ الترمذيُّ وقالَ : حديثٌ حسنٌ .
(ضعيف) . [قال الشيخ الألباني : كذا قال – أي : الترمذي - : ولعله في بعض نسخ الترمذي وإلا ففي نسخ " بولاق " : (حديث غريب) يعني : ضعيف ، وهو اللائق بحال إسناده ؛ فإن فيه انقطاعا وضعفا ، لا سيما وقد رواه ابن حبان وأحمد من طريق أخرى : " اللهم قني شر نفسي واعزم على رشدي أمري " وسنده صحيح على شرط الشيخين .
وروى أحمد عنه صلى الله عليه وسلم أنه قال : " اللهم اغفر لي ذنبي خطئي وعمدي اللهم إني أستهديك لأرشد أمري وأعوذ بك من شر نفسي " وسنده جيد] .

1487. `Imran bin Husain (May Allah be pleased with them) reported: The Prophet (PBUH) taught my father two statements to recite in his Du`a. These are: "Allahumma al-himni rushdi, wa a`idhni min sharri nafsi (O Allah! Inspire in me guidance and deliver me from the evils within myself)."
[At-Tirmidhi].
Commentary: "Al-Hidayah" (guidance) means the ability to do good deeds. It is an indication of the right course for every action. "Deliver me from the evils within myself" refers to the desires of the baser self which ruin both the worldly and religious life.

1488 وَعَن أبي الفضلِ العبَّاس بن عَبْدِ المُطَّلِبِ رضِي اللَّه عنْهُ ، قال : قُلْتُ يارسول اللَّهِ : علِّمْني شَيْئاً أسْأَلُهُ اللَّه تعَالى ، قالَ : « سَلُوا اللَّه العافِية » . فمكَثْتُ أيَّاماً، ثُمَّ جِئتُ فقُلْتُ : يا رسولَ اللَّه : علِّمْني شَيْئاً أسْأَلُهُ اللَّه تعالى ، قالَ لي : « يَا عبَّاسُ يا عمَّ رَسولِ اللَّهِ ، سَلُوا اللَّه العافيَة في الدُّنْيا والآخِرةِ » .
رَواهُ الترمذيُّ وقالَ : حديثٌ حسنٌ صَحيحٌ .

1488. Abul-Fadl Al-`Abbas bin `Abdul-Muttalib (May Allah be pleased with him) reported: I asked the Messenger of Allah (PBUH) to teach me a supplication. He (PBUH) said, "Beg Allah for safety (from all evils in this world and in the Hereafter)." I waited for some days and then I went to him again and asked him: "O Messenger of Allah Teach me to supplicate something from Allah." He said to me, "O Al-`Abbas, the uncle of Messenger of Allah! Beseech Allah to give you safety (Al-a'fiyah) in this life and in the Hereafter."
[At-Tirmidhi].
Commentary: The prayer for "Al-a' fiyah" includes peace and safety of one's religion and one's welfare in this world as well as in the Hereafter. This is also a very comprehensive prayer.

1489 وعنْ شَهْرِ بْنِ حوشَبٍ قالَ : قُلْتُ لأُمِّ سَلَمَة ، رَضِيِ اللَّه عَنْهَا ، يا أمَّ المؤمِنِين مَا كَانَ أكْثَرُ دُعَاءِ رسُولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم إذا كانَ عِنْدكِ ؟ قالَتْ : كَانَ أكْثَرُ دُعائِهِ : « يا مُقلبَ القُلوبِ ثَبِّتْ قَلْبي علَى دِينِكَ » رَواهُ الترمذيُّ ، وقال حَديثٌ حسنٌ .

1489. Shahr bin Haushab reported: I asked Umm Salamah (May Allah be pleased with her), "O Mother of the Believers! Which supplication did the Messenger of Allah (PBUH) make frequently when he was in your house?" She said: "He (PBUH) supplicated frequently: `Ya muqallibal-qulubi, thabbit qalbi `ala dinika (O Controller of the hearts make my heart steadfast in Your religion)."
[At-Tirmidhi].
Commentary: Steadfastness in religion is the conduct of great men, which cannot be acquired without the special Grace of Allah. There occur many turns in a person's life when he becomes slack or negligent in religious matters or when he deviates from the course prescribed by religion. This prayer has outstanding importance for such people who are faced with such a situation. They should recite this prayer very frequently. In fact they should make its recitation a permanent feature.

1490 وعن أبي الدَّرداءِ رَضيَ اللَّه عَنْهُ ، قالَ : قالَ رَسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « كانَ مِن دُعاءِ دَاوُدَ صلّى اللهُ عَلَيْهِ وسلَّم : « اللّهمَّ إنّي أسْأَلُكَ حُبَّكَ ، وَحُبَّ من يُحِبُّكَ ، وَالعمَلَ الذي يُبَلِّغُني حُبَّكَ اللَّهُمَّ اجْعَلْ حُبَّكَ أحَبَّ إلَيَّ مِن نَفسي ، وأهْلي ، ومِن الماءِ البارد » روَاهُ الترمذيُّ وَقالَ : حديثٌ حسنٌ .
(ضعيف) . [فيه : عبد الله بن ربيعة الدمشقي ، وهو مجهول] .

1490. Abud-Darda' (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "One of Prophet Dawud's supplications was: `Allahumma inni as'aluka hubbaka, wa hubba man yuhibbuka, wal-`amalalladhi yuballighuni hubbaka. Allahumm-aj`al hubbaka ahabba ilayya min nafsi, wa ahli, wa minal-ma'il-baridi (O Allah! I ask You for Your Love, the love of those who love You, and deeds which will cause me to attain Your Love. O Allah! Make Your Love dearer to me than myself, my family and the cold water).'"
[At-Tirmidhi].
Commentary: This Hadith contains an inducement for the Love of Allah and highlights the importance of those who are devoted to Allah and their good deeds because it is the virtuous deeds which are a means of attaining the Love of Allah and His Nearness.

1491 وعن أنَسٍ رضيَ اللَّه عَنْهُ ، قالَ : قال رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « أَلِظُّوا بياذا الجَلالِ وَالإكرامِ » .
رواه الترمذي وروَاهُ النَّسَائيُّ مِن روايةِ ربيعة بن عامِرِ الصَّحابيِّ . قالَ الحاكم : حديثٌ صحيحُ الإسْنَادِ .
»أَلِظُّوا « بكسر اللّام وتشديد الظاءِ المعجمةِ معْنَاه : الْزَمُوا هذِهِ الدَّعْوَةِ وأكْثِرُوا منِها .

1491. Anas (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Recite frequently: `Ya Dhal-Jalali wal-Ikram! (O You, Possessor of glory and honour).'"
[At-Tirmidhi].
Commentary: This Hadith tells us that one should make abundant use of the words `Ya-Dhal-Jalali wal-Ikram' in his prayer because these words contain the Praise of Allah and mention His Perfect Attributes. Some have said that Al-Jalal and Al-Ikram are Allah's Greatest Name.

1492 وعن أبي أُمامة رضيَ اللَّه عنْهُ قالَ : دَعا رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم بدُعاءٍ كثيرٍ ، لم نَحْفَظْ مِنْهُ شَيْئاً ، قُلْنا يا رَسُولَ اللَّهِ دعوت بدُعاءٍ كَثِيرٍ لم نَحْفَظْ منْهُ شَيْئاً ، فقالَ : « ألا أدُلُّكُم على ما يَجْمَعُ ذَلكَ كُلَّهُ ؟ تَقُولُ : « اللَّهُمَّ إنِّي أَسْأَلُكَ مِن خَيرِ ما سألَكَ مِنْهُ نبيُّكَ مُحَمَّدٌ صَلّى اللهُ عَلَيْهِ وسلَّم ، وأعُوذُ بكَ من شَرِّ ما اسْتَعاذَ مِنْهُ نَبِيُّكَ مُحمَّدٌ صلّى اللهُ عَلَيْهِ وسلَّم ، وَأَنْتَ المُسْتَعَانُ ، وعلَيْكَ البلاغُ ، ولا حَوْلَ ولا قُوَّةَ إلاَّ باللّهِ » رواهُ الترمذيُّ وقالَ : حديثٌ حَسَنٌ .

1492. Abu Umamah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) made many supplications which we did not memorize. We said to him: "O Messenger of Allah! You have made many supplications of which we do not remember anything." He said, "Shall I tell you a comprehensive prayer? Say: `Allahumma inni as'aluka min khairi ma sa'alaka minhu nabiyyuka Muhammadun sallallahu `alaihi wa sallam. Wa `a`udhu bika min sharri mas-ta`adha minhu nabiyyuka Muhammadun sallallahu `alaihi wa sallam. Wa Antal-Musta`anu, wa `alaikal-balaghu, wa la hawla wa la quwwata illa billah (O Allah, I beg to You the good which Your Prophet Muhammad (PBUH) begged of You; and I seek refuge in You from the evil where from Your Prophet Muhammad (PBUH) sought refuge. You are the One from Whom help is sought and Your is the responsibility to communicate (the truth). There is no power or strength except with Allah the Exalted, the Great.'"
[At-Tirmidhi]
Commentary: For those who do not remember many prayers, or cannot remember them, this is the best supplication to make. This shows part of Allah's Mercy upon his slaves and part of the easiness of practising Islam.

1493 وَعَن ابْنِ مسْعُودٍ ، رضيَ اللَّه عنْهُ ، قالَ : كَانَ مِن دُعَاءِ رَسُولِ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : اللَّهُمَّ إنّي أَسْأَلُكَ مُوجِباتِ رحْمتِكَ ، وَعزَائمَ مغفِرَتِكَ ، والسَّلامَةَ مِن كُلِّ إثمٍ ، والغَنِيمَةَ مِن كُلِّ بِرٍ ، وَالفَوْزَ بالجَنَّةِ ، وَالنَّجاةَ مِنَ النَّارِ » . رواهُ الحاكِمِ أبو عبد اللَّهِ ، وقال : حديثٌ صحيحٌ على شرطِ مسلِمٍ .
(ضعيف جدّاً) . [فيه : حميد الأعرج ، وهو متروك الحديث] .

1493. Ibn Mas`ud (May Allah be pleased with him) reported: One of the supplications of the Messenger of Allah (PBUH) was: "Allahumma inni as'aluka mujibati rahmatika, wa `aza'ima maghfiratika, was-salamata min kulli ithmin, wal-ghanimata min kulli birrin, wal-fawza bil-jannati, wannajata mina-nar (O Allah! I beg You for that which incites Your Mercy and the means of Your forgiveness, safety from every sin, the benefit from every good deed, success in attaining Jannah and deliverance from Fire)."
[Al-Hakim].
Commentary: Sheikh Al-Albani has regarded the Hadith as "Da`if" (weak). One can, however, pray with the words quoted in this Hadith because these words contain prayer for Allah's Mercy and forgiveness, attainment of Jannah and protection from Hell. May Allah accept this prayer.

Chapter 251

باب فضل الدعاء بظهر الغيب

The Excellence of Supplicating in one's Absence

Allah, the Exalted, says:
"And those who came after them say: `Our Rubb! Forgive us and our brethren who have preceded us in Faith.'" (59:10)
"And ask forgiveness for your sin, and also for (the sin of) believing men and believing women". (47:19)
"Our Rubb! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established." (14: 41)

1494 وَعَن أبي الدَّردَاءِ رَضِيِ اللَّه عنْهُ أنَّهُ سمِعَ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم يَقُولُ : « ما مِن عبْدٍ مُسْلِمٍ يَدعُو لأخِيهِ بظهر الغَيْبِ إلاَّ قالَ المَلَكُ ولكَ بمِثْلٍ » رواه مسلم .

1494. Abud-Darda' (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying, "Whenever a Muslim supplicates for his (Muslim) brother in his absence, the angels say: `May the same be for you too'."
[Muslim].
Commentary: This Hadith makes it evident that one who prays for someone in his absence also stands to benefit from it because the angel appointed for the task of praying for those who pray for others will pray for him, saying, "O Allah! Grant him also the same which he has asked for others."

1495 وعَنْهُ أنَّ رسُول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم كانَ يقُولُ : « دَعْوةُ المرءِ المُسْلِمِ لأخيهِ بظَهْرِ الغَيْبِ مُسْتَجَابةٌ ، عِنْد رأسِهِ ملكٌ مُوكَّلٌ كلَّمَا دعا لأخِيهِ بخيرٍ قال المَلَكُ المُوكَّلُ بهِ : آمينَ ، ولَكَ بمِثْلٍ » رواه مسلم .

1495. Abud-Darda' (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The supplication of a Muslim for his (Muslim) brother in his absence will certainly be answered. Everytime he makes a supplication for good for his brother, the angel appointed for this particular task says: `A meen! May it be for you, too'."
[Muslim].

Chapter 252

باب في مسائل من الدعاء

Some Verdicts Pertaining to Supplications

1496 عنْ أسامَةَ بْنِ زيْدٍ رضيَ اللَّه عنْهُما قالَ : قالَ رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « مَنْ صُنِعَ إِلَيْهِ معْرُوفٌ ، فقالَ لِفَاعِلِهِ : جزَاكَ اللَّه خَيْراً ، فقَد أَبْلَغَ في الثَّنَاءِ » .
رواه الترمذي وقالَ : حَدِيثٌ حسنٌ صَحِيحٌ .

1496. Usamah bin Zaid (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "He who is favoured by another and says to his benefactor: `Jazak-Allah khairan (may Allah reward you well)' indeed praised (the benefactor) satisfactorily."
[At-Tirmidhi].
Commentary: If one is unable to return someone's kindness with kindness, he should say, "Jazak-Allahu khairan (may Allah reward you well)." This means: "I am unable to reciprocate your kindness. May Allah grant you the best reward for it." Obviously there is no match for the reward that one gets from Allah. For this reason the Prophet (PBUH) said that it was the best of the praise for a benefactor.

1497 وَعَن جَابِرٍ رَضِيَ اللَّه عَنْه قال : قال رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « لا تَدعُوا عَلى أَنْفُسِكُم ، وَلا تدْعُوا عَلَى أولادِكُم ، ولا تَدْعُوا على أمْوَالِكُم ، لا تُوافِقُوا مِنَ اللَّهِ ساعة يُسأَلُ فِيهَا عَطاءً ، فيَسْتَجِيبَ لَكُم »
رواه مسلم .

1497. Jabir (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Do not invoke curses on yourself or on your children or on your possessions lest you should happen to do it at a moment when the supplications are accepted, and your prayer might be granted."
[Muslim].
Commentary: Almighty Allah always listens to everyone's prayer but He has fixed certain times when He grants more prayers addressed to Him. Therefore, one should never curse oneself or one's own children or one's own business, etc., lest this is done at the time when prayers are accepted by Allah and then one has to regret it all his life.

1498 وعن أبي هُريرة رضي اللَّه عنهُ أنَّ رَسولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « أَقْرَبُ ما يَكُونُ العَبْدُ مِن ربِّهِ وَهُوَ سَاجِدٌ ، فَأَكْثِرُوا الدُّعَاءَ » رواه مسلم .

1498. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "A slave becomes nearest to his Rubb when he is in prostration. So increase supplications in prostrations."
[Muslim].
Commentary: This Hadith points out the exellence of supplicating while prostrating in Salat, as one gets closer to Allah in this position.

1499 وَعَنْهُ أنَّ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : يُسْتَجَابُ لأحَدِكُم ما لَم يعْجلْ : يقُولُ قد دَعوتُ رَبِّي ، فلَم يسْتَجِبْ لي » . متفقٌ عليه .
وفي روَايَةٍ لمُسْلِمٍ : « لا يزَالُ يُسْتَجَابُ لِلعَبْدِ مَا لَم يدعُ بإثْمٍ ، أوْ قَطِيعةِ رَحِمٍ ، ما لَمْ يَسْتعْجِلْ » قِيلَ : يا رسُولَ اللَّهِ مَا الاسْتِعْجَالُ ؟ قالَ : « يقُولُ : قَدْ دعوْتُ ، وَقَدْ دَعوْتُ فَلَم أرَ يَسْتَجِيبُ لي ، فيَسْتَحْسِرُ عِنْد ذلك ، ويَدَعُ الدُّعَاءَ » .

1499. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH), "The supplication of every one of you will be granted if he does not get impatient and say (for example): `I supplicated my Rubb but my prayer has not been granted'."
[Al-Bukhari and Muslim].
The narration of Muslim is: "The supplication of a slave continues to be granted as long as he does not supplicate for a sinful thing or for something that would cut off the ties of kinship and he does not grow impatient." It was said: "O

Messenger of Allah! What does growing impatient mean?" He (PBUH) said, "It is one's saying: `I supplicated again and again but I do not think that my prayer will be answered.' Then he becomes frustrated (in such circumstances) and gives up supplication altogether."
Commentary: We learn from this Hadith that one should continue beseeching Allah without ever thinking that in spite of praying for a long time, his prayer has not been granted. One should never allow frustration to overcome in his mind. If a person's supplication is not granted for a long time, there would be certainly some good for him in that delay the reason of which is known to Allah Alone. It is, therefore, essential that he should never cease to pray whether his prayer is granted or not. Persistence in prayer is certainly beneficial to him.

1500 وعَنْ أبي أمامَة رَضيَ اللَّه عَنْهُ قال : قِيلَ لِرَسُولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم : أيُّ الدُّعَاءِ أسْمعُ؟ قالَ : « جوْفَ اللَّيْلِ الآخِرِ ، وَدُبُرَ الصَّلَوَاتِ المكْتُوباتِ » رواه الترمذي وقالَ : حديثٌ حسنٌ .

1500. Abu Umamah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) was asked: "At what time does the supplication find the greatest response?" He (PBUH) replied, "A supplication made during the middle of the last part of the night and after the conclusion of the obligatory prayers."
[At-Tirmidhi].
Commentary: "Al-'Akhir" is the characteristic of "Jauf" and in the present context it means the late hours of night. "Jauf" can also mean here "middle", that is in the later-half of the night.
In other words, if the night is divided between two equal parts then it (Jauf) would be the middle of the second part. In either case it is the time of the night which in other Ahadith has been termed as the third part of the night. It is the time when Almighty Allah comes to descend on the sky of this world.
Prayers are also granted by Allah after the obligatory Salat.

1501 وعَنْ عُبَادَة بْنِ الصَّامِتِ رضِي اللَّه عنْهُ أنَّ رسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قال : « مَا عَلَى الأرْضِ مُسْلِمٌ يَدْعُو اللَّه تَعالى بِدَعْوَةٍ إلاَّ آتَاهُ اللَّه إيَّاهَا ، أوْ صرَف عنْهُ مِنَ السُّوءِ مِثْلَهَا . ما لَم يدْعُ بإثْمٍ ، أوْ قطِيعَةِ رحِمٍ » فقَالَ رَجُلٌ مِنَ القوْمِ : إذاً نُكْثِرُ . قالَ : « اللَّه أكْثَرُ».
رواه الترمذي وقال حَدِيثٌ حسَنٌ صَحِيحٌ : وَرَواهُ الحاكِمُ مِنْ روايةِ أبي سعيدٍ وَزَاد فِيهِ: « أوْ يَدَّخر لهُ مِنَ الأجْرِ مِثْلَها » .

1501. `Ubadah bin As-Samit (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Whenever a Muslim supplicates Allah, He accepts his supplication or averts any similar kind of trouble from him until he prays for something sinful or something that may break the ties of kinship." Upon this someone of the Companions said: "Then we shall supplicate plenty." The Messenger of Allah (PBUH) said, "Allah is more plentiful (in responding)."
[At-Tirmidhi].
Commentary: We learn from this Hadith that prayer (supplication) is beneficial to us in any case, because Almighty Allah either grants the prayer we make, or if the supplication is not being accepted, He removes some future trouble that was destined for us, or He grants us in full in the Hereafter.
A Muslim should never feel shy of praying to Allah. In fact, he should persistently pray because there is no end to His Treasures.

1502 وعَنِ ابْنِ عَبَّاسٍ رضي اللَّه عنْهُما أنَّ رسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم كَان يقُولُ عِنْد الكرْبِ : « لا إلَه إلاَّ اللَّه العظِيمُ الحلِيمُ ، لا إله إلاَّ اللَّه رَبُّ العَرْشِ العظِيمِ ، لا إلَهَ إلاَّ اللَّه رَبُّ السموَاتِ ، وربُّ الأرْضِ ، ورَبُّ العرشِ الكريم » متفقٌ عليه .

1502. Ibn `Abbas (May Allah be pleased with them) said: The Messenger of Allah (PBUH) used to say when he was in distress: "La ilaha illallahul-Azimul-Halim. La ilaha illallahu Rabbul-`Arshil-`Azim. La ilaha illallahu Rabbus-samawati, wa Rabbul-ardi, wa Rabbul-`Arshil-Karim. (None has the right to be worshipped but Allah the Incomparably Great, the Compassionate. None has the right to be worshipped but Allah the Rubb of the Mighty Throne. None has the right to be worshipped but Allah the Rubb of the heavens, the Rubb of the earth, and the Rubb of the Honourable Throne)."
[Al-Bukhari and Muslim].
Commentary: The only medicine in a time of distress is the remembrance of Allah Whose Help alone should be sought. This Du`a contains words which glorify Allah and exalt Him far above all else. It is desirable to recite these words when one is in distress as this is exactly what the Prophet (PBUH) used to recite in such situations.

Chapter 253

باب كرامات الأولياء وفضلهم

Superiority of Auliya' and their Marvels

Allah, the Exalted, says:
"No doubt! Verily, the Auliya' of Allah [i.e., those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allah - Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds). For them are glad tidings, in the life of the present world (i.e., through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allah. This is indeed the supreme success." (10: 62-64)
"And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you. So eat and drink." (19: 25,26)
"Every time he (Zakariya) entered Al-Mihrab to (visit) her, he found her supplied with sustenance. He said: `O Maryam (Mary)! From where have you got this?' She said, `This is from Allah.' Verily, Allah provides sustenance to whom He wills, without limit." (3:37)
"(The young men said to one another): `And when you withdraw from them, and that which they worship, except Allah, then seek refuge in the Cave; your Rubb will open a way for you from His Mercy and will make easy for you your affair (i.e., will give you what you will need of provision, dwelling). And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left..." (18:16,17)

1503 وعنْ أبي مُحَمَّدٍ عَبْدِ الرَّحْمن بن أبي بكر الصِّدِّيق رضي اللَّه عنْهُما أنَّ أصْحاب الصُّفَّةِ كانُوا أُنَاساً فُقَرَاءَ وأنَّ النبي صلّى اللهُ عَلَيْهِ وسلَّم قالَ مرَّةً « من كانَ عِنْدَهُ طعامُ اثنَين ، فَلْيَذْهَبْ بثالث ، ومَنْ كَانَ عِنْدهُ طعامُ أرْبَعَةٍ ، فَلْيَذْهَبْ بخَامِسٍ وبسَادِسٍ » أوْ كَما قالَ ، وأنَّ أبَا بَكْرٍ رضي اللَّه عَنْهُ جاءَ بثَلاثةٍ ، وَانْطَلَقَ النبي صلّى اللهُ عَلَيْهِ وسلَّم بعَشرَةٍ ، وَأنَّ أبَا بَكْرٍ تَعَشَّى عِنْد النبي صلّى اللهُ عَلَيْهِ وسلَّم ، ثُمَّ لَبِثَ حَتَّى صلَّى العِشَاءَ ، ثُمَّ رَجَعَ ، فَجاءَ بَعْدَ ما مَضَى من اللَّيلِ مَا شاءَ اللَّه . قالَتْ امْرَأتُهُ : ما حبسَكَ عَنْ أضيافِكَ ؟ قالَ : أوَ ما عَشَّيتِهِمْ ؟ قالَتْ : أبوْا حتَّى تَجِيءَ وَقَدْ عرضُوا علَيْهم قال : فَذهَبْتُ أنَا ، فاختبأتُ ، فقالَ : يَا غُنْثَرُ ، فجدَّعَ وَسَبَّ وَقالَ : كُلُوا هَنِيئاً ، واللَّه لا أطْعمُهُ أبداً ، قال : وايمُ اللَّهِ ما كُنَّا نَأخذُ من لُقْمةٍ إلاَّ ربا مِنْ أسْفَلِهَا أكْثَرُ مِنْهَا حتَّى شَبعُوا ، وصَارَتْ أكثرَ مِمَّا كَانَتْ قبْلَ ذلك ، فَنظَرَ إلَيْهَا أبو بكْرٍ فقال لا مْرَأتِهِ : يَا أُخْتَ بني فِرَاسٍ مَا هَذا ؟ قالَتْ : لا وقُرّةِ عَيني لهي الآنَ أكثرُ مِنْهَا قبْلَ ذلك بثَلاثِ مرَّاتٍ ، فَأكَل مِنْهَا أبُو بكْرٍ وَقال : إنَّمَا كَانَ ذلكَ مِنَ الشَّيطَان ، يَعني يَمينَهُ ، ثُمَّ أكَلَ مِنهَا لِقمةً ، ثُمَّ حمَلَهَا إلى النبي صلّى اللهُ عَلَيْهِ وسلَّم فَأصْبَحَت عِنْدَهُ . وكانَ بَيْننَا وبَيْنَ قومٍ عهْدٌ ، فمَضَى الأجَلُ ، فَتَفرَّقْنَا اثني عشَرَ رَجُلاً ، مَعَ كُلِّ رَجُلٍ مِنْهُم أُنَاسٌ ، اللَّه أعْلَم كَمْ مَعَ كُلِّ رَجُلٍ فَأكَلُوا مِنْهَا أجْمَعُونَ .
وفي روايَة : فَحَلَفَ أبُو بَكْرٍ لا يَطْعمُه ، فَحلَفَتِ المرأةُ لا تَطْعِمَه ، فَحلَفَ الضيِّفُ ـ أو الأضْيَافُ ـ أن لا يَطعَمَه ، أوْ يطعَمُوه حتَّى يَطعَمه ، فقالَ أبُو بَكرٍ : هذِهِ مِنَ الشَّيْطَان ، فَدَعا بالطَّعامِ فَأكَل وَأكَلُوا ، فَجعَلُوا لا يَرْفعُون لُقْمَةً إلاَّ ربَتْ مِنْ أسْفَلِهَا أكْثَرَ مِنْهَا ، فَقال: يَا أُخْتَ بَنِي فِرَاس ، ما هَذا ؟ فقالَتْ : وَقُرَّةِ عَيْني إنهَا الآنَ لأكْثَرُ مِنْهَا قبْلَ أنْ نَأكُلَ ، فأكَلُوا ، وبعَثَ بهَا إلى النبي صلّى اللهُ عَلَيْهِ وسلَّم فذكَرَ أنَّه أكَلَ مِنهَا .
وفي روايةٍ : إنَّ أبَا بَكْرٍ قالَ لِعبْدِ الرَّحْمَنِ : دُونَكَ أضْيافَكَ ، فَإنِّي مُنْطَلِقٌ إلى النبي صلّى اللهُ عَلَيْهِ وسلَّم ، فافْرُغْ مِنْ قِراهُم قبْلَ أنْ أجِيءَ ، فانْطَلَقَ عبْدُ الرَّحمَن ، فَأتَاهم بمَا عِنْدهُ . فقال : اطْعَمُوا ، فقالُوا : أيْنَ رَبُّ منزِلَنَا ؟ قال : اطعموا ، قالُوا : مَا نَحْنُ بآكِلِين حتَى يَجيىء ربُّ مَنْزِلَنا ، قال : اقبلُوا عنَّا قِرَاكُم ، فإنَّه إنْ جَاءَ ولَمْ تَطْعَمُوا لَنَلقيَنَّ مِنْهُ ، فأبَوْا ، فعَرَفْتُ أنَّه يَجِد علَيَّ ، فلَمَّا جاءَ تَنَحَّيْتُ عَنْهُ ، فقالَ : ماصنعتم ؟ فأخْبَروهُ ، فقالَ يَا عَبْدَ الرَّحمَن فسكَتُّ ثم قال : يا عبد الرحمن. فسكت ، فقالَ : يا غُنثرُ أقسَمْتُ علَيْكَ إن كُنْتَ تَسمَعُ صوتي لما جِئْتَ ، فخَرَجتُ ، فقُلْتُ : سلْ أضْيافِكَ ، فقالُوا : صَدَقَ ، أتَانَا بهِ . فقالَ: إنَّمَا انْتَظرْتُموني وَاللَّه لا أطعَمُه اللَّيلَة ، فقالَ الآخرون : وَاللَّهِ لا نَطعَمُه حَتَّى تَطعمه ، فقالَ : وَيلَكُم مَالَكُمْ لا

تَقْبَلُونَ عنَّا قِرَاكُم ؟ هَاتِ طعَامَكَ ، فجاءَ بِهِ ، فوَضَعَ يَدَه ، فقالَ: بِسْمِ اللَّهِ ، الأولى مِنَ الشَّيطانِ فأَكَلَ وَأَكَلُوا . متفقٌ عليه .
قوله : « غُنْثَرُ » بغين معجمةٍ مضمومةٍ ، ثم نونٍ ساكِنةٍ ، ثُمَّ ثاءٍ مثلثةٍ وهو : الغَبيُّ الجَاهِلُ ، وقوله : « فجدَّع » أي شتَمه وَالجَدْعُ : القطع . قوله : « يجِدُ عليَّ » هو بكسر الجيم ، أيْ : يَغْضَبُ .

1503. `Abdur-Rahman bin Abu Bakr (May Allah be pleased with them) reported: The Companions of As-Suffah were poor people. The Prophet (PBUH) said, "Whoever has food enough for two people, should take a third one (from among them), and whoever has food enough for four persons, should take a fifth or sixth (or said something similar)." Abu Bakr (May Allah be pleased with him) took three people with him while Messenger of Allah (PBUH) took ten. Abu Bakr (May Allah be pleased with him) took his supper with the Prophet (PBUH) and stayed there till he offered the `Isha' prayers. After a part of the night had passed, he returned to his house. His wife said to him: "What has detained you from your guests?" He said: "Have you not served supper to them?" She said: "They refused to take supper until you come." [Abdur-Rahman (Abu Bakr's son) or the servants] presented the meal to them but they refused to eat. I (the narrator) hid myself out of fear. Abu Bakr (May Allah be pleased with him) (my father) rebuked me. Then he said to them: "Please eat. By Allah! I will never eat the meal." `Abdur-Rahman added: Whenever we took a morsel of the meal, the meal grew from underneath more than that morsel we had till everybody ate to his satisfaction; yet the remaining food was more than what was in the beginning. On seeing this, Abu Bakr (May Allah be pleased with him) called his wife and said: "O sister of Banu Firas! What is this?" She said: "O pleasure of my eyes! The food has increased thrice in quantity." Then Abu Bakr (May Allah be pleased with him) started eating. He said: "My oath not to take the meal was because of Satan." He took a morsel handful from it and carried the rest to the Prophet (PBUH). That food remained with him. In those days there was a treaty between us and the pagans and when the period of that treaty elapsed, he (PBUH) divided us into twelve groups and every group was headed by a man. Allah knows how many men were under the command of each leader. Anyhow, all of them ate of that meal.
[Al-Bukhari and Muslim].
There are some more narrations in both Al-Bukhari and Muslim with very minor differences in wordings and in details.
Commentary: We learn the following points from this Hadith:
1. It is permissible to take students of religious schools home for meals, as was the practice in certain areas in the past.
2. A father can admonish his children for disciplinary purposes.
3. If a better situation develops, one can break his vow and go for the new and better choice. It is, however, necessary to expiate for breaking the vow.
4. This Hadith affirms miracles. This is evident from the fact that a small quantity of food was so blessed by Allah that all the members of the family, guests, the Prophet (PBUH) and twelve "Arif" (leader) along with their companions took that food. (Gist of the text of Hadith from Fath Al-Bari, Kitab Al-Manaq.)

1504 وعنْ أبي هُرَيْرَة رضي اللَّه عَنْهُ قالَ : قال رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « لَقدْ كَانَ فِيما قَبْلَكُمْ مِنَ الأُممِ نَاسٌ محدَّثُونَ ، فإِن يَكُ في أُمَّتي أَحَدٌ ، فإِنَّهُ عُمَرُ » رواه البخاري ، ورواه مسلم من روايةِ عائشة ، وفي روايتِهما قالَ ابنُ وَهْبٍ : « محدَّثُونَ » أي : مُلْهمُون.

1504. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "There were Muhaddithun (the recipients of Divine inspiration) among the nations before you. If there is any of such Muhaddith among my followers, he must be `Umar."
[Al-Bukhari].
In Muslim, this Hadith is narrated by `Aishah (May Allah be pleased with her), and in both these narrations Ibn Wahb has said that the meaning of Muhaddithun is recipients of Divine inspiration.
Commentary: "Mulhamun" [persons endowed with inspiration]; in other words, things are put in their hearts by Allah, it was done in the case of the mother of Prophet Musa. It was put in her mind by Allah that if she felt any fear, she should then trust the child to the sea. Maryam (Mary) also used to receive inspiration, which is also a form of marvel. This Hadith evidently shows the distinction of `Umar (May Allah be pleased with him).

1505 وعنْ جَابر بن سمُرَة ، رضي اللَّه عَنْهُمَا . قالَ : شَكَا أَهْلُ الكُوفَةِ سَعْداً ، يَعْني : ابْنَ أبي وَقَّاصٍ ، رضي اللَّه عَنْهُ ، إِلى عُمَرَ بنِ الخَطَّابِ ، رضي اللَّه عَنْهُ ، فعزَلَه وَاسْتَعْمَلَ عَلَيْهِمْ عمَّاراً ، فشَكَوْا حَتَّى ذكَرُوا أَنَّهُ لا يُحْسِنُ يُصَلِّي ، فَأرسَلَ إِلَيْهِ ، فقال: ياأبا إِسْحاقَ ، إِنَّ هؤُلاءِ يزْعُمُونَ أَنَّكَ لا تُحْسِنُ تُصَلِّي. فقالَ : أَمَّا أَنَا واللَّهِ فإِنِّي كُنْتُ أُصَلِّي بهِمْ صَلاةَ رَسُولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم لا أَخْرِمُ عَنْهَا أُصَلِّي صَلاةَ العِشَاءِ فَأَرْكُدُ في الأُولَيَيْنِ ، وَأُخِفُّ في الأُخْرَيَيْنِ ، قال : ذَلِكَ الظَّنُّ بكَ يَا أَبَا إِسْحاقَ ، وأرسلَ مَعَهُ رَجُلاً - أَوْ رجَالاً -

إلَى الكُوفةِ يَسْأَلُ عَنْهُ أهْلَ الكُوفةِ ، فَلَمْ يَدَعْ مَسْجِداً إلاَّ سَأَلَ عَنْهُ ، وَيُثْنُونَ مَعْرُوفاً، حَتَّى دَخَلَ مَسْجِداً لِبَنِي عَبْسٍ ، فقامَ رَجُلٌ مِنْهُمْ ، يُقالُ لَهُ أسامةُ بنُ قَتادَةَ ، يُكَنَّى أبا سَعْدَةَ، فقالَ : أمَا إذْ نَشَدْتَنَا فإنَّ سَعْداً كانَ لا يسيرُ بالسَّرِيَّةِ ولا يَقْسِمُ بالسَّوِيَّةِ ، وَلا يعْدِلُ فِي القَضِيَّةِ ، قالَ سعْدٌ : أمَا وَاللَّهِ لأدْعُوَنَّ بثلاثٍ : اللَّهُمَّ إنْ كَانَ عبْدُكَ هذا كَاذِباً ، قام رِيَآءً ، وسُمْعَةً ، فَأَطِلْ عُمُرَهُ ، وَأَطِلْ فقْرَهُ ، وَعَرِّضْهُ للفِتَنِ ، وكَانَ بَعْدَ ذلكَ إذا سُئِلَ يقُولُ : شَيْخٌ كَبيرٌ مَفْتُون ، أصَابتْني دَعْوةُ سعْدٍ .

قالَ عَبْدُ الملِكِ بنُ عُميْرٍ الرَّاوِي عنْ جَابرِ بنِ سَمُرَةَ فَأنا رَأيْتُهُ بَعْدَ قدْ سَقَط حَاجِبَاهُ علَى عيْنَيْهِ منَ الكِبَرِ ، وَإِنَّهُ لَيَتَعَرَّضُ للجواري في الطُّرقِ فيغْمِزُهُنَّ . متفقٌ عليهِ .

1505. Jabir bin Samurah (May Allah be pleased with them) said: The inhabitants of Kufah complained to `Umar (May Allah be pleased with him) against Sa`d bin Abu Waqqas (May Allah be pleased with him) and `Umar (May Allah be pleased with him) appointed `Ammar (May Allah be pleased with him) as Governor of Kufah in his place. Their complaint was that he did not even conduct As-Salat (the prayers) properly. `Umar (May Allah be pleased with him) sent for Sa`d and said to him: "O Abu Ishaq, the people claim that you do not offer the Salat properly." Sa`d replied: "By Allah! I observe Salat according to the Salat of the Messenger of Allah (PBUH), and I make no decrease in it. I prolong Qiyam (standing) in the first two Rak`ah in Maghrib and `Isha' prayers and shorten in the last ones." `Umar (May Allah be pleased with him) said: "This is what I thought of you, O Abu Ishaq!" Then he sent with him a man (or some men) to Kufah to investigate the matter about him (from the people of Kufah). The inquiry was conducted in every mosque and all the people in these mosques praised him; but in the mosque of the Banu `Abs, a man, with the name of Usamah bin Qatadah and surname Abu Sa`dah, stood up and said, "Sa`d bin Abu Waqqas did not participate in Jihad and he did not distribute the spoils equitably and did not judge justly." On this Sa`d said: "I shall make three supplications in respect of him: O Allah! If this slave of Yours is a liar and seeker of notoriety, please prolong his life and lengthen his period of adversity and afflict him with trials." (And so did it happen.) Thereafter, when the man was asked about his condition he would say, "I am an old man afflicted with trials and overtaken by the curses of Sa`d."
`Abdul-Malik bin `Umair (a subnarrator) said: I saw this man with eyebrows hung over his eyes as a result of his old age and he walked aimlessly, following young girls and winking at them.
[Al-Bukhari and Muslim].
Commentary: This Hadith brings out the following four points:
1. The distinction of Sa`d bin Abu Waqqas (May Allah be pleased with him) and the fact that his prayers were granted by Allah.
2. The principle that if inquiry is conducted against anybody, one should inquire the opinion of the righteous and worthy people about the person against whom complaint is made.
3. Government officials can be dismissed in the interest of public good, as `Umar (May Allah be pleased with him) dismissed Sa`d bin Abu Waqqas although the complaints made against him were false, but `Umar thought it wise to dismiss him so that no one amongst his subject would show hatred towards him.
4. This Hadith also proves the correctness of marvels. The acceptance of the prayer of Sa`d bin Abu Waqqas is an instance of it.

1506 وعنْ عُرْوَةَ بن الزُّبيْر أنَّ سعيدَ بنَ زَيْدِ بْنِ عمْرو بْنِ نُفَيْلٍ ، رضي اللَّه عَنْهُ خَاصَمتْهُ أرْوَى بِنْتُ أوْسٍ إلى مَرْوَانَ بْنِ الحكَم ، وَادَّعَتْ أنَّهُ أخَذَ شَيْئاً مِنْ أرْضِهَا ، فَقالَ سَعِيدٌ : أنَا كُنْتُ آخُذُ مِنْ أرْضِها شَيْئاً بعْدَ الذِي سمِعْتُ مِنْ رَسُولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم ،؟ قالَ : مَاذا سمِعْتَ مِنْ رَسُولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ؟ قالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم يقُولُ : « مَنْ أخَذَ شِبْراً مِنَ الأرْضِ ظُلْماً ، طُوِّقَهُ إلى سبْعِ أرضينَ » فقالَ لَهُ مرْوَانُ : لا أسْأَلُكَ بيِّنَةً بعْد هذا ، فقال سعيدٌ : اللَّهُمَّ إنْ كَانَتْ كاذبةً ، فَأَعْمِ بصرهَا ، وَاقْتُلْهَا في أرْضِهَا ، قالَ : فمَا ماتَتْ حَتَّى ذَهَبَ بَصَرُهَا ، وبيْنَما هِيَ تمْشي في أرْضِهَا إذ وَقَعَتْ في حُفْرةٍ فَمَاتَتْ . متفقٌ عليه .

وفي روايةٍ لمسلِمٍ عنْ مُحمَّدِ بن زَيْدِ بن عبد اللَّه بن عُمَر بمعْنَاهُ وأنَّهُ رآها عَمياءَ تَلْتَمِسُ الجُدُرَ تَقُولُ : أَصَابَتْنِي دعْوةُ سعِيدٍ ، وَأنَّها مرَّتْ علَى بِئْرٍ في الدَّار التي خَاصَمَتْهُ فِيهَا ، فوقعتْ فِيها ، وَكانَتْ قبْرَهَا .

1506. `Urwah bin Az-Zubair (May Allah be pleased with him) reported: Arwa bint Aus brought a suit against Sa`id bin Zaid bin `Amr bin Nufail (May Allah be pleased with him). She complained to Marwan bin Al-Hakam that he had wrongfully taken possession of a portion of her land. Sa`id said: "How can I take a portion out of her land while I have heard a denunciation from the Messenger of Allah (PBUH)." Marwan asked him: "What did you hear from the Messenger of Allah?" He said, "I heard the Messenger of Allah (PBUH) saying, `He who takes a span of land unjustly will be made to wear seven earths round his neck on the Day of Ressurection'." Marwan said to him: "I don't seek proof from you after this." Sa`id supplicated: "O Allah! If she is a liar, deprive her of her eye sight and

cause her to die in her land." `Urwah said: "She did not die till she became blind. While she was walking in her land (concerning which the dispute arose) she fell down into a pit and died."
[Al-Bukhari and Muslim].
In another narration of Muslim, Muhammad bin Zaid bin `Abdullah bin `Umar said that he had seen Arwa blind, feeling for on the walls with her hand and saying: "I am ruined by the curse of Sa`id." Later she fell in a well in the same disputed land and died.
Commentary: Sa`id bin Zaid was an eminent Companion of the Prophet (PBUH) and had the honour of being one from the group of Al-`Ashratul-Mubashsharuna bil-Jannah Marwan bin Al-Hakam (May Allah be pleased with him) was governor of Al-Madinah during the caliphate of Mu`awiyah, and the incident quoted in this Hadith relates to that particular period. After Mu`awiyah bin Yazid, he remained caliph for some months.
This Hadith brings into prominence the following points:
1. The distinction of Sa`id bin Zaid and the marvel which came about with the acceptance of his prayer by Allah.
2. One should always save oneself from the curse of the pious people because the punishment can occur in this very life.

1507 وعَنْ جَابِرِ بنِ عبْدِ اللَّهِ رضي اللَّه عَنْهُما قال : لمَّا حَضَرَتْ أُحُدٌ دَعاني أبي مِنَ اللَّيْلِ فقال : مَا أُرَاني إلاَّ مَقْتُولا في أوَّلِ مَنْ يُقْتَلُ مِنْ أصْحابِ النبيِ صَلّى اللهُ عَلَيْهِ وسلَّم ، وَإنِّي لا أتْرُكُ بعْدِي أعزَّ عَلَيَّ مِنْكَ غَيْرَ نَفْسِ رسُولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم ، وإنَّ عليَّ دَيْناً فاقْضِ ، واسْتَوْصِ بأخَوَاتِكَ خَيْراً : فأَصْبَحْنَا ، فكَانَ أوَّلَ قتيلٍ ، ودَفَنْتُ مَعهُ آخَرَ في قبْرِهِ ، ثُمَّ لَمْ تَطِبْ نفسي أنْ أتْرُكهُ مع آخَرَ ، فاسْتَخْرَجته بعْدَ سِتَّةِ أشْهُرٍ ، فإذا هُو كَيَوْمِ وَضَعْتُهُ غَيْر أُذُنِهِ ، فجَعَلْتُهُ في قَبْرٍ عَلَى حِدَةٍ . رواه البخاري .

1507. Jabir bin `Abdullah (May Allah be pleased with them) said: My father called me on the evening before (the battle of) Uhud and said: "I perceive that I shall be among the first from among the Companions of the Prophet (PBUH) to be martyred, and after him you are the dearest to me. I am under the burden of debt. Pay it and treat your sisters well." Next morning he was among the first to be killed, so I buried him along with another in the same grave. Thereafter, I did not like that I should leave him with another in the grave. So I dug up his corpse after six months and he was in the same condition in which he was on the day when I buried him, except that there was a scratch on his ear. Then I buried him in a separate grave.
[Al-Bukhari].
Commentary: This Hadith highlights the following five points:
1. The Companions' love for the Prophet (PBUH) exceeded everything else, even one's own life and children.
2. The Companions' ardent desire for martyrdom.
3. The sixth sense of Jabir's father that he would be honoured with martyrdom.
4. The miracle that his dead body remained intact and did not decompose even after the period of six months.
5. The justification to exhume a dead body, in case of need. This permission is subject to the condition that much time has not passed since the burial of the deceased.

1508 وعَنْ أنَسٍ رضي اللَّه عَنْهُ أنَّ رَجُلَيْنِ مِنْ أصْحابِ النبيِ صَلّى اللهُ عَلَيْهِ وسلَّم خَرَجا مِنْ عِنْدِ النبي صَلّى اللهُ عَلَيْهِ وسلَّم في لَيْلَةٍ مُظْلِمَة ومَعهُمَا مِثْلُ المِصْبَاحَين بيْنَ أيديهما ، فلَمَّا افتَرَقا ، صارَ مَعَ كلِّ واحِدٍ مِنهما وَاحِدٌ حَتى أتَى أهْلَهُ .
رواه البخاري مِنْ طُرُقٍ ، وفي بعْضِها أنَّ الرَّجُلَيْنِ أُسيْدُ بنُ حُضيرٍ ، وعبَّادُ بنُ بشْرٍ رضي اللَّه عَنْهُما .

1508. Anas (May Allah be pleased with him) reported: Two Companions of the Prophet (PBUH) left his home in a very dark night with something like lights in front of them; when they separated, each of them had one light in front of him till they arrived home.
[Al-Bukhari].
Other narrations reported in Al-Bukhari say that the two men were Usaid bin Hudhair and `Abbad bin Bishr (May Allah be pleased with them).
Commentary: What was akin to light? Some people say it was their walking sticks which gave a shining effect in darkness and showed them their way. Some say that it was the light of the Prophethood. Thus, it was a marvel of the Companions and a miracle of the Prophet (PBUH).

1509 وعنْ أبي هُرَيْرة ، رضي اللَّه عَنْهُ ، قال : بَعثَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم عَشَرَةَ رهْطٍ عَيْناً سَرِيَّةً ، وأمَّرَ علَيْهِم عَاصِمَ بنَ ثَابتٍ الأنصاريَّ ، رضي اللَّه عنْهُ ، فانطلَقُوا حتَّى إذا كانُوا بالهَدْاةِ ، بيْنَ عُسْفَانَ ومكَّةَ ، ذُكِرُوا لحيٍ مِنْ هُذَيْلٍ يُقالُ لهُمْ : بنُوا لِحيَانَ ، فنَفَرُوا لهمْ بقَرِيب مِنْ مِائَةِ رجُلٍ رَامٍ فاقتَصُّوا آثارَهُمْ ، فلَمَّا أحَسَّ بهِمْ عاصِمٌ وَأصحابُهُ ، لجَأوا إلى مَوْضِعٍ ، فأحاط بهِمُ القَوْمُ ، فقالُوا انْزِلوا ، فأَعْطُوا

بأيْدِيكُمْ ولكُم العَهْدُ والمِيثاقَ أنْ لا نَقْتُل مِنْكُم أحداً ، فقالَ عاصم بن ثابت : أيها القومُ ، أمَّا أنَا فلا أنْزِلُ عَلَى ذِمةِ كَافرٍ . اللهمَّ أخْبرْ عَنَّا نَبيَّكَ صَلّى اللهُ عَلَيْهِ وسلَّم فرمَوْهُمْ بِالنَّبْلِ فقتَلُوا عَاصِماً ، ونزَل إليْهِمْ ثلاثةُ نَفرٍ على العهدِ والمِيثاق ، مِنْهُمْ خُبيْبٌ ، وزَيْدُ بنُ الدَّثِنِةِ ورجُلٌ آخَرُ ، فَلَمَّا اسْتَمْكَنُوا مِنْهُمْ أطْلَقُوا أوْتَار قِسِيِّهِمْ ، فرَبطُوهُمْ بها ، قال الرَّجلُ الثَّالِثُ : هذا أوَّلُ الغدْرِ واللَّهِ لا أصحبُكمْ إنَّ لي بهؤلاءِ أسْوةً ، يُرِيدُ القتْلَى ، فجرُّوهُ وعالجوه ، فأبي أنْ يَصْحبَهُمْ ، فقتَلُوهُ ، وانْطلَقُوا بخُبَيْبٍ ، وَزيْدِ بنِ الدَّثِنَةِ ، حتى بَاعُوهُما بمكَّةَ بَعْد وَقْعةِ بدرٍ ، فابتَاعَ بَنُو الحارثِ ابنِ عامِرِ بنِ نوْفَلِ بنِ عَبْدِ مَنَافٍ خُبَيْباً ، وكانَ خُبَيبٌ هُوَ قَتَل الحَارثَ يَوْمَ بَدْرٍ ، فلَبِثَ خُبيْبٌ عِنْدهُم أسِيراً حتى أجْمَعُوا على قتْلِهِ ، فاسْتَعارَ مِنْ بعْضِ بنَاتِ الحارثِ مُوسَى يَسْتَحِدُّ بِهَا فَأَعَارَتْهُ ، فدَرَجَ بُنَيٌّ لهَا وَهِي غَافِلَةٌ حتى أتَاهُ ، فَوجَدَتْه مُجْلِسَهُ عَلى فَخذِهِ وَالمُوسَى بيده ، ففزِعتْ فزْعَةً عَرَفَهَا خُبَيْبٌ ، فقال : أتَخْشيْنَ أن أقْتُلَهُ ما كُنْتُ لأفعل ذلكَ ، قالَتْ : وَاللَّهِ ما رأيْتُ أسِيراً خَيْراً مِنْ خُبيبٍ ، فواللَّهِ لَقدْ وجدْتُهُ يوماً يأكُلُ قِطفاً مِنْ عنبٍ في يدِهِ ، وإنَّهُ لمُوثَقٌ بالحديدِ وما بمكَّةَ مِنْ ثمَرةٍ ، وكَانَتْ تقُولُ: إنَّهُ لَرزقٌ رَزقهُ اللَّه خُبَيباً ، فلَمَّا خَرجُوا بِهِ مِنَ الحَرمِ لِيقْتُلُوهُ في الحِلِّ ، قال لهُم خُبيبٌ : دعُوني أصلي ركعتَيْنِ ، فتَركُوهُ ، فركعَ ركْعتَيْن، فقالَ : واللَّهِ لوْلا أنْ تَحسبُوا أنَّ مابي جزَعٌ لَزدْتُ : اللَّهُمَّ أحْصِهِمْ عدداً ، واقْتُلهمْ بَدَداً ، ولا تُبْقِ مِنْهُم أحداً . وقال:

فلَسْتُ أبالي حينَ أُقتلُ مُسْلِماً على أيِّ جَنْبٍ كَانَ للَّهِ مصرْعِي
وذلِكَ في ذَاتِ الإلَهِ وإنْ يشَأْ يُبَارِكْ عَلَى أوْصالِ شِلْوٍ مُمَزَّعِ

وكانَ خُبيْبٌ هُو سَنَّ لِكُلِّ مُسْلِمٍ قُتِلَ صبْراً الصَّلاةَ وأخْبَر - يعني النبي صَلّى اللهُ عَلَيْهِ وسلَّم . أصْحَابهُ يوْمَ أُصِيبُوا خبرهُمْ ، وبعَثَ نَاسٌ مِنْ قُريْشٍ إلى عاصِمِ بن ثابتٍ حِينَ حُدِّثُوا أنَّهُ قُتِل أنْ يُؤْتَوا بشَيءٍ مِنْهُ يُعْرفُ . وكَانَ قَتَل رَجُلاً مِنْ عُظَمائِهِمْ ، فَبَعثَ اللَّه لِعَاصِمٍ مِثْلَ الظُّلَّةِ مِنَ الدَّبْرِ ، فَحَمَتْهُ مِنْ رُسُلِهِمْ ، فَلَمْ يَقْدِرُوا أنْ يَقْطَعُوا مِنهُ شَيْئاً . رواه البخاري .

قولُهُ : الهَدْأةُ : مَوْضِعٌ ، وَالظُّلَّةُ : السحاب ، والدَّبْرُ : النَّحْلُ . وقوْلُهُ : « اقْتُلْهُمْ بِدداً » بكسر الباءِ وفتحِهَا ، فمن كسر ، قال هو جمع بدَّةٍ بكسر الباءِ ، وهو النصِيب ، ومعناه اقْتُلْهُمْ حِصَصاً مُنْقَسِمَةً لِكلِّ واحِدٍ مِنْهُمْ نصيبٌ ، ومن فتَح ، قالَ : مَعْنَاهُ : مُتَفَرِّقِينَ في القتْلِ واحِداً بَعْدَ وَاحِدٍ مِنَ التَّبْدِيدِ .

وفي الباب أحاديثٌ كَثِيرَةٌ صحِيحَةٌ سبقت في مواضِعِها مِنْ هذا الكتاب مِنها حديثُ الغُلامِ الذي كانَ يأتي الرَّاهِبَ والسَّاحِرَ ومِنْهَا حَدِيثُ جُريجٍ ، وحديثُ أصحَابِ الغار الذين أطبقَتْ عليْهِمُ الصَّخْرةُ ، وحديثُ الرَّجُلِ الذي سَمِعَ صَوتاً في السَّحاب يقولُ : اسْقِ حدِيقة فلانٍ ، وغيرُ ذلك والدَّلائِلُ في الباب كثيرةٌ مَشْهُورةٌ ، وباللَّهِ التَّوْفِيقُ .

1509. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) sent an espionage mission of ten men under the leadership of `Asim bin Thabit Al-Ansari (May Allah be pleased with him). They proceeded till they reached Al-Had'ah, a place between `Usfan and Makkah and the news of their arrival reached a section of the tribe of Hudhail, called Banu Lihyan. About one hundred men, who were all archers, hurried to follow their tracks. When `A sim and his companions came to know of their pursuers, they took refuge in a safe place. The infidels encircled them and said to them: "Come down and surrender, and we promise and guarantee you that we will not kill anyone of you." `Asim bin Thabit (May Allah be pleased with him) said: "By Allah! I will not come down to be under the protection of disbelievers. O Allah! convey this news to our Prophet (PBUH)." Then the infidels shot arrows at them till they killed `Asim. Three men came down relying on their promise and covenant. They were Khubaib, Zaid bin Ad-Dathinah and another man. When the disbelievers captured them, they tied them up with the strings of their bows. The third of the captives said: "This is the beginning of first betrayal. By Allah! I will not go with you. I have a good example in these (martyrs)." So they dragged him and tried to compel him to accompany them, but he refused. At last they killed him. They took Khubaib and Zaid bin Ad-Dathina with them and sold them as slaves in Makkah. This incident took place after the battle of Badr.
Khubaib was bought by the sons of Al-Harith bin `Amir bin Naufal bin `Abd Manaf. It was Khubaib who had killed Al-Harith in the battle of Badr. Khubaib remained a prisoner with those people for a few days till the sons of Al-Harith resolved to kill him.
When Khubaib (May Allah be pleased with him) got wind of this plot, he borrowed a razor from one of Al-Harith's daughters in order to remove his pubic hair. Her little son crawled towards Khubaib because of her carelessness. Later on, she saw her son on his thigh and the razor was in his hand. She got scared so much that Khubaib noticed the agitation on her face and said: "Are you afraid that I will kill him? No, I will never do that." She later remarked (after Al-Khubaib got martyred): "By Allah! I never saw a prisoner better than Khubaib." She added: "By Allah! I saw him once eating of a bunch of grapes in his hand while he was chained and there was no such fruit at that time in Makkah. Probably it was a boon which Allah bestowed upon Khubaib."

When they took him out of the Haram of Makkah to kill him outside its boundaries, Khubaib requested them to let him offer two Rak`ah of voluntary prayer. They allowed him and he offered two Rak`ah prayer. Then he said: "Had I not apprehended that you would think that I was afraid of death, I would have prolonged the prayer. O Allah! Count their number; slay them one by one and spare not one of them." He then recited these poetic verses:
`I do not care how they kill me as long as I get martyred in the Cause of Allah as a Muslim. I received my death for Allah's sake. If Allah so desires, He will bless, the amputated limbs of the torn body.'
Then the son of Al-Harith killed him. It was Khubaib who set the tradition for any Muslim sentenced to death in captivity to offer two Rak`ah of voluntary prayer. On that day the Messenger of Allah (PBUH) informed his Companions of the martyrdom of Khubaib. Later on, when some disbelievers from Quraish were informed that `Asim had been martyred, they sent some people to fetch a significant part of his body to ascertain his death. (This was because) `Asim had killed one of their chiefs. So Allah sent a swarm of wasps, resembling a shady cloud, to hover over the body of `Asim and to shield him from their messengers, and thus they could not cut off anything from his body.
[Al-Bukhari].
Commentary: "Raht" means a group or party. Some people say it consisted of six persons - `Asim bin Thabit, Marthad bin Abu Marthad, Khubaib bin `Adi, Zaid bin Ad-Dathina, `Abdullah bin Tariq and Khalid bin Bukair (May Allah be pleased with him) Some say that it comprised ten persons. Allah knows better.
The incident reported in this Hadith has many miracles and marvels. For instance, according to his prayer, the news of his assassination was conveyed by Allah through Wahy to the Prophet (PBUH) on the very day when he was martyred and he (PBUH) informed his Companions about it.
Second, Allah provided Khubaib with grapes when they were out of season during his imprisonment.
Third, Allah sent wasps for the safety of `Asim's corpse.
Fourth, his enemies met with the evil end which he had imprecated for them.
This Hadith brings forth the following six points:
1. If one's enemy shows strictness and oppression, then he should not accept the offer of protection from them even if he is killed as a result of this. One can, however, try to save his life if he sees some signs of leniency in the enemy's attitude.
2. The matchless perseverance and steadfastness of the Companions of the Prophet (PBUH) and their patience on the tyrannies perpetrated on them by their enemies.
3. Even in the worst of circumstances, the Companion of the Prophet (PBUH) (i.e., Khubaib) maintained the best standard of morality and did not harm the enemy's child in any way.
4. If the enemy is bent upon killing, then it is permissible to request them for permission to offer two Rak`ah of voluntary Salat because this act of Khubaib (May Allah be pleased with him) was upheld by the Prophet (PBUH).
5. It is lawful to imprecate for oppressors and disbelievers.
There are many Ahadith on the validity of marvels and miracles which have been mentioned in the present book in different chapters. The following instances can be quoted in this respect:
1. The incident of the boy who used to visit a priest and a magician. (See the Chapter on Patience).
2. The story of Juraij (which occurs in the Chapter on Sincerity).
3. The story of the men of the cave, the entrance of which was closed with a huge stone. (The Chapter on Generosity).
4. The story of the man who had heard the voice from the clouds ordering them to shower rain on a particular garden (the Chapter on Generosity).
Many other incidents also come in this category which are supported by evidence and are well-known. Allah is Capable of doing everything.

1510 وعَن ابْنِ عُمر رضي اللَّه عنْهُما قال : ما سمِعْتُ عُمرَ رضي اللَّه عنْهُ يَقُولُ لِشَيءٍ قطُّ : إنِّي لأظُنَّهُ كَذا إلاَّ كَانَ كَمَا يَظُنُّ ، رواهُ البُخَاري .

1510. Ibn `Umar (May Allah be pleased with them) reported: I never heard `Umar (May Allah be pleased with him) relating anything that he conceived it to be so-and-so, but that it proved to be as he had conceived it."
[Al-Bukhari].
Commentary: This Hadith tells us about the distinction of `Umar (May Allah be pleased with him) and confirms the marvels which Allah manifested through him. Almighty Allah had endowed him with abundant sagacity and intelligence. For this reason, the Prophet (PBUH) stated that if there would ever be a man in his Ummah who will be gifted with inspiration, this man would be `Umar (May Allah be pleased with him).

Book Seventeen: The Book of the Prohibited Actions

كتاب الأمور المنهي عنها

Chapter 254

باب تحريم الغيبة والأمر بحفظ اللسان

The Prohibition of Backbiting and the Commandment of Guarding one's Tongue

Allah, the Exalted, says:
"And backbite not one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful." (49:12)
"And follow not (O man, i.e., say not or do not or witness not) that of which you have no knowledge. Verily, the hearing, and the sight, and the heart, of each of those ones will be questioned (by Allah)." (17:36)
"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." (50:18)

1511 وعَنْ أبي هُرَيْرَةَ رضي اللَّه عنْهُ عَنِ النبي صلّى اللهُ عَلَيْهِ وسلَّم قال : « مَنْ كَانَ يُؤْمِنُ باللَّهِ وَاليَوْمِ الآخِرِ فلْيقُلْ خَيْراً ، أوْ ليَصْمُتْ » متفقٌ عليه .
وَهذا الحَديثُ صَريحٌ في أنَّهُ يَنْبغِي أن لا يتَكلَّم إلاَّ إذا كَان الكَلامُ خَيْراً ، وَهُو الَّذي ظَهَرَتْ مصْلحَتُهُ ، وَمَتى شَكَّ في ظُهُور المَصْلَحةِ ، فَلا يَتَكلَّمُ .

1511. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "He who believes in Allah and the Last Day must either speak good or remain silent."
[Muslim].

1512 وعَنْ أبي مُوسَى رضي اللَّه عَنْهُ قال : قُلْتُ يا رَسُولَ اللَّهِ أيُّ المُسْلِمِينَ أفْضَلُ؟ قال : « مَنْ سَلِمَ المُسْلِمُونَ مِن لِسَانِهِ وَيَدِهِ » . متفق عليه .

1512. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: I asked the Messenger of Allah (PBUH): "Who is the most excellent among the Muslims?" He said, "One from whose tongue and hands the other Muslims are secure."
[Al-Bukhari and Muslim].

1513 وَعَنْ سَهْلِ بن سعْدٍ قال : قالَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم : « مَنْ يَضْمَنْ لي ما بيْنَ لَحْيَيْهِ وَمَا بيْنَ رِجْلَيْهِ أضْمَنْ لهُ الجَنَّةَ » . متفقٌ عليهِ .

1513. Sahl bin Sa`d (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Whosoever gives me a guarantee to safeguard what is between his jaws and what is between his legs, I shall guarantee him Jannah."
[Al-Bukhari].
Commentary: What is between the jaws and what is between the legs refers to the tongue and the sexual organs, respectively. The Prophet (PBUH) has given the assurance of Jannah to every Muslim who protects these two parts of the body. Protection here means their use permitted by the Islamic Shari`ah. They should be guarded against every act that is prohibited by the Shari`ah.

1514 وَعَنْ أبي هُرَيْرَةَ رضي اللَّه عَنْهُ أنَّهُ سمِعَ النبي صلّى اللهُ عَلَيْهِ وسلَّم يقُولُ : إنَّ الْعَبْد لَيَتَكَلَّمُ بالكَلِمةِ مَا يَتَبيَّنُ فيهَا يَزِلُّ بهَا إلي النَّار أبْعَدَ مِمَّا بيْنَ المشْرِق والمغْربِ » . متفقٌ عليهِ .
ومعنى : « يتَبَيَّنُ » يَتفَكَّرُ أنَّهَا خَيْرٌ أمْ لا .

1514. Abu Hurairah (May Allah be pleased with him) reported: I heard the Prophet (PBUH) saying, "A person utters a word thoughtlessly (i.e., without thinking about its being good or not) and, as a result of this, he will fall down into the fire of Hell deeper than the distance between the east and the west."
[Al-Bukhari and Muslim].
Commentary: This Hadith shows the disadvantages which can be caused by the improper use of the tongue. It is, therefore, essential that one should think before he speaks.

1515 وَعَنْهُ عن النبي صلّى اللهُ عَلَيْهِ وسلَّم قال : « إنَّ العَبْدَ لَيَتَكَلَّمُ بالكَلِمةِ مِنْ رِضوَانِ اللَّهِ تَعَالى مَا يُلقِي لهَا بَالاً يَرْفَعُهُ اللَّه بهَا دَرَجاتٍ ، وَإنَّ العبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ تعالى لا يُلْقِي لهَا بالاً يهوي بهَا في جَهَنَّم » رواه البخاري .

1515. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "A man utters a word pleasing to Allah without considering it of any significance for which Allah exalts his ranks (in Jannah); another one speaks a word displeasing to Allah without considering it of any importance, and for this reason he will sink down into Hell."
[Al-Bukhari].

1516 وعَنْ أبي عَبْدِ الرَّحمن بلال بن الحارثِ المُزنيِّ رضي اللَّه عَنْهُ أنَّ رَسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم قالَ : « إنَّ الرَّجُلَ ليَتَكَلَّمُ بالْكَلِمَةِ مِنْ رِضوانِ اللَّهِ تعالى ما كَانَ يَظُنُّ أنْ تَبْلُغَ مَا بلغتْ يكْتُبُ اللَّهُ اللَّه بهَا رِضْوَانَهُ إلى يَوْمِ يلْقاهُ ، وَإنَّ الرَّجُلَ لَيَتَكَلَّمُ بالكلِمةِ مِنْ سَخَطِ اللَّه مَا كَانَ يظُنُّ أن تَبْلُغَ ما بلَغَتْ يكْتُبُ اللَّهُ لَهُ بِهَا سَخَطَهُ إلى يَوْمِ يلْقَاهُ » .
رواهُ مالك في « المُوطَّإ » والترمذي وقال : حديثٌ حسنٌ صحيحٌ .

1516. Abu 'Abdur-Rahman Bilal bin Al-Harith Al-Muzani (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "A man speaks a good word without knowing its worth, Allah records for him His Good Pleasure till the day he will meet Him; and a man utters an evil word without realizing its importance, Allah records for him His displeasure till the day he will meet Him."
[Imam Malik and At-Tirmidhi].
Commentary: This Hadith tells us a fact which can be observed in our everyday life. Sometimes a person utters a good sentence which pleases an individual and he reforms himself or holds himself from doing something wrong. Such a sentence or utterance is highly rewarded by Allah. Similarly, sometime a person utters a mischievous sentence, the ruinous effects of which he does not realize. This utterance hurts someone's feelings and leads him to sin and evil. Almighty Allah is displeased with such a person. The lesson that this Hadith has for us is that one should strictly guard his speech and weigh his words to avoid Allah's Wrath.

1517 وعَنْ سُفْيان بن عبْدِ اللَّهِ رضي اللَّه عنْهُ قال : قُلْتُ يا رسُولَ اللَّهِ حَدِّثني بأمْرٍ أعْتَصِمُ بهِ قالَ : « قُلْ ربِّيَ اللَّه ، ثُمَّ اسْتَقِمْ » قُلْتُ : يا رسُولَ اللَّهِ ما أخْوفُ مَا تَخَافُ عَلَيَّ ؟ فَأَخَذَ بِلِسَانِ نَفْسِهِ ، ثُمَّ قال : « هذا » . رواه الترمذي وقال : حديثٌ حسنٌ صحيحٌ .

1517. Sufyan bin `Abdullah (May Allah be pleased with him) reported: I asked: "O Messenger of Allah! Tell me, of something to which I may remain steadfast." He (PBUH) said, "Say: My Rubb is Allah and then remain steadfast." Then I said: "O Messenger of Allah! What do you fear most about me?" He took hold of his own tongue and said: "This."
[At-Tirmidhi].
Commentary: Faith in Allah and all His Attributes is the basis of all virtuous deeds. No act or deed is acceptable by Allah without this faith, "and then remain steadfast" means to comply with what Allah has ordained and to keep away from what He has forbidden so that one can win over His Pleasure. Every Muslim is required to guard his speech strictly because even the slightest carelessness on this account can cause Allah's displeasure.

1518 وَعَن ابنِ عُمَر رضي اللَّه عنْهُمَا قالَ : قالَ رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « لا تُكْثِرُوا الكَلامَ بغَيْرِ ذِكْرِ اللَّهِ ، فَإنَّ كَثْرَةَ الكَلامِ بغَيْرِ ذِكْرِ اللَّه تَعالَى قسْوةٌ لِلْقَلْبِ ، وإنَّ أَبْعَدَ النَّاسِ مِنَ اللَّهِ القَلبُ القَاسي » .
رواه الترمذي .
(ضعيف) . [فيه : إبراهيم بن عبد الله بن حاطب ، وهو مجهول] .

1518. Ibn `Umar (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "Do not indulge in excessive talk except when remembering Allah. Excessive talking without the Remembrance of Allah hardens the

heart; and those who are the farthest from Allah are those whose hearts are hard."
[At-Tirmidhi]
Commentary: The hardening of the heart is a condition where one neither learns any lesson from Allah's Signs nor does one accept anyone's good advice and religious preaching. If one indulges in idle talk rather than the remembrance of Allah, his heart becomes hardened, which is a sign of being far from Allah's Mercy. One should therefore occupy himself with the remembrance of Allah.

1519 وعنْ أبي هُريرَة رضي اللَّه عنهُ قالَ : قال رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم : « مَنْ وقَاهُ اللَّه شَرَّ مَا بيْنَ لَحْييْهِ ، وشَرَّ مَا بَيْنَ رِجْلَيْهِ دَخَلَ الجنَّةَ » روَاه التِّرمِذي وقال : حديث حسنٌ.

1519. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He whom Allah saves from the evil of that which is between his jaws and the evil of that which is between his legs will enter Jannah."
[At-Tirmidhi].

1520 وَعَنْ عُقْبة بنِ عامِرٍ رضي اللَّه عنْهُ قالَ : قُلْتُ يا رَسول اللَّهِ مَا النَّجاةُ ؟ قال : « أَمْسِكْ عَلَيْكَ لِسانَكَ ، وَلْيَسَعْكَ بيْتُكَ ، وابْكِ على خَطِيئَتِكَ » رواه الترمذي وقالَ : حديثٌ حسنٌ .

1520. 'Uqbah bin `Amir (May Allah be pleased with him) said: I asked the Messenger of Allah (PBUH), "How can salvation be achieved?" He replied, "Control your tongue, keep to your house, and weep over your sins."
[At-Tirmidhi].
Commentary: It is better for one to spends his surplus time at home in the remembrance of Allah, the recitation of the Qur'an and the performance of acts of obedience, if one feels unable to benefit others or if one fears that he, as well as his religion will not be safe if one mixes with others. Allah greatly likes it that one repents of his own sins and weeps over them.

1521 وعن أبي سَعيدٍ الخُدْرِيِّ رضي اللَّه عَنْهُ عن النبي صَلّى اللهُ عَلَيْهِ وسلَّم قالَ : « إذا أَصبْح ابْنُ آدم ، فإنَّ الأَعْضاءَ كُلَّها تُكَفِّرُ اللِّسانَ ، تَقُولُ : اتَّقِ اللَّه فينَا ، فَإنَّما نحنُ بِكَ : فَإن اسْتَقَمْتَ اسْتقمْنَا وإنْ اعْوججت اعْوَججْنَا » رواه الترمذي .
معنى « تُكَفِّرُ اللِّسَان » : أي تَذِلُّ وتَخْضعُ لَهُ .

1521. Abu Sa`id Al-Khudri (May Allah be pleased with him) said: The Prophet (PBUH) said, "When the son of Adam gets up in the morning, all the limbs humble themselves before the tongue and say: `Fear Allah for our sake because we are with you: (i.e., we will be rewarded or punished as a result of what you do) if you are straight, we will be straight; and if you are crooked, we will become crooked.'"
[At-Tirmidhi].
Commentary: This Hadith shows the importance of guarding one's tongue against that which is prohibited. Even the slightest carelessness on the part of the tongue can make all the organs suffer for it.
Crookedness of the tongue means the careless use of the tongue which lands the whole body in trouble; and keeping the tongue straight means keeping oneself safe from all kinds of troubles and ordeals.

1522 وعنْ مُعاذ رضي اللَّه عنهُ قال : قُلْتُ يا رسُول اللَّهِ أخبرني بِعَمَلٍ يُدْخِلُني الجَنَّة ، ويُبَاعِدُني عن النَّار ؟ قال : « لَقدْ سَأَلْتَ عنْ عَظِيمٍ ، وإنَّهُ لَيَسِيرٌ عَلى منْ يَسَّرَهُ اللَّه تَعالى عليهِ : تَعْبُدُ اللَّه لا تُشْرِكْ بِهِ شَيْئاً ، وتُقِيمُ الصَّلاةَ ، وتُؤتي الزَّكَاةَ ، وتَصُومُ رمضَانَ وتَحُجُّ البَيْتَ إن استطعت إلَيْهِ سَبِيلاً، ثُمَّ قال : « ألا أدُلُّك عَلَى أبْوابِ الخَيْر ؟ الصَّوْمُ جُنَّةٌ ، الصَّدَقَة تطْفِيءُ الخَطِيئَة كما يُطْفِيءُ المَاءُ النَّار ، وصلاةُ الرَّجُلِ منْ جوْفِ اللَّيْل » ثُمَّ تَلا : {تتجافى جُنُوبهُمْ عَن المَضَاجع } حتَّى بلغَ { يعْمَلُون } [السجدة : 16] . ثُمَّ قال: « ألا أُخْبِرُكَ بِرأسِ الأمْر ، وعمودِهِ ، وذِرْوَةِ سَنامِهِ » قُلْتُ : بلَى يا رسول اللَّهِ : قالَ : « رأسُ الأمْر الإسْلامُ ، وعَمُودُهُ الصَّلاةُ ، وذروةُ سنامِهِ الجِهَادُ » ثُمَّ قال : « ألا أُخْبِرُكَ بِمِلاكِ ذلكَ كله ؟» قُلْتُ : بلَى يا رسُولَ اللَّهِ . فَأَخذَ بِلِسَانِهِ قالَ : « كُفَّ عليْكَ هذا » قُلْتُ: يا رسُولَ اللَّهِ وإنَّا لمُؤَاخَذُون بمَا نَتَكلَّمُ بِهِ ؟ فقالَ : ثَكِلَتْكَ أُمُّكَ ، وهَلْ يَكُبُّ النَّاسَ في النَّار على وُجُوهِهِم إلاَّ حصَائِدُ أَلسِنَتِهِمْ ؟ » .
رواه الترمذي وقال : حدِيثٌ حسنٌ صحيحٌ ، وقد سبق شرحه .

1522. Mu`adh bin Jabal (May Allah be pleased with him) reported: I asked the Messenger of Allah (PBUH): "Inform me of an act which will cause me to enter Jannah and keep me far from Hell." He (PBUH) replied, "You

have asked me about a matter of great importance, but it is easy for one for whom Allah makes it easy." He added, "Worship Allah, associate nothing with Him in worship, offer As-Salat (the prayer), pay the Zakat, observe Saum (fasting) during Ramadan and perform Hajj (pilgrimage) to the House of Allah, if you can afford it." He (PBUH) further said, "Shall I not guide you to the gates of goodness? Fasting is a screen (from Hell), charity extinguishes (i.e., removes) the sins as water extinguishes fire, and standing in prayers by a slave of Allah during the last third part of the night." Then he recited: "Their sides forsake their beds, to invoke their Rubb in fear and hope, and they spend (in charity in Allah's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do." (32:17,18) Then he added, "Shall I tell you of the root of the matter, its pillar and its highest point?" I replied: "Yes! Certainly, O Prophet of Allah." He said, "The root of this matter (foundation) is Islam, its pillar (mainstay is) As-Salat (the prayer) and its highest point is Jihad (fighting in the Cause of Allah)." Then he asked, "Shall I tell you of that which holds all these things?" I said: "Yes, O Messenger of Allah." So he took hold of his tongue and said, "Keep this in control." I asked: "O Messenger of Allah! Shall we really be accounted for what we talk about?" He replied, "May your mother lose you! People will be thrown on their faces into the Hell on account of their tongues."
Commentary: Besides describing Articles of Islam, this Hadith mentions the dangers which lie in the careless use of the tongue. All good actions can go waste if one does not guard his speech. One should, therefore, guard his tongue against that which Allah has made prohibited.

1523 وعنْ أبي هُرَيرة رضي اللَّه عنهُ أنَّ رسُول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم قال : « أتَدْرُونَ ما الغِيبةُ؟» قالُوا : اللَّه ورسُولُهُ أعْلَمُ . قال : « ذِكْرُكَ أخَاكَ بما يكْرَهُ » قِيل : أفرأيْتَ إن كان في أخِي ما أقولُ ؟ قالَ : « إنْ كان فِيهِ ما تقُولُ فقدِ اغْتَبْتَه ، وإنْ لَمْ يكُن فِيهِ ما تَقُولُ فقدْ بهتَّهُ » رواه مسلم .

1523. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Do you know what is backbiting?" The Companions said: "Allah and His Messenger know better." Thereupon he said, "Backbiting is talking about your (Muslim) brother in a manner which he dislikes." It was said to him: "What if my (Muslim) brother is as I say." He said, "If he is actually as you say, then that is backbiting; but if that is not in him, that is slandering."
[Muslim].
Commentary: This Hadith elaborates the meaning of backbiting and calumny and points out the difference between the two along with the evils of each one of them. Both these evils are mischief of the tongue and entail great troubles. May Allah save us from both.

1524 وعنْ أبي بكْرة رضي اللَّه عنْهُ أنَّ رسُول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم قال في خُطْبتِهِ يوْم النَّحر بمنىً في حجَّةِ الوداعِ : « إنَّ دِماءَكُم ، وأمْوالَكم وأعْراضَكُم حرامٌ عَلَيْكُم كَحُرْمَةِ يومِكُم هذا ، في شهرِكُمْ هذا ، في بلَدِكُم هذا ، ألا هَلْ بلَّغْت » متفقٌ عليه .

1524. Abu Bakrah (May Allah be pleased with him) said: Delivering the sermon during the Farewell Pilgrimage on the day of Sacrifice at Mina, the Messenger of Allah (PBUH) said, "Verily your blood, your property and your honour are as sacred and inviolable as the sanctity of this day of yours, in this month of yours and in this town of yours. Verily! I have conveyed this message to you."
[Al-Bukhari and Muslim]
Commentary: This Hadith tells us that the tenth day of the month of Dhul-Hijjah, and the city of Makkah are sacred. Similar is the case of blood, property and honour of a Muslim to another Muslim. In other words, a Muslim should neither kill another without any lawful reason nor should he usurp his property nor should he disgrace him. Since backbiting is also a kind of tyranny which defames a person, it should be strictly avoided.

1525 وعنْ عائِشة رضِي اللَّه عنْها قالَتْ : قُلْتُ للنبي صلّى اللهُ عَلَيْهِ وسَلَّم حسْبُك مِنْ صفِيَّةَ كذا وكَذَا قال بعْضُ الرُّواةِ : تعْني قصِيرةً ، فقال : « لقدْ قُلْتِ كَلِمةً لو مُزجت بماءِ البحْر لمزَجتْه ، » قالَتْ : وحكَيْتُ له إنْساناً فقال : « ما أُحِبُّ أنِّي حكَيْتُ إنْساناً وإنَّ لي كذا وكَذَا » رواه أبو داود ، والترمذي وقال : حديثٌ حسنٌ صحيحٌ .
ومعنى : « مزَجَتْهُ » خَالطته مُخَالَطة يَتغيَّرُ بهَا طعْمُهُ ، أوْ ريحُهُ لِشِدةِ نتنها وقبحِها ، وهَذَا مِنْ أبلغ الزَّواجِرِ عن الغِيبَةِ ، قال اللَّهُ تَعالى : { وما ينْطِقُ عن الهوَى ، إن هُوَ إلا وحْيٌ يوحَى } [النجم : 4] .

1525. `Aishah (May Allah be pleased with her) said: I said to the Prophet (PBUH): "Such and such thing of Safiyyah (May Allah be pleased with her) is sufficient for you." (She means to say that she was a woman with a short stature). He said, "You have indeed uttered a word which would pollute the sea if it were mixed in it." She further said: I imitated a person before him and he said, "I do not like that I should imitate someone even (if I am

paid) in return such and such."
[Abu Dawud and At-Tirmidhi].
Commentary: In Arabic, the word "Muhakat" is often used for imitating someone's defect or deformity, etc. Every imitation of this kind also amounts to backbiting. This is the reason the Prophet (PBUH) used the analogy stated in this Hadith when `Aishah (May Allah be pleased with her) said that Safiyyah (May Allah be pleased with her) was short-statured. Imam An-Nawawi regarded this analogy as based on Wahy and supported his contention by the Verse of the Qur'an: "Nor does he speak of (his own) desire. It is only a Revelation revealed."
Thus, it is evident from this Hadith that to speak of somebody in a scornful manner, or ridicule someone's physical defect, or to imitate someone's deformity, or talk disparagingly about someone, is a great offense which should be avoided by every Muslim.

1526 وَعَنْ أنَسٍ رضي اللَّه عنهُ قالَ : قالَ رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « لمَّا عُرِجَ بي مررْتُ بِقَوْمٍ لهُمْ أظْفَارٌ مِن نُحاسٍ يَخْمِشُونَ بهَا وجُوهَهُمْ وَصُدُورَهُم ، فَقُلْتُ : منْ هؤلاءِ يَا جِبْرِيل ؟ قال : هؤلاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاس ، ويقَعُونَ في أعْرَاضِهِمْ ، » رواهُ أبو داود.

1526. Anas (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "During the Mi`raj (the Night of Ascension), I saw a group of people who were scratching their chests and faces with their copper nails. I asked, `Who are these people, O Jibril?' Jibril replied: `These are the people who ate flesh of others (by backbiting) and trampled people's honour.'"
[Abu Dawud].
Commentary: "These are the people who ate flesh of others" is a metaphor for backbiting. "To trample people's honour" is akin to harming their goodwill and honour. The punishment for these things mentioned in Hadith makes their seriousness obvious.

1527 وعن أبي هُريْرة رضي اللَّه عنْهُ أنَّ رسُول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « كُلُّ المُسلِمِ عَلى المُسْلِمِ حرَامٌ : دَمُهُ وعِرْضُهُ وَمَالُهُ » رواهُ مسلم .

1527. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said: "The blood, honour and property of a Muslim is inviolable for another Muslim."
[Muslim].
Commentary: This Hadith also makes it clear that a Muslim is bound to protect his blood, wealth and honour and it is not lawful for any Muslim to attack another Muslim's honour and property. Nor is it lawful for him to kill another Muslim without a valid reason.

Chapter 255

باب تحريم سماع الغيبة وامر من سمع غيبة محرمة بردها ، والإنكار على قائلها

Prohibition of Listening to Backbiting

Allah, the Exalted, says:
"And when they hear Al-Laghw (dirty, false, evil vain talk) they withdraw from it." (28:55)
"And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden)." (23:3)
"Verily, the hearing, and the sight, and the heart, of each of those ones will be questioned (by Allah)." (17:36)
"And when you (Muhammad (PBUH)) see those who engage in a false conversation about Our Verses (of the Qur'an) by mocking at them, stay away from them till they turn to another topic. And if Shaitan (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zalimun (polytheists and wrongdoers)." (6:68)

1528 وعنْ أبي الدَّرْداءِ رضي اللَّه عَنْهُ عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « منْ ردَّ عَنْ عِرْضِ أخيهِ، ردَّ اللَّه عنْ وجْههِ النَّارَ يوْمَ القِيامَةِ » رواه الترمذي وقالَ : حديثٌ حسنٌ .

1528. Abud-Darda' (May Allah be pleased with him) said: The Prophet (PBUH) said, "He who defends the honour of his (Muslim) brother, Allah will secure his face against the Fire on the Day of Resurrection."
[At-Tirmidhi].
Commentary: If someone says something disgraceful against a Muslim, one must defend his Muslim brother (or sister, for that matter) and say that what has been stated about him or her is wrong and that he (or she) is free from the accusation made against him (or her).

1529 وعنْ عِتْبَانَ بن مالِكٍ رضي اللَّهُ عنْهُ في حديثِهِ الطَّويلِ المشْهورِ الَّذي تقدَّم في باب الرَّجاءِ قالَ : قامَ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم يُصلِّي فقال : « أيْنَ مالِكُ بنُ الدُّخْشُمِ ؟ » فقال رجل: ذلكَ مُنافِقٌ لا يُحِبُّ اللَّه ورسُولَهُ ، فقال النبي صَلّى اللهُ عَلَيْهِ وسَلَّم : « لا تقُلْ ذلكَ ، ألا تَراه قد قال : لا إلهَ إلاَّ اللَّه يُريدُ بذلك وجْه اللَّه ، وإن اللَّه قدْ حَرَّمَ على النَّارِ منْ قال : لا إله إلاَّ اللَّه يبْتَغِي بذلكَ وجْهَ اللَّه » متفقٌ عليه .
»وعِتبانُ » بكسر العين على المشهور ، وحُكِي ضمُّها ، وبعدها تاء مثناةٌ مِنْ فوق ، ثُمَّ باء موحدةٌ . و « الدُّخْشُمُ » بضم الدال وإسكان الخاءِ وضمِّ الشين المعجمتين .

1529. `Itban bin Malik (May Allah be pleased with him) said in his long Hadith cited in the Chapter entitled `Hope' reported: When the Prophet (PBUH) stood up to offer As-Salat (the prayer) he asked, "Where is Malik bin Ad-Dukhshum?" A man replied: "He is a hypocrite. He does not love Allah and His Messenger." The Prophet (PBUH) said, "Do not say that. Do you not know that he said: La ilaha illallah (there is no true god except Allah),' seeking His Pleasure. Allah has made the fire of Hell unlawful for him who affirms that none has the right to be worshipped but Allah."
[Al-Bukhari and Muslim].
Commentary: "Allah has made the fire of Hell unlawful" means that a Muslim will not abide in Hell for ever. The reason is that if a Muslim has committed some major sin and Allah has not pardoned it, then he will certainly suffer its punishment in Hell. He will stay there as long as Allah will. However, he will be later on shifted to Jannah. This Hadith also leads us to the conclusion that the backbiting of a Muslim is forbidden. See the explanation of this Hadith under Hadith No. 418.

1530 وعَنْ كعْبِ بن مالكٍ رضي اللَّه عَنْهُ في حديثِهِ الطَّويلِ في قصَّةِ توْبَتِهِ وقد سبقَ في باب التَّوْبةِ . قال : قال النبي صَلّى اللهُ عَلَيْهِ وسَلَّم وهُو جَالِسٌ في القَوْمِ بِتبُوكَ : « ما فعل كَعْبُ بنُ مالك ؟ » فقالَ رجُلٌ مِنْ بَنِي سلِمَةَ : يا رسُولَ اللَّه حبسهُ بُرْداهُ ، والنَّظرُ في عِطْفيْهِ . فقال لَهُ معاذُ بنُ جبلٍ رضي اللَّه عنْه : بِئس ما قُلْتَ ، واللَّهِ يا رسُولَ اللَّهِ ما عَلِمْنا علَيْهِ إلاَّ خيْراً ، فسكَتَ رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم . متفق عليه .
»عِطْفَاهُ » جانِبَاهُ ، وهو إشارةٌ إلى إعجابه بنفسهِ .

1530. Ka`b bin Malik (May Allah be pleased with him) said in his long story about his repentance: The Prophet (PBUH) was sitting among the people in Tabuk. He (PBUH) said, "What happened to Ka`b bin Malik?" A person

from the tribe of Banu Salamah said: "O Messenger of Allah! the embellishment of his cloak and an appreciation of his sides have allured him, and he was thus detained." Mu`adh bin Jabal (May Allah be pleased with him) said: "Woe be upon you! You have passed indecent remarks. O Messenger of Allah! by Allah, we know nothing about him but good." The Messenger of Allah (PBUH) remained silent.
[Al-Bukhari and Muslim].
Commentary: This Hadith has already been mentioned in detail in the Chapter on Repentance. Here it is repeated to show how important it is to defend a Muslim when someone accuses him in his absence. In the presence of the Prophet (PBUH) a person expressed misgivings about Ka`b bin Malik that his obsession (for fine dress) had prevented him from coming to the battlefield. Mu`adh immediately defended him saying that there was no justification for such misgivings. The Prophet's silence endorsed the stand taken by Mu`adh (May Allah be pleased with him). This goes to prove that if a Muslim brother or sister is disgraced in his or her absence in a gathering, then it is incumbent on others to defend his or her honour.

Chapter 256

باب بيان ما يباح من الغيبة

Some cases where it is permissible to Backbite

[Backbiting is permissible only for valid reasons approved by Shari`ah. These reasons are as follows:]
1. It is permissible for an oppressed person to speak before the judge or someone in a similar position of authority to help him or her establish his or her rights by telling him `so-and-so wronged me and has done such and such to me' etc.
2. It is permissible to seek somebody's assistance in forbidding evil and helping someone change his or her immoral conduct. One can say to the person who can offer such assistance, `so-and-so does such and such evil deeds. Can you exhort him?' etc. This is permissible as long as one intends to forbid evil. If, however, one intends something else apart from this, then this act becomes unlawful.
3. One who seeks legal verdict on a certain matter may point out the defaults of another person or relate something else. One in this case can say to the Mufti (religious scholar who issues verdicts): "My father or brother (for example) treated me unjustly. Can I get my right established?" etc. This is permissible to say only if need be, but it is better to say `What do you think of someone who did such and such?' This does not mean, however, that naming the person in question is not permissible, Hadith No. 1536 makes this point clear.
4. One who criticizes those who openly commit acts of disobedience, such as drinking wine, gambling, engaging in immoral habits, fornication, hypocrisy, and making mischief.
5. It is permissible to call into question the narrators of Hadith, and witnesses in the court when the need arises. It is also permissible to mention the bad qualities of somebody for marriage purposes in case an advice is sought. Also, if one has noticed that a "seeker of knowledge" frequently goes to the gatherings of an innovator in religion and one fears that this "seeker of knowledge" may be affected by this so-called scholar, then he must in this case give counsel to the "seeker of knowledge" by telling him about the "innovator," etc.
6. It is permissible to use names such as "Al-a`mash" which means `the blear-eyed' to talk about people who are known by such names for the sake of identification and not for disparaging people and underestimating them. To identify them without resorting to such names is however better.

1531 عَنْ عَائِشَةَ رضي اللَّه عَنْهَا أن رَجُلاً استأْذَن عَلى النبي صَلّى اللهُ عَلَيْهِ وسَلَّم فقالَ : « ائذَنُوا لهُ، بئس أخو العشِيرَةِ ؟ » متفقٌ عليه .
احْتَجَّ بهِ البخاري في جَواز غيبةِ أهلِ الفسادِ وأهلِ الرِّيبِ .

1531. `Aishah (May Allah be pleased with her) said: A man sought permission for audience with the Prophet (PBUH). He said, "Give him permission but he is a bad member of his tribe."
[Al-Bukhari and Muslim].
Commentary: Imam Al-Bukhari has obviously justified the backbiting of wicked people to save people from being deceived from their appearance. If people are not informed of the real conduct of such persons, their religious as well as worldly life will be exposed to a grave danger. For this reason, the backbiting of wicked persons for the purpose of warning others is permissible.

1532 وعنْهَا قالَتْ : قالَ رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « مَا أظُن فُلاناً وفُلاناً يعرفَانِ مِنْ ديننا شَيْئاً » رواه البخاريُّ . قال الليثُ بنُ سعْدٍ أحدُ رُواةِ هذا الحَديثِ : هذَانِ الرَّجُلانِ كَانَا مِنَ المُنَافِقِينَ .

1532. `Aishah (May Allah be pleased with her) said: The Messenger of Allah (PBUH) said, "I do not think that so-and-so understands anything of our Faith."
[Al-Bukhari]
Al-Bukhari said: Al-Laith bin Sa`d, who is one of the narrators of this Hadith, said: The two men mentioned by the Prophet (PBUH) in this Hadith were hypocrites (i.e., they revealed Faith and concealed disbelief).
Commentary: Hypocrites are also people of mischievous and doubtful conduct. It is, therefore, not only permissible but necessary to make people aware of their real position so that people become cautious about them and their religious and worldly life may remain safe from their machinations.

1533 وعنْ فاطِمة بنْتِ قيْسٍ رضي اللَّه عَنْها قالَتْ : أتيْتُ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم ، فقلت : إنَّ أبا الجَهْمِ ومُعاوية خَطباني ؟ فقال رسول اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم : « أمَّا مُعَاوية ، فَصُعْلُوكٌ لا مالَ له ، وأمَّا أبو الجَهْمِ فلا يضَعُ العَصا عنْ عاتِقِهِ » متفقٌ عليه .
وفي روايةٍ لمسلمٍ : « وأمَّا أبُو الجَهْمِ فضَرَّابٌ للنِّساءِ » وهو تفسير لرواية : « لا يَضَعُ العَصا عَنْ عاتِقِهِ »
وقيل : معناه : كثيرُ الأسفار .

1533. Fatimah bint Qais (May Allah be pleased with her) said: I came to the Prophet (PBUH) and said to him: "Muawiyah and Abul-Jahm sent me a proposal of marriage." The Messenger of Allah (PBUH) said, "Muawiyah is destitute and he has no property, and Abul-Jahm is very hard on women."
[Bukhari and Muslim].
Commentary: We learn from this Hadith that it is permissible to mention the true facts, virtues and vices without equivocation, about the parties who intend to enter into wedlock provided one does it for their welfare.

1534 وعن زيْدِ بن أرْقَمَ رضي اللَّه عنهُ قال : خَرجْنَا مع رسولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم في سفرٍ أصاب النَّاس فيه شِدةٌ ، فقال عبدُ اللَّه بنُ أبي : لا تُنْفِقُوا على منْ عِنْد رسُولِ اللَّه حتى ينْفضُّوا وقال : لَئِنْ رجعْنَا إلى المدِينَةِ ليُخرِجنَّ الأعزُّ مِنْها الأذَلَّ ، فَأتَيْتُ رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم، فَأَخْبَرْتُهُ بِذلكَ ، فأرسلَ إلى عبد اللَّه بن أبي فاجْتَهَد يمِينَهُ : ما فَعَل ، فقالوا : كَذَب زيدٌ رسولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، فوقع في نَفْسِي مِمَّا قالوهُ شِدَّةٌ حتى أنْزَلَ اللَّه تعالى تَصْدِيقي: { إذا جاءَكَ المُنَافِقُون } ثم دعاهم النبي صَلّى اللهُ عَلَيْهِ وسَلَّم ، لِيَسْتَغْفِرَ لهم فلَوَّوْا رُؤُوسَهُمْ . متفقٌ عليه .

1534. Zaid bin Al-Arqam (May Allah be pleased with him) said: We set out on a journey along with the Messenger of Allah (PBUH) and we faced many hardships. `Abdullah bin Ubaiy (the chief of the hypocrites at Al-Madinah) said to his friends: "Do not spend on those who are with the Messenger of Allah (PBUH) until they desert him." He also said: "If we return to Al-Madinah, the more honourable (meaning himself, i.e., Abdullah bin Ubaiy) will drive out therefrom the meaner (meaning Messenger of Allah (PBUH))." I went to the Messenger of Allah (PBUH) and informed him about that and he sent someone to `Abdullah bin Ubaiy. He asked him whether he had said that or not. Abdullah took an oath that he had not done anything of that sort and said that it was Zaid who carried a false tale to the Messenger of Allah (PBUH). Zaid said: I was so much perturbed because of this until this Verse was revealed verifying my statement:
"When the hypocrites come to you (O Muhammad (PBUH)), they say: `We bear witness that you are indeed the Messenger of Allah.' Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are liars indeed." (63:1) Then the Messenger of Allah (PBUH) called the hypocrites in order to seek forgiveness for them from Allah, but they turned away their heads.
[Al-Bukhari and Muslim].
Commentary: `Abdullah bin Ubaiy was the chief of the hypocrites at Al-Madinah. In the journey mentioned in this Hadith, which was undertaken in connection with the war with Banu Al-Mustaliq, he had used improper words against the Prophet (PBUH) and Muslims, which were overheard by Zaid bin Al-Arqam (May Allah be pleased with him). The latter informed the Prophet (PBUH) about this occurrence. This incident goes to prove that exposing the designs and conspiracies of hypocrites does not form backbiting. In fact, it is essential to keep people informed about them in the interest of Islam and Muslims.

1535 وعنْ عائشة رضي اللَّه عنها قالتْ : قالت هِنْدُ امْرأةُ أبي سُفْيانَ للنبي صَلّى اللهُ عَلَيْهِ وسَلَّم : إنَّ أبا سُفيانَ رجُلٌ شَحِيحٌ ولَيْس يُعْطِيني ما يَكْفِيني وولدِي إلاَّ ما أخَذْتُ مِنه ، وهَو لا يعْلَمُ ؟ قال : « خُذِي ما يكْفِيكِ وولَدَكِ بالمعْرُوفِ » متفقٌ عليه .

1535. `Aishah (May Allah be pleased with her) said: Hind, the wife of Abu Sufyan, said to the Prophet (PBUH): Abu Sufyan is a niggardly man and does not give me and my children adequate provisions for maintenance unless I take something from his possession without his knowledge. The Prophet (PBUH) said to her, "Take from his possessions on a reasonable basis that much which may suffice for you and your children."
[Al-Bukhari and Muslim].
Commentary: Hind was the mother of Mu`awiyah (May Allah be pleased with him). Along with her husband, Abu Sufyan, she embraced Islam in the year of conquest of Makkah.
We learn from this Hadith that:
1. In order to know religious injunctions, husband and wife can mention each other's shortcomings before a Mufti (a religious scholar who is in a position to issue verdicts on religious matters).

2. If a husband does not give his wife enough money to cover the domestic expenses, then it is permissible for his wife to take some of his money without his permission, provided the amount thus taken is for essential expenses not for superfluous matters.

Chapter 257

باب تحريم النميمة وهي نقل الكلام بين الناس على جهة الإفساد

Prohibition of Calumny

Allah, the Exalted, says:
"A slanderer, going about with calumnies." (68:11)
"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." (50:18)

1536 وعَنْ حذَيْفَة رضي اللَّه عنهُ قالَ : قال رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « لا يَدْخُلُ الجنة نمَّامٌ» متفقٌ عليه .

1536. Hudhaifah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "The person who goes about with calumnies will never enter Jannah."
[Al-Bukhari and Muslim].
Commentary: A person who thinks that talebearing is lawful, and practices it to create conflict and quarrel among people despite the fact that he knows it is unanimously forbidden, will never go to Jannah. A person who considers it unlawful but does it out of sheer human weakness, will in the first instance go to Hell, if Allah does not pardon him for it. He will then be shifted to Jannah after suffering punishment for it.

1537 وعَنْ ابن عَباسٍ رضي اللَّه عَنْهُمَا أنَّ رَسُول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : مرَّ بقبريْنِ فقال : «إنَّهُمَا يُعَذَّبانِ ، ومَا يُعَذَّبَانِ في كَبيرٍ ، بَلى إنَّهُ كَبيرٌ : أمَّا أحَدُهمَا ، فكَانَ يمشِي بالنَّمِيمَةِ، وأمَّا الآخرُ فكَانَ لا يسْتَتِرُ مِنْ بولِه » .
متفقٌ عليه ، وهذا لفظ إحدى روايات البخاري .
قالَ العُلَماءُ : معْنَى: «وما يُعَذَّبَانِ في كَبيرٍ» أيْ كبير في زَعْمِهِما وقيلَ: كَبيرٌ تَرْكُهُ عَليهما.

1537. Ibn `Abbas (May Allah be pleased with them) said: The Messenger of Allah (PBUH) passed by two graves and said, "Both of them (the persons in these graves) are being tortured, and they are not being tortured for a cardinal sin. But indeed they are great sins. One of them used not to save himself from being soiled with his urine, and the other one used to go about with calumnies (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such and such evil things)."
[Al-Bukhari and Muslim].
Commentary:
1. "La yastatiru min baulihi" has another meaning, namely: "he does not pass urine in privacy but does it shamelessly in the presence of other people." Obviously shamelessness is also a sin. Talebearing, carelessness in saving oneself from splash of urine drops, and lack of observance of privacy are sins which are liable to punishment.
2. The Hadith also proves punishment in the grave.

1538 وعن ابن مسْعُودٍ رضي اللَّه عنْهُ أنَّ النبي صلّى اللهُ عَلَيْهِ وسلَّم قال : « ألا أنَبِّئُكُم ما العَضْهُ ؟ هي النَّمِيمة ، القالَةُ بيْنَ النَّاس » رواه مسلم .
«العَضْهُ » : بفَتْح العين المُهْمَلَةِ ، وإسْكان الضَّادِ المُعْجَمَةِ ، وبالهاءِ على وزن الوجهِ، ورُوِي : « العِضَةَ » بكسْرِ العَيْنِ و فَتْح الضَّادِ المُعْجَمَةِ عَلى وَزْنِ العِدَةِ ، وهِي : الكَذِبُ والبُهتانُ ، وعَلى الرِّواية الأولى : العَضْهُ مصدرٌ ، يقال : عَضَهَهُ عَضْهاً ، أي : رماهُ بالعَضْهِ .

1538. Ibn Mas`ud (May Allah be pleased with him) said: The Prophet (PBUH) said, "Shall I tell you what `Al-`Adhu' (falsehood and slandering) is? It is calumny which is committed among the people."
[Muslim].
Commentary: We learn from this Hadith that calumny, lying, falsehood and slandering are major sins because they cause conflict and dissension in society. A Muslim must keep himself free from such evils.

Chapter 258

باب النهي عن نَقْل الحديثِ وكلام الناس إلى ولاة الأمورِ إذا لم تدْعُ إليه حاجة كَخَوفِ مفسدةٍ ونحوها

Prohibition of Carrying tales of the Officers

Allah, the Exalted, says:
"... Do not help one another in sin and transgression." (5:2)

1539 وعن ابن مَسْعُودٍ رضي اللَّه عنهُ قالَ : قالَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « لا يُبَلِّغْني أحدٌ من أصْحابي عنْ أحَدٍ شَيْئاً ، فَإنِّي أُحبُّ أنْ أَخْرُجَ إليْكُمْ وأنا سليمُ الصَّدْر » رواه أبو داود والترمذي .
(ضعيف) . [فيه الوليد بن أبي هشام ، وهو مجهول] .

1539. Ibn Mas`ud (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "None of my Companions should convey to me anything regarding another because I desire to meet everyone of you with a clean heart."
[Abu Dawud and At-Tirmidhi].
Commentary: `Should not convey to me anything' here signifies anything undesirable or which is harmful for the person concerned. Thus, this Hadith stresses that defects of people should not be unnecessarily reported to those who are at the helm of affairs, as is evident from the caption given to this chapter by Imam An-Nawawi.

Chapter 259

باب ذم ذي الوجهين

Condemnation of Double-faced People

Allah, the Exalted, says:
"They may hide (their crimes) from men, but they cannot hide (them) from Allah; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allah ever encompasses what they do." (4:108)

1540 وعن أبي هُريرةَ رضي اللَّه عَنْهُ قالَ : قالَ رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « تَجدُونَ النَّاسَ معادِنَ : خِيارُهُم في الجاهِلِيَّةِ خيارُهُمْ في الإسْلامِ إذا فقُهُوا ، وتجدُونَ خِيارَ النَّاسِ في هذا الشَّأنِ أشدَّهُمْ لهُ كَراهِيةً ، وتَجدُونَ شَرَّ النَّاسِ ذا الوجْهيْنِ ، الذي يأتي هؤلاءِ بوجْهٍ وَهؤلاءِ بوَجْهٍ » متفقٌ عليه .

1540. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "People are like ores. Those who were excellent in the Days of Ignorance are excellent in Islam provided they acquire the knowledge and understanding of the religion. You will find the best people in it (Islam) those who had a deep hatred (for leadership). You will find the worst among the people a double-faced person who appears to some people with one face and to others with another face."
[Al-Bukhari and Muslim].
Commentary:
1. "Like ores" here signifies origin or source which will be a means of honour for them. That is, the tribes which were distinguished for nobility in the pre-Islamic period will also be distinguished after embracing Islam. There will be no reduction in their prestige and honour provided they attain true understanding of religion and adhere to its teachings.
2. Such people who do not have any desire for office and position are most suitable for holding the reins of government. They serve the interest of public better because, being aware to their responsibilities, they honestly endeavour to fulfill the trust reposed in them. They keep the boundaries marked by Allah and prefer the interests of the nation and their own country.
3. A "double-faced person" is one who makes a group believe that he is their supporter and well-wisher, but when he goes to the opposite group, he tries to make them believe that he is entirely with them. The best among people is one who goes to every group and earnestly tries to reform it.

1541 وعنْ محمدِ بن زَيْدٍ أنَّ نَاساً قالُوا لجَدِّهِ عبدِ اللَّه بن عُمْرو رضي اللَّه عنْهما : إنَّا نَدْخُلُ عَلَى سَلاطِينِنا فنقولُ لهُمْ بخلافِ ما نتكلَّمُ إذا خَرَجْنَا مِنْ عِندِهِمْ قال : كُنَّا نعُدُّ هذا نِفاقاً عَلى عَهْدِ رسولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم . رواه البخاري .

1541. Muhammad bin Zaid reported: Some people said to my grandfather, 'Abdullah bin 'Umar (May Allah be pleased with them): We visit our rulers and tell them things contrary to what we say when we leave them. `Abdullah bin `Umar (May Allah be pleased with them) replied: "In the days of the Messenger of Allah (PBUH), we counted this act as an act of hypocrisy."
[Al-Bukhari].
Commentary: This Hadith points out that to praise the rulers in their presence and to condemn them in their absence amounts to practical hypocrisy because what one has in his heart does not find expression in his speech, and what one expresses in his words does not agree with what one has in his heart. The conduct of a true Muslim should be that if a ruler is noble, just and pious, he should admire him even in his presence (when there arises a need for it, and not for the sake of flattering him) and he should also praise him in his absence. If the ruler is bad, he should warn him of the evil consequences of his bad conduct to his face, and the same attitude should be maintained when he is not present because this is the well-meaning attitude which has been ordained to every Muslim. Against this, the attitude of the first kind is a mark of hypocrisy which has been strongly condemned in the preceding Hadith.

Chapter 260

باب تحريم الكذب

Condemnation and Prohibition of Falsehood

Allah, the Exalted, says:

"And follow not (O man, i.e., say not or do not or witness not) that of which you have no knowledge." (17:36)

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." (50:18)

1542 وعنْ ابنِ مسعود رضي اللَّه عنْهُ قال : قالَ رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم : « إنَّ الصِّدْقَ يهْدِي إلى الْبِرِّ وَإنَّ البِرِّ يهْدِي إلى الجنَّةِ ، وإنَّ الرَّجُل ليَصْدُقُ حتَّى يُكتَبَ عِنْدَ اللَّهِ صِدّيقاً، وإنَّ الْكَذِبَ يَهْدِي إلى الفُجُورِ وإنَّ الفُجُورَ يهْدِي إلى النار ، وإن الرجلَ ليكذبَ حَتى يُكْتَبَ عنْدَ اللَّهِ كَذَّاباً » متفقٌ عليه .

1542. Ibn Mas`ud (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Truth leads to piety and piety leads to Jannah. A man persists in speaking the truth till he is recorded with Allah as a truthful man. Falsehood leads to transgression and transgression leads to the Hell-fire. A man continues to speak falsehood till he is recorded with Allah as a great liar."

[Al-Bukhari and Muslim].

Commentary:

1. Whatever attitude one adopts becomes his special trait and then he becomes known by it. Therefore, one should always adopt virtues and good conduct so that he may attain a high esteem with Allah and be also remembered well by people.

2. Truth is the way to salvation while falsehood is the way to destruction.

1543 وعن عبدِ اللَّهِ بن عَمْرِو بنِ العاص رضي اللَّه عنْهُما ، أنَّ النبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : «أرْبعٌ منْ كُنَّ فِيهِ ، كان مُنافِقاً خالِصاً ، ومنْ كَانتْ فيهِ خَصْلَةٌ مِنْهُنَّ ، كَانتْ فِيهِ خَصْلَةٌ مِنْ نِفاقٍ حتَّى يدَعهَا : إذا اؤتُمِنَ خَانَ ، وَإذا حدَّث كَذَبَ ، وإذا عاهَدَ غَدَرَ ، وإذا خاصمَ فجَرَ » متفقٌ عليه .

وقد سبقَ بيانه مع حديثِ أبي هُرَيْرَةَ بنحوِهِ في « باب الوفاءِ بالعهد » .

1543. `Abdullah bin `Amr bin Al-`As (May Allah be pleased with them) said: The Prophet (PBUH) said, "Whosoever possesses these four characteristics, is a sheer hypocrite; and anyone who possesses one of them, possesses a characteristic of hypocrisy till he gives it up. (These are:) When he talks, he tells a lie; when he makes a covenant, he acts treacherously; and when he quarrels, he utters foul language."

[Al-Bukhari and Muslim].

Commentary: Nowadays we do not find hypocrisy of Belief among Muslims generally, but practical hypocrisy is very common. The reason is that their majority has most of the signs of hypocrisy which this Hadith makes clear. See Hadith No. 690.

1544 وعن ابن عباسٍ رضي اللَّه عنْهُما عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم ، قالَ : « مَنْ تَحلَّمَ بحُلْمٍ لَمْ يرَهُ ، كُلِّفَ أنْ يَعْقِدَ بيْن شَعِيرتين ، ولَنْ يفْعَلَ ، ومنِ اسْتَمَعَ إلى حديثِ قوْمٍ وهُمْ لَهُ كارِهُونَ، صُبَّ في أُذُنَيْهِ الآنُكُ يوْمَ القيامَةِ ، ومَنْ صورَّ صُورةً ، عُذِّبَ وَكُلِّفَ أنْ ينفُخَ فيها الرُّوحَ وَلَيْس بنافخ » رواه البخاري .

«تحلَّم » أي : قالَ أنهُ حَلم في نَوْمِهِ ورأى كَذا وكَذا ، وهو كاذبٌ و « الآنك » بالمدِّ وضمِّ النونِ وتخفيفِ الكاف : وهو الرَّصَاصُ المذابُ .

1544. Ibn `Abbas (May Allah be pleased with them) said: The Prophet (PBUH) said, "He who narrates a dream which he has not seen will be put to trouble to join into a knot two barley seeds which he will not be able to do; and he who seeks to listen to the talk of a people (secretly) will have molten lead poured into his ears on the Day of Resurrection; and he who makes a picture (of people or other creatures with a soul, such as animals and insects) will be (severely punished), and he will be asked to infuse spirit therein, which he will not be able to do."

[Al-Bukhari].

Commentary:

1. "Hulm" means a bad dream but here it has been used in the sense of a dream, irrespective of its being good or bad. This Hadith has a severe warning for inventing a dream. Such persons are in the habit of inventing dreams who have either a lust for fame or want to impress people with their piety.
2. Listening to the talk of others secretly is also condemned.
3. The making of paintings of people or other creatures with a soul entails severe punishment.

1545 وعن ابنِ عُمرَ رضي اللَّه عنْهُما قالَ : قال النبي صَلّى اللهُ عَلَيْهِ وسَلَّم : « أَفْرَى الفِرَى أَنْ يُرِيَ الرجُلُ عيْنَيْهِ ما لَمْ تَرَيا » .
رواهُ البخاري . ومعناه : يقولُ : رأيتُ فيما لم يره .

1545. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) as saying: "The worst of lies is to pretend to have seen something which he has not seen."
[Al-Bukhari].
Commentary: This Hadith strongly condemns falsehood, whether it relates to a dream or to the real world. It is a great sin in both cases.

1546 وعن سَمُرَةَ بن جُنْدُبٍ رضي اللَّه عَنْهُ قالَ : كانَ رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم مِما يُكْثِرُ أَنْ يقولَ لأصحابِهِ : « هَلْ رَأى أحدٌ مِنكُمْ مِن رؤيا؟» فيقُصُّ عليهِ منْ شَاءَ اللَّه أنْ يقُصَّ . وَإنَّهُ قال لنا ذات غَدَاةٍ : « إنَّهُ أتَاني اللَّيْلَةَ آتيان ، وإنَّهُما قالا لي : انطلقْ ، وإنِّي انْطلَقْتُ معهُما ، وإنَّا أتَيْنَا عَلى رجُلٍ مُضْطجعٌ ، وإذَا آخَرُ قَائِمٌ عَلَيْهِ بصَخْرَةٍ ، وإذَا هُوَ يَهْوِي بالصَّخْرَةِ لِرَأْسِهِ ، فَيثْلَغُ رَأسهُ ، فَيَتَدَهْدهُ الحَجَرُ هَاهُنَا . فيتبعُ الحَجَرَ فيأخُذُهُ ، فلا يَرجِعُ إلَيْه حتَّى يَصِحَّ رَأسُهُ كما كان ، ثُمَّ يَعُودُ عَلَيْهِ ، فيفْعلُ بِهِ مِثْلَ ما فَعَلَ المَرَّةَ الأولى،» قال : قلتُ لهما : سُبْحانَ اللَّهِ ، ما هذان ؟ قالا لي : انْطَلِقْ انْطَلِقْ، فانْطَلَقْنا. فأَتيْنَا عَلى رَجُل مُسْتَلْقٍ لقفاه وَإذا آخَرُ قائمٌ عليهِ بكَلُّوبٍ مِنْ حَدِيدٍ ، وإذا هُوَ يَأْتى أحَد شِقَّيْ وَجْهِهِ فيُشَرْشِرُ شِدْقَهُ إلى قفاهُ ، ومنْخِرهُ إلى قفاهُ ، وَعينَهُ إلى قفاهُ ، ثُمَّ يتَحوَّل إلى الجانبِ الآخرِ فيَفْعَل بهِ مثْلَ ما فعلً بالجانب الأول ، فما يَفْرُغُ مِنْ ذلكَ الجانب حتَّى يصِحَّ ذلكَ الجانِبُ كما كانَ ، ثُمَّ يَعُودُ عليْهِ ، فيَفْعَل مِثلَ ما فعلَ في المَرَّةِ الأولى . قال : قلتُ: سُبْحَانَ اللَّه ، ما هذان ؟ قالا لي : انْطَلِقْ انْطَلِقْ ، فانْطَلَقْنَا . فَأتَيْنا عَلى مِثل التَّنُّورِ فَأَحْسِبُ أنهُ قال : فإذا فيهِ لَغطٌ ، وأصْواتٌ ، فاطَّلَعْنا فيهِ فإذَا فِيهِ رجالٌ ونِساء عُرَاةٌ ، وإذا هُمْ يأتِيهمْ لَهَبٌ مِنْ أسْفَلِ مِنْهُمْ ، فإذا أتَاهُمْ ذلكَ اللَّهَبُ ضَوْضَوْا ، قلتُ ما هؤلاءِ ؟ قالا لي : انْطَلِقْ انْطَلِقْ ،فانْطلَقْنَا. فأَتيْنَا على نهرٍ حسِبْتُ أنهُ كانَ يقُولُ : « أحْمرُ مِثلُ الدَّمِ ، وإذا في النَّهْرِ رَجُلٌ سابحٌ يَسْبحُ ، وَإذا على شَطِّ النَّهْرِ رجُلٌ قد جَمَعَ عِنْدَهُ حِجارةً كَثِيرَةَ ، وإذا ذلكَ السَّابحُ يسبح ما يَسْبَح، ثُمَّ يَأتيْ ذلكَ الذي قدْ جمعَ عِنْدهُ الحِجارةَ ، فَيفْغَرُ لهَ فاهُ ، فيُلْقِمُهُ حجراً ، فينْطَلِقُ فيسْبَحُ ، ثُمَّ يَرْجِعُ إليهِ ، كُلَّمَا رجع إليْهِ ، فغَر فاهُ لهُ ، فألْقمهُ حَجَراً ، قلت لهما : ما هذانِ ؟ قالا لي : انْطلِقْ انطلِقْ ، فانْطَلَقنا . فأتَيْنَا على رَجُلٍ كريه المَرْآةِ ، أوْ كأكرَهِ ما أنت رَاءٍ رجُلاً مَرْأى ، فإذا هو عِنْدَه نارٌ يحشُّها وَيسْعى حَوْلَهَا ، قلتُ لهما : ما هذا ؟ قالا لي : انْطَلِقْ انْطَلِقْ ، فانْطَلقنا . فأتَينا على روْضةٍ مُعْتَمَّةٍ فِيها مِنْ كلِّ نَوْرِ الرَّبيعِ ، وإذا بيْنَ ظَهْرِي الرَّوضَةِ رَجلٌ طويلٌ لا أكادُ أرى رأسَهُ طُولاً في السَّماءِ ، وإذا حولَ الرجلِ منْ أكثر ولدان ما رَأيْتُهُمْ قطُّ ، قُلتُ: ما هذا ؟ وما هؤلاءِ ؟ قالا لي : انطَلقْ انْطَلِقْ فَانْطَلقنا . فأتيْنَا إلى دَوْحةٍ عظِيمَةَ لَمْ أر دَوْحةً قطُّ أعظمَ مِنها ، ولا أحْسنَ ، قالا لي : ارْقَ فيها، فارتَقَينا فيها ، إلى مدِينةٍ مَبْنِيَّةٍ بلَبنِ ذهبٍ ولبنِ فضَّةٍ ، فأتَينَا باب المَدينة فاستفتَحْنَا، ففُتحَ لَنَا، فدَخَلناها ، فتَلَقَّانَا رجالٌ شَطْرٌ مِن خَلْقِهِم كأحْسنِ ما أنت راءٍ ، وشَطرٌ مِنهم كأقبحِ ما أنتَ راءٍ ، قالا لهم : اذهبوا فقعُوا في ذلك النَّهْر ، وإذا هُوَ نَهرٌ معترِضٌ يجْرِي كأن ماءَهُ المحضُ في البياض ، فذَهبُوا فوقعُوا فيه ، ثُمَّ رجعُوا إلينا قد ذَهَب ذلكَ السُّوءُ عَنهمْ ، فصارُوا في أحسن صُورةٍ .قال : قالا لي : هذه جَنَّةُ عدْنٍ ، وهذاك منزلُكَ ، فسمَا بصَرِي صُعداً ، فإذا قصر مِثلُ الرَّبابة البيضاءِ . قالا لي : هذاك منزلُكَ . قلتُ لهما : بارك اللَّه فيكُما، فذراني فأدخُلْه . قالا : أما الآن فلا ، وأنتَ داخلُهُ . قلت لهُما : فإنِّي رأيتُ مُنْذُ اللَّيلة عجباً ؟ فما هذا الذي رأيت ؟ قالا لي : إنَا سَنخبرُك. أمَّا الرجُلُ الأوَّلُ الذي أتَيتَ عَليه يُثلَغُ رأسُهُ بالحَجَرِ ، فإنَّهُ الرَّجُلُ يأخُذُ القُرْآنَ فيرفُضُه ، وينامُ عن الصَّلاةِ المكتُوبةِ . وأمَّا الذي أتَيتَ عَلَيْهِ يُشرْشرُ شِدْقُه إلى قفاهُ ، ومَنْخِرُه إلى قفاهُ ، وعَيْنهُ إلى قفاهُ ، فإنه الرَّجُلُ يَغْدو مِنْ بَيْتِه فيكذبُ الكذبةَ تبلُغُ الآفاقَ . وأمَّا الرِّجالُ والنِّساءُ العُراةُ الذين هُمْ في مِثلِ بناءِ التَّنُّورِ ، فإنَّهم الزُّناةُ والزَّواني . وأما الرجُلُ الَّذِي أتَيْت عليْهِ يسْبَحُ فِي النَهْرِ ، ويلْقمُ الحِجارة ، فإنَّهُ آكِلُ الرِّبا. وأمَّا الرَّجُلُ الكَريهُ المَرآةِ الذي عندَ النَّارِ يَحُشُّها ويسْعى حَوْلَها فإنَّهُ مالِكُ خازنُ جَهنَّمَ. وأما الرَّجُلُ الطَّويلُ الَّذي في الرَّوْضةِ ، فإنه إبراهيم ، وأما الوِلْدانُ الذينَ حوْله ،

فكلُّ مُوْلود ماتَ على الفِطْرَةِ » وفي رواية البَرْقانِي : « وُلِد على الفِطْرَةِ » . فقال بعض المسلمينَ : يا رسول اللّه ، وأولادُ المشركينَ ؟ فقال رسولُ اللّه صَلّى اللهُ عَلَيْه وسلَّم : «وأولادُ المشركينَ » . وأما القوم الذين كانوا شطر منهم حسن وشطر منهم قبيح فإنهم قوم خلطوا عملاً صالحاً وآخر سيئاً تجاوز الله عنهم . رواه البخاري .

وفي رواية له : « رأيتُ اللَّيلَة رجُلَين أتَيَاني فأخْرجاني إلى أرْض مُقدَّسةِ » ثم ذكَره . وقال : « فانطلَقْنَا إلى نَقبٍ مثل التنُّور ، أعْلاهُ ضَيِّقٌ وأسفَلُهُ واسعٌ ، يَتوَقَّدُ تَحتهُ ناراً، فإذا ارتفعت ارْتَفعُوا حتى كادُوا أنْ يَخْرُجوا ، وإذا خَمدت ، رَجَعوا فيها ، وفيها رجالٌ ونساء عراةٌ . وفيها : حتى أتيْنَا على نَهرٍ من دَم ، ولم يشك ـ فيه رجُلٌ قائمٌ على وسط النَّهر ، وعلى شطِّ النَّهر رجُلٌ ، وبيْنَ يديهِ حجارةٌ ، فأقبل الرَّجُلُ الذي في النَّهر ، فإذا أراد أنْ يخْرُجَ ، رمَى الرَّجُلُ بحجرِ في فِيه ، فردَّهُ حيْثُ كانَ ، فجعلَ كُلَّمَا جاءَ ليخرج جعَلَ يَرْمي في فيه بحجرِ ، فيرْجِعُ كما كانَ .وفيهَا : « فصعدا بِي الشَّجَرَة ، فأدْخلاني داراً لَمْ أر قطُّ أحْسنَ منْهَا ، فيها رجالٌ شُيُوخٌ وَشَباب » . وفيهَا : « الَّذي رأيْتَه يُشقُّ شِدْقُهُ فكَذَّابٌ ، يُحدِّثُ بالْكذبةِ فتُحْملُ عنْهَ حتَّى تَبْلُغَ الآفاق، فيصْنَعُ بهِ ما رأيْتَ إلى يوْمِ الْقِيامةِ » . وفيها : « الَّذي رأيْتَهُ يُشدَخُ رأسُهُ فرجُلُ علَّمهُ اللَّه الْقرْآنَ ، فنام عنهُ باللَّيْل ، ولَمْ يعْملْ فيه بالنَّهار ، فيُفْعلُ به إلى يوم الْقِيامةِ » . والدَّارُ الأولى التي دخَلْتَ دارُ عامَّةِ المُؤمنينَ ، وأمَّا هذه الدَّارُ فدَارُ الشُّهداءِ ، وأنا جِبْرِيلُ ، وهذا مِيكائيلُ ، فارْفع رأسَك ، فرفعتُ رأسي ، فإذا فوقي مِثْلُ السَّحابِ ، قالا: ذاكَ منزِلُكَ ، قلتُ : دَعاني أدْخُلْ منزلي ، قالا : إنَّهُ بَقِي لَكَ عُمُرٌ لَم تَستكمِلْهُ ، فلَوْ استَكْملته ، أتيت منْزِلَكَ » رواه البخاري .

قوله : « يَثْلَغ رَأْسهُ » وهو بالثاءِ المثلثة والغينِ المعجمة ، أي : يشدخُهُ ويَشُقُّه . قوله: « يَتَدهْده » أي : يتدحرجُ ، و « الكَلُّوبُ » بفتح الكاف ، وضم اللام المشددة ، وهو معروف . قوله : « فيُشرَشِرُ » أي : يُقطِّعُ . قوله : « ضوْضَووْا » وهو بضادين معجمتين ، أي صاحوا . قوله : « فيفْغرُ » هو بالفاءِ والغين المعجمة ، أي : يفتحُ . قوله: « المرآةِ » هو بفتح الميم ، أي : المنْظر . قوله : « يحُشُّها » هو بفتح الياء وضم الحاءِ المهملة والشين المعجمة ، أي : يوقدها ، قوله : « رَوْضَةٍ مُعْتَمَّةٍ » هو بضم الميم وإسكان العين وفتح التاء وتشديد الميم ، أي : وافيةِ النَّبات طويلَته . قولُهُ : « دوْحَة » وهي بفتح الدال ، وإسكان الواو وبالحاءِ المهملة : وهِي الشَّجَرَةُ الْكبيرةُ ، قولُهُ : «المَحْضُ » هو بفتح الميم وإسكان الحاءِ المهملة وبالضَّادِ المعجمة : وهُوَ اللَّبَنُ . قولُهُ : «فسَما بصري » أي : ارْتَفَعَ . « وَصُعُداً » : بضم الصاد والعين : أيْ : مُرْتَفِعاً . «وَالرَّبابَةُ » : بفتح الراءِ وبالباءِ الموحدة مُكررة ، وهي السَّحابَة .

1546. Samurah bin Jundub (May Allah be pleased with him) said: The Messenger of Allah (PBUH) very often used to ask his Companions, "Do any one of you has seen a dream?" So dreams would be narrated to him by those whom Allah willed to relate. One day he (PBUH) said, "Last night I had a vision in which two men (angels) came to me and woke me up and said to me, `Proceed!' I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, smashing it. When he struck him, the stone rolled away and he went after it to get it, and no sooner had he returned to this man, his head was healed and restored to its former condition. The thrower (of the rock) then did the same as he had done before. I said to my two companions, `Subhan-Allah! Who are these?' They said: `Proceed, proceed.' So we proceeded and came to a man lying in a prone position and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck), and similarly tear his nose from front to back, and his eyes from front to back. Then he turned to the other side of the man's face and did just as he has done with the first side. He had hardly completed that (second) side when the first returned to its normal state. I said to my two companions, `Subhan-Allah! Who are these?' They said, `Proceed, proceed.' So we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread)." I (the narrator) think the Prophet (PBUH) said, "In that oven there was much noise and voices." The Prophet (PBUH) added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them they cried loudly. I asked, `Who are these?' They said to me, `Proceed, proceed.' And so we proceeded and came across a river." I (the narrator) think he said, "-- red like blood." The Prophet (PBUH) added, "And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again he (the former) returned to him (the latter), and every time the former returned, he opened his mouth, and the latter threw a stone into his mouth, (and so on) the performance was repeated. I asked my two companions, `Who are these?' They replied, `Proceed, proceed.' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you ever saw a man having! Beside him there was a fire, and he was kindling it and running around it. I asked my two companions, `Who is this (man).' They said to me, `Proceed,

proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man, and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen! I said to my two companions, `Who is this?' They replied, `Proceed, proceed.' So we proceeded till we came to a majestic, huge garden, greater and better than any garden I have ever seen! My two companions said to me, `Ascend up' and I ascended up." The Prophet (PBUH) added, "So we ascended till we reached a city built of gold and silver bricks, and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened; and we entered the city and found in it men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen! My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared, and they came in the best shape." The Prophet (PBUH) further added, "My two companions said to me: `This place is the `Adn Jannah, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, `That palace is your place,' I said to them, `May Allah bless you both! Let me enter it.' They replied, `As for now, you will not enter it, but you shall enter it (one day).' I said to them, `I have seen many wonders tonight. What does all that mean which I have seen?' They replied, `We will inform you: As for the first man you came upon, whose head was being smashed with the rock, he is the symbol of the one who studies the Qur'an and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon, whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that are spread all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses. And the man who was given a stone to swallow is the eater of Ar-Riba (usury), and the bad-looking man whom you saw near the fire, kindling it and going around it, is Malik, the gatekeeper of Hell, and the tall man you saw in the garden is (Prophet) Abraham, and the children around him are those who died upon Al-Fitrah (the Islamic Faith of Monotheism).'" The narrator added: Some Muslims asked the Prophet (PBUH) , "O Messenger of Allah! What about the children of Al-Mushrikun (i.e., polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (PBUH))?" The Prophet (PBUH) replied, "And also the children of Al-Mushrikun." The Prophet (PBUH) added: "My two companions added, `The men you saw half handsome and half ugly were these people who had mixed an act that was good with another that was bad, but Allah forgave them'." Another narration of Al-Bukhari is: The Messenger of Allah (PBUH) said, "One night two men came to me and took me to a blessed land." (The Messenger of Allah (PBUH) told of the same incident as above) and said, "After a while of walking we came upon a pit like an oven, narrow at the top and wide at the bottom with fire raging in it. When the flames rose up (the people in it) also rose up till they were about to come out; and when the fire subsided they, too, would go down with it. In it were naked men and women." (The remainder of the Hadith is the same as the above Hadith except that at the end of it, the Messenger of Allah said: "We came upon a river of blood in the middle of which there was a man standing, and at the bank of the river there was a man with plenty of stones before him..." In this narration we also find: "They made me climb the tree and they made me enter an abode so beautiful the like of which I have never seen before. There (I saw) old men and youth." In this narration we also find: "`The first house you entered was the abode of the believers in general, and the other house was the abode of the martyrs. I am Jibril (Gabriel), and this is Mika'il. Raise your head.' I looked up and saw something like clouds. They said to me, `That is your abode.' I said, `Shall I enter it?' They said, `You have not completed your term of life yet. When you do, you will certainly enter it.'"
[Al-Bukhari]

Commentary: This Hadith has the following points:

1. Manifestation through dream of punishment of various evils, i.e., forgetting the Qur'an after having memorized it, not practising the teachings of the Qur'an, violating the precepts of the Qur'an after attaining their knowledge, slackness in offering obligatory Salat, lying, immoral acts, usury, etc. Strict warnings have been issued against all these evils, and the punishment to which they are liable have been mentioned in this Hadith. May Allah save us from them.
2. This Hadith also mentions the unique status of Prophet (PBUH) and the distinguished place of martyrs.
3. We also learn from this Hadith that Allah has made Hell for punishment and Jannah for reward. Muhammad (PBUH), the Last Prophet of Allah, was made to witness many scenes which demonstrated the retribution and reward of deeds done by people in their earthly life.

Chapter 261

باب بيان ما يجوز من الكذب

Falsehood that is Permissible

إْعلَمْ أنَّ الْكَذب، وَإِنْ كَانَ أصلُهُ مُحرَّماً، فيَجُوزُ في بعْض الأحْوالِ بشرُوطٍ قد أوْضَحْتُهَا في كتاب: «الأذْكار»
ومُخْتَصرُ ذلك أنَّ الكلامَ وسيلةٌ إلى المقاصدِ ، فكُلُّ مَقْصُودٍ محمُودٍ يُمْكِن تحْصيلُهُ بغَيْر الْكَذِبِ يَحْرُمُ الْكذِبُ
فيه، وإنْ لَمْ يُمكِنْ تحصيله إلاَّ بالكذبِ جاز الْكذِبُ. ثُمَّ إن كانَ تَحْصِيلُ ذلك المقْصُودِ مُباحاً كَانَ الْكَذِبُ مُباحاً ،
وإنْ كانَ واجِباً ، كان الكَذِبُ واجِباً ، فإذا اخْتَفي مُسْلْمٌ مِن ظالمٍ يريد قتلَه ، أوْ أخْذَ مالِه ، وأخَفي مالَه ،
وسُئِل إنسانٌ عنه ، وجب الكَذبُ بإخفائِه ، وكذا لو كانَ عِندهُ وديعة ، وأراد ظالِمٌ أخذَها، وجب الْكَذِبُ
بإخفائها ، والأحْوطُ في هذا كُلّه أنْ يُوَرِّي ، ومعْنَى التَّوْرِيةِ : أن يقْصِد بعبارَتِه مَقْصُوداً صَحيحاً ليْسَ هو
كاذِباً بالنِّسّبةِ إلَيْهِ ، وإنْ كانَ كاذِباً في ظاهِرِ اللَّفظِ ، وبالنِّسْبةِ إلى ما يفهَمهُ المُخَاطَبُ ولَوْ تَركَ التَّوْرِية
وَأطْلَق عِبارةَ الكذِبِ ، فليْس بحرَامٍ في هذا الحَالِ .

واسْتَدلَّ الْعُلَماءُ بجَوازِ الكَذِب في هذا الحَال بحدِيث أمِّ كُلْثومٍ رضي اللَّه عنْهَا أنَّها سَمِعَتْ رسول اللَّه صلّى
اللهُ عَلَيْهِ وسلَّم يقولُ : « لَيْس الكَذَّابُ الَّذي يُصلحُ بيْنَ النَّاس ، فينمِي خَيْراً أو يقولُ خَيْراً » متفقٌ عليه .

زاد مسلم في رواية : « قالت : أمُّ كُلْثُومٍ : ولَم أسْمعْهُ يُرْخِّصُ في شَيءٍ مِمَّا يقُولُ النَّاسُ إلاَّ في ثلاثٍ : تَعْني
: الحَرْبَ ، والإصْلاحَ بيْن النَّاسِ ، وحديثَ الرَّجُلَ امْرَأَتَهُ ، وحديث المرْأةِ زوْجَهَا .

The learned compiler of this book has put forth some arguments to prove that it is lawful to tell a lie under the stress of circumstances. An example of this is the case of a Muslim who hides himself or his money from a tyrant who is bent on killing him or taking his money from him. If one knows the whereabouts of this Muslim or his money and is asked about it, it is permissible to lie in this case to save a Muslim's life or his property, but it is better to give an equivocal answer, that is one which is not clear or definite in meaning, and that can be interpreted in more than one way in order to shun lying altogether. The sum and substance of discussion has been derived from the narration ascribed to Umm Kulthum (May Allah be pleased with her). She said: The Messenger of Allah (PBUH) said, "A liar is not the one who tries to bring about a reconciliation between the people and speaks good to avert dispute or to convey good."
[Al-Bukhari].
It may be concluded that falsehood is permissible in the following three cases:
(i) While fighting Jihad in the Cause of Allah.
(ii) To conciliate between people.
(iii) For the husband to please his wife and the wife to please her husband.

Chapter 262

باب الحثّ على التثبت فيما يقوله ويحكيه

Ascertainment of what one Hears and Narrates

Allah, the Exalted, says:
"And follow not (O man, i.e., say not or do not or witness not) that of which you have no knowledge." (17:36)
"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." (50:18)

1547 وعنْ أبي هُرَيْرة رضي اللَّه عنْهُ أنَّ النبيَّ صَلّى اللهُ عَلَيْهِ وسلَّم قال : « كفي بالمَرءِ كَذِباً أنْ يُحَدِّثَ بِكُلِّ ما سمع » رواه مسلم .

1547. Abu Hurairah (May Allah be pleased with him) said: The Prophet (PBUH) said, "It is enough for a man to prove himself a liar when he goes on narrating whatever he hears."
[Muslim].
Commentary: We learn from this Hadith that it is not fair to accept everything one hears as true without verifying it. Nor it is right to communicate it to others because it is quite possible that what one has heard is untrue and by communicating it to others, he adds it to his own lies. It is, therefore, necessary that one should make sure that what he is communicating to others is true.

1548 وعن سمُرة رضي اللَّه عنْهُ قال : قال رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : « منْ حدَّث عنِّي بحَدِيثٍ يرَى أنَّهُ كذِبٌ ، فَهُو أحدُ الكَاذِبين » رواه مسلم .

1548. Samurah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "He who relates from me something which he deems false is one of the liars."
[Muslim]
Commentary: In some of the narrations of this Hadith, the word used is "Kadhibain" which means "two liars" One is that person who tells a lie and attributes his statement to the Prophet (PBUH). The second is that person who conveys it to others. Thus, this Hadith has a stern warning for those `Ulama' and preachers who feel no hesitation in relating false and fabricated Ahadith.

1549 وعنْ أسماءَ رضي اللَّه عنْها أن امْرأة قالَتْ : يا رَسُول اللَّه إنَّ لي ضرَّةً فهل علَيَّ جناحٌ إنْ تَشبعْتُ من زوجي غيْرَ الذي يُعطِيني ؟ فقال النبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم : « المُتَشبِّعُ بما لـم يُعْطَ كَلابس ثوْبَي زُورٍ » متفقٌ عليه .
المُتَشبِّعُ : هو الذي يُظهرُ الشَّبعَ وليس بشبعان ، ومعناها هُنا : أنَّهُ يُظْهرُ أنه حَصلَ له فضِيلة وليْستْ حاصِلة . « ولابس ثوْبي زورٍ » أي : ذِي زُورٍ ، وهو الذي يزَوِّرُ على النَّاس ، بأن يَتَزَيَّى بزيِّ أهل الزُّهدِ أو العِلم أو الثرْوةِ ، ليغْترَّ بهِ النَّاسُ وليْس هو بتِلك الصِّفةِ ، وقيل غيْرُ ذلك واللَّه أعلم .

1549. Asma' (May Allah be pleased with her) reported: A woman came to the Messenger of Allah (PBUH) and said: "I have a co-wife. "Is there any harm for me if I give her the false impression of getting something from my husband which he has not in fact given me?" The Messenger of Allah (PBUH) said, "The one who creates a false impression of receiving what one has not been given is like one who wears two garments of falsehood."
[Al-Bukhari and Muslim].
Commentary: Some people disguise themselves as pious to create a false impression of their piety; some put up the appearance of scholars to establish their scholarship; and some take to highly expensive clothes to give the impression of being rich. Since these things are fabricated and false, they constitute great sins. One should live as one really is. Similarly, the second wife should not invent false stories to give wrong impression of herself to the other wife. Nor should make false claims of greater love and attention of the husband only to incite the jealousy of the other one while the real position is far from that. In fact, even if this is so, she should not expose the weakness of the husband so that the feelings of his other wife are not injured.

Chapter 263

باب بيان غلظ تحريم شهادة الزور

Prohibition of Giving False Testimony

Allah, the Exalted, says:
"And shun lying speech (false statements)." (22:30)
"And follow not (O man, i.e., say not or do not or witness not) that of which you have no knowledge." (17:36)
"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." (50:18)
"Verily, your Rubb is Ever Watchful (over them)." (89:14)
"And those who do not witness falsehood..." (25:72)

1550 وعن أبي بكْرة رضي اللَّه عَنْهُ قال : قالَ رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « ألا أنبِّئُكُم بأكبر الكَبائِر ؟ قُلْنَا : بلَى يا رسول اللَّهِ . قالَ : « الإشراكُ باللَّه ، وعُقُوقُ الوالِدِيْن » وكان مُتَّكِئا فجلَس ، فقال : « ألا وقوْلُ الزُّور ، وشهادةُ الزور » فما زال يُكَرِّرُهَا حتى قلنا : لَيْتَهُ سكَت . متفق عليه .

1550. Abu Bakrah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Shall I not inform you of one of the gravest of the cardinal sins?" We said: "Yes, O Messenger of Allah!" He (PBUH) said, "To join others as partners with Allah in worship and to be undutiful to one's parents." The Messenger of Allah (PBUH) sat up from his reclining position (in order to stress the importance of what he was going to say) and added, "I warn you making a false statement and giving a false testimony. I warn you against making a false statement and giving a false testimony." The Messenger of Allah (PBUH) kept on repeating this (warning) till we wished he should stop. [Al-Bukhari and Muslim]

Commentary: The contents of this Hadith make the gravity of making a false statement abundantly clear. How unfortunate indeed it is that, like other major sins, the evil of giving false testimony is very common among the present-day Muslims. May Allah prevent us from it.

Chapter 264

باب تحريم لعن إنسان بعينه أو دابة

Prohibition of Cursing one Particular Man or Animal

1551 عن أبي زيْدٍ ثابتِ بن الضَّحاكِ الأنصاريِّ رضي اللَّه عنهُ ، وهو من أهْلِ بيْعةِ الرِّضوان قال : قالَ رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم : « من حَلَف على يمِينٍ بملَّةٍ غيْرِ الإسْلامِ كاذباً مُتَعَمِّداً، فهُو كما قالَ ، ومنْ قتَل نَفسهُ بشيءٍ ، عُذِّب بهِ يومْ القِيامةِ ، ولَيْس على رجُلٍ نَذْرٌ فِيما لا يَملِكهُ ، ولعنُ المُؤْمِنِ كَقتْلِهِ » متفقٌ عليه .

1551. Abu Zaid Thabit bin Ad-Dahhak Al-Ansari (May Allah be pleased with him((he is one of those who gave their pledge of allegiance to the Messenger of Allah (PBUH) under the Tree) said: The Messenger of Allah (PBUH) said, "He who swears by a religion other than that of Islam, is like what he has professed. He who kills himself with something, will be tormented with it on the Day of Resurrection. A person is not bound to fulfill a vow about something which he does not possess. Cursing a believer is like murdering him."
[Al-Bukhari and Muslim].
Commentary: "He who swears by a religion other than that of Islam" here means either of the two things stated here. For instance, if a person says: "If I do such and such, then I am a Christian or a Jew." Now if he really intends to embrace Christianity or Judaism, he will immediately become so because his intention to be a Kafir (disbeliever) is Kufr (infidelity) in itself. But if the vow is meant to deny the adoption of other religions and is intended to express his firm resolution to live as a Muslim to the last even then such a vow is undesirable and is a sin for which one must seek Allah's forgiveness.
The last sentence of this Hadith evidently shows that to curse a Muslim is forbidden because it is akin to killing him.

1552 وعنْ أبي هُريْرة رضي اللَّه عنهُ أنَّ رسُول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « لا يِنْبغِي لِصِدِّيق أنْ يكُونَ لَعَّاناً » رواه مسلم .

1552. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said: "It does not befit a Siddiq (righteous Muslim) to frequently curse others."
[Muslim]
Commentary: Taunts, curses and abusive language are contrary to perfect Faith and fidelity.

1553 وعنْ أبي الدَّرداءِ رضي اللَّه عَنْهُ قال : قالَ رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « لا يكُونُ اللَّعَّانُون شُفُعَاءَ ، ولا شُهَدَاءَ يوْمَ القِيامَةِ » رواه مسلم .

1553. Abud-Darda' (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Those who frequently resort to cursing (people) would neither be accepted as witnesses nor as intercessors on the Day of Resurrection."
[Muslim].
Commentary: The habit of taunting and cursing makes a man sinful. Such a person has no value with Allah, and his testimony and intercession will not be considered on the Day of Judgement.

1554 وعَنْ سَمُرَةَ بْنِ جُنْدُبٍ رضي اللَّه عنْهُ قالَ : قالَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « لا تَلاعنُوا بلعنةِ اللَّه ، ولا بغضبِهِ ، ولا بالنَّار » رواه أبو داود ، والترمذي وقالا : حديثٌ حسنٌ صحيحٌ .

1554. Samurah bin Jundub (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Do not curse one another, invoking Curse of Allah or Wrath of Allah or the fire of Hell."
[Abu Dawud and At-Tirmidhi].
Commentary: We learn from this Hadith that Muslims should neither curse nor imprecate each other. For instance they are forbidden to say "May the Curse of Allah be upon you" or "I wish you to burn in Hell-fire" etc., etc.

1555 وعن ابن مسعودٍ رضي اللَّه عنهُ قال : قال رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « لَيْس المؤمِنُ بالطَّعَّان ، ولا اللَّعَّانِ ولا الفاحِش ، ولا البذِيِّ » رواه الترمذي وقالَ : حديثٌ حسنٌ .

1555. Ibn Mas`ud (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "A true believer is not involved in taunting, or frequently cursing (others) or in indecency or abusing."
[At-Tirmidhi].
Commentary: This Hadith tells us the virtues of a Mu'min (true Muslim). Taunting here means to disgrace someone with reference to his lineage or by means of backbiting and slander. La`in is a person who is given to frequently cursing others, reproaching and using abusive language. (Fahish) is one who commits through word or practice immodesty. Badhiy is a person with a loose tongue. This word is also used for an impudent and abusive person. This Hadith strongly criticizes these vices.

1556 وعنْ أبي الدَّرْداءِ رضي اللَّه عنهُ قال : قال رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلّم : إنَّ العبْد إذا لَعنَ شَيْئاً ، صعِدتِ اللَّعْنَةُ إلى السَّماء ، فتُغْلَقُ أبْوابُ السَّماءِ دُونَها ، ثُمَّ تَهبِطُ إلى الأرْض ، فتُغلَقُ أبوابُها دُونَها ، ثُمَّ تَأْخُذُ يميناً وشِمالاً ، فإذا لمْ تَجِدْ مساغاً رجعت إلى الذي لُعِنَ ، فإنْ كان أهلاً لِذلك ، وإلاَّ رجعتْ إلى قائِلِها » رواه أبو داود .

1556. Abud-Darda' (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "When a person curses somebody or something, the curse goes up to heaven and the gates of heaven get closed. Then it comes down to the earth and its gates get closed. Then it turns right and left, and if it does not find an entrance to go anywhere, it returns to the person or thing that was cursed; if he or it deserves to be cursed; otherwise it returns to the person who uttered it."
[Abu Dawud].
Commentary: Al-La`nah (curse) means deprivation of Allah's Mercy. We learn from this Hadith that the act of cursing is such that one who does it can become himself a victim of it. One should, therefore, abstain from cursing.

1557 وعنْ عِمْرَانَ بنِ الحُصيْنِ رضي اللَّه عنْهُما قال : بينَما رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلّم في بعضِ أسْفَارِهِ ، وامرأةٌ مِنَ الأنصار على ناقةٍ ، فضجِرَتْ فلَعَنَتْها ، فسمِع ذلكَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلّم فقالَ : « خُذوا ما عليها ودعُوها ، فإنَّها ملعُونَةٌ » قالَ عِمرَانُ : فكَأَنِّي أرَاهَا الآنَ تمشي في النَّاسِ ما يعرِضُ لَهَا أحدٌ . رواه مسلم .

1557. `Imran bin Husain (May Allah be pleased with him) said: We were with the Messenger of Allah (PBUH) on a journey and there was a woman from the Ansar riding a she-camel. She abused and invoked curse upon it. The Messenger of Allah (PBUH) heard it and said, "Off load the she-camel and set it free because it has been cursed."
[Muslim].
Commentary: This Hadith teaches us not to curse animals. It also teaches us to treat them nicely and be patient with them..

1558 وعن أبي برْزَة نَضلَة بْنِ عُبيْدٍ الأسلمِيِّ رضي اللَّه عنْهُ قال : بينما جارية على ناقةٍ عليها بعضُ متَاعِ القَوْمِ ، إذْ بَصُرَتْ بالنبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم وتَضايَقَ بهمُ الجَبلُ ، فقالتْ : حَلْ ، اللَّهُم العنْها فقال النبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم : « لا تُصاحِبْنا ناقةٌ عليها لعْنَةٌ » رواه مسلم .
قوله : « حلْ » بفتح الحاءِ المُهملةِ ، وإسكان اللاَّم ، وهَي كلِمةٌ لزَجْرِ الإبِل.
واعْلَم أنَّ هذا الحديث قد يُستَشْكلُ معْنَاهُ ، ولا إشْكال فيه ، بل المُرادُ النَّهيُ أنْ تُصاحِبَهُمُ تِلك النَّاقةُ ، وليس فيه نهيٌ عن بيْعِها وذَبْحِهَا ورُكُوبِها في غيْر صُحْبَةِ النبي صَلّى اللهُ عَلَيْهِ وسلَّم بلْ كُلُّ ذلك ومَا سواهُ منَ التَّصرُّفاتِ جائِزٌ لا منْع مِنْه ، إلاَّ مِنْ مُصاحبَتِهِ صَلّى اللهُ عَلَيْهِ وسلَّم بها ، لأنَّ هذهِ التَّصرُّفاتِ كُلَّهَا كانتْ جائزة فمُنِع بَعْضٌ مِنْها ، فبَقِي الباقِي على ما كَانَ . واللَّه أعْلَم.

1558. Abu Barzah Nadlah bin `Ubaid Al-Aslami (May Allah be pleased with him) said: A young woman was riding a she-camel on which there was the luggage of people. Suddenly she saw the Prophet (PBUH). The pass of the mountain became narrow for her people (because of fear). The young woman said to the she-camel: "Go ahead." When it did not move, she said, "O Allah! Curse it." The Prophet (PBUH) said, "The she-camel that has been cursed should not accompany us."
[Muslim].
Commentary: Some people have taken this Hadith to mean that the she-camel cursed by the young woman was abandoned there and it was neither used for transport nor conveyance, as was the practice in the pre-Islamic period with she-camels which were let loose for free pasture for the polytheists' false gods, and nothing was allowed to be carried on them. Such she-camels were called as "As-Sa'ibah" There is no justification for such interpretation

because the she-camel was not set absolutely free like As-Sa'ibah. All that was done was that because of the curse, it was considered unworthy of the entourage company of the Prophet (PBUH). Except for this bar, it was valid for all other purposes. Thus, this Hadith proves that it is not permissible to associate with people who are given to sins and heresies in religion because they have been cursed. When one is not permitted to keep an animal which has been cursed, how can one possibly keep company with people who commit acts as a result of which they have been cursed.

Chapter 265

باب جواز لعن بعض أصحاب المعاصي غير المُعَيّنِين

Justification of Cursing the Wrongdoers without Specifying one of them

وَثبت في الصَّحيح أن رسُول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال : « لعَنَ اللَّه الوَاصِلَة والمُسْتَوصِلة » وأنَّهُ قال: « لعَنَ اللَّه آكِلَ الرِّبا » وأنَّهُ لَعَنَ المُصوِّرين ، وأنَّه قال : « لعنَ اللَّه مَنْ غيَّر منارَ الأرْض » أيْ : حُدُودها ، وأنَّهُ قال : «لَعنَ اللَّه السَّارِقَ يَسرقُ البيضَةَ » وأنهُ قال : «لَعنَ اللَّه مَنْ لعن والِديْهِ » « ولَعَنَ اللَّه مَنْ ذبح لِغيْر اللَّه » وأنهُ قال : « منْ أحْدَثَ فِيها حدثاً أوْ آوى محدِثاً ، فعليْه لَعْنَةُ اللَّهِ والملائِكَةِ والنَّاسِ أجْمعِينَ » وأنَّهُ قالَ : « اللَّهُمَّ العنْ رِعْلاً، وذكوانَ وَعُصيَّة ، عصَوا اللَّه ورَسُولَهُ » وَهذِهِ ثلاثُ قبائِل مِنَ العَرَبِ وأنَّه قال : «لَعنَ اللَّه اليهودَ اتخَذُوا قُبورَ أنبيَائِهم مسَاجِدَ » وأنَّهُ « لَعن المُتشبهِين مِنَ الرِّجالِ بالنِّساءِ ، والمتشبِّهَاتِ مِنَ النِّسَاءِ بالرِّجالِ » .

وَجَمِيعُ هذِهِ الألفاظِ في الصحيح ، بعْضُهَا في صحيحي البخاري ومسلمٍ ، وبعْضُها في أحدِهِمَا ، وإنَّما قصدْتُ الاختصَار بالإشارةِ إليْهَا ، وسأذكرُ مُعظمَهَا في أبوابها مِنْ هذا الكتاب ، إن شاءَ اللَّه تعالى .

Allah, the Exalted, says:

"No doubt! the Curse of Allah is on the Zalimun (polytheists, wrongdoers, oppressors)." (11:18)

"Then a crier will proclaim between them: `The Curse of Allah is on the Zalimun (polytheists and wrongdoers).'" (7:44)

It has been authentically reported that the Messenger of Allah said, "Curse of Allah is upon those women who wear false hair, and those women who prepare such." And he (PBUH) said, "Curse of Allah is upon the one who eats Riba (usury)." And he also cursed the painters of pictures of living objects. And he (PBUH) said, "Curse of Allah is upon him who make changes in land boundaries (to deprive others)." He (PBUH) also said, "Curse of Allah is upon the thief who steals (even) an egg." He also said, "Curse of Allah is upon the one who curses his parents." And: "Curse of Allah is upon the one who sacrifices an animal for other than Allah." And he (PBUH) said, "Who invents heresies in religion here (Al-Madinah), and upon those who supported him, is the Curse of Allah and the angels and all the people." And he (PBUH) said, "O Allah! Curse be upon Ri`l, Dhakwan and Usaiyyah, the three tribes of Arab who are disobedient to Allah and His Messenger." He also said, "Curse of Allah is upon the Jews who turned the graves of their Prophets into places of worship." And he (PBUH) cursed those men who imitate women and those women who imitate men.

All these Ahadith are authentic, and are reported by Al-Bukhari or Muslim or by them both. These Ahadith will be cited under their respective chapters, In sha' Allah.

Chapter 266

باب تحريم سبّ المسلم بغير حقّ

Prohibition of Reviling a Muslim without any cause

Allah, the Exalted, says:
"And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin." (33:58)

1559 وعنِ ابنِ مَسعودٍ رضي اللَّه عَنهُ قال : قال رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « سِبابُ المُسْلِمِ فُسوقٌ ، وقِتَالُهُ كُفْرٌ » متفقٌ عليه .

1559. Ibn Mas`ud (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Reviling a Muslim is Fusuq (disobedience of Allah) and killing him is (tantamount to) disbelief."
[Al-Bukhari and Muslim].
Commentary: "Killing him is (tantamount) to disbelief" means that in terms of sin and prohibition, it is akin to Kufr. This Hadith makes the severity of this crime abundantly clear.

1560 وعنْ أبي ذرٍّ رضي اللَّه عنْهُ أنَّهُ سمِعِ رسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يقولُ : « لا يَرمي رجُلٌ رَجُلاً بالفِسْقِ أو الكُفْرِ ، إلاَّ ارتدت عليهِ ، إنْ لمْ يكُنْ صاحِبُهُ كذلكَ » رواه البخاريُّ .

1560. Abu Dharr (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying, "When any Muslim accuses another Muslim of sin or of disbelief, the reproach rebounds upon the one who utters it, if the other person is not deserving of it."
[Al-Bukhari].
Commentary: What this Hadith stresses is that one should never say about a Muslim that he is sinful (Fasiq) or disbeliever (Kafir) when he is not so. The reason is that in that case, one who says it, will be held Fasiq or Kafir. One should, therefore, strictly refrain from uttering such statements.

1561 وعنْ أبي هُرَيرة رضي اللَّه عنْهُ أنَّ رسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « المُتَسابانِ مَا قالا فعَلى البَادِي مِنْهُما حتَّى يَعْتَدِيَ المظلُومُ » رواه مسلم .

1561. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "When two persons indulge in abusing each other, the beginner will be the sinner so long as the oppressed does not transgress the limits."
[Muslim].
Commentary: This Hadith tells us that if a Muslim abuses another and says unfair things about him and in return the recipient also abuses him and says unfair things to the same extent, then the entire burden of sin of abusing would lie with the person who initiated the quarrel. But if the one who is wronged, exceeds the limits in revenge, then he will also be guilty to the degree of his excess. Thus, this Hadith shows that although revenge is permissible in Islam, it is better to forgive and bear the excess with patience. The reason behind this is that in revenge, one usually exceeds the limits and becomes an aggressor. Allah says: "And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allah." (42:43).

1562 وعنهُ قالَ : أُتيَ النبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم برجُلٍ قدْ شَرب قَالَ : « اضربُوهُ » قال أبو هُرَيْرَةَ : فَمِنَّا الضَّاربُ بيدِهِ ، والضَّاربُ بنَعْلِه ، والضَّاربُ بثوبِهِ ، فَلَمَّا انصَرفَ ، قَال بعض القوم : أَخزَاكَ اللَّه ، قالَ : « لا تقُولُوا هذا ، لا تُعِينُوا عليهِ الشَّيطَانَ » رواه البخاري .

1562. Abu Hurairah (May Allah be pleased with him) said: A drunkard was brought to the Prophet (PBUH). He said, "Give him a beating." Then some beat him with their hands, some with their shoes, and some with (a folded) piece of cloth. When he left, someone said to him: "May Allah disgrace you!" The Prophet (PBUH) said, "Do not help Satan overcome him by uttering such words."
[Al-Bukhari].
Commentary: We learn from this Hadith that imprecation against a sinner helps Satan because he is avowed to disgrace and humiliate Muslims before Allah. When a Muslim curses another Muslim and imprecates for his

humiliation and disgrace, he in fact tries to accomplish the mission of Satan because in doing so Satan will have achieved his objective. Therefore, one should not curse a fellow Muslim even if he or she is a sinner. In fact, one should pray to Allah for his or her guidance.

1563 وعنْهُ قالَ : سمِعْتُ رسُول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم يقُولُ : « من قذَف ممْلُوكَهُ بالزِّنا يُقامُ عليهِ الحَدُّ يومَ القِيامَةِ ، إلاَّ أنْ يَكُونَ كما قالَ » متفقٌ عليه .

1563. Abu Hurairah (May Allah be pleased with him) said: I heard the Messenger of Allah (PBUH) saying, "He who accuses his slave of Zina will receive the punishment (Hadd) of slander on the Day of Resurrection, unless the accusation of Zina was true."
[Al-Bukhari and Muslim].
Commentary: On the Day of Judgement, the masters of slaves and slave-girls will be exposed to Hadd-ul-Qadfi (Hadd for accusing someone of adultery) for the reason that they perpetrate all kinds of oppressions on their captives and their grievances are not redressed. On the Day of Judgement, when Almighty Allah dispenses justice without any prejudice and favour, He will also do full justice to this oppressed class and those masters, who somehow escaped the punishment on this account in this world. Thus, this Hadith has a stern warning for those masters who are carried away by their might and authority and perpetrate oppression on their servants and slaves.

Chapter 267

باب تحريم سبّ الأموات بغير حقٍّ ومصلحة شرعية

Prohibition of Abusing the Deceased without a valid Legal reason approved by Shari'ah

1564 - وعن عائِشة رضي اللَّه عنها قالتْ : قال رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « لا تَسُبُّوا الأمواتَ، فَإنَّهُمْ قد أفْضَوْا إلى ما قدَّموا » رواه البخاري .

1564. `Aishah (May Allah be pleased with her) said: The Messenger of Allah (PBUH) said, "Do not abuse the dead, because they have attained that which they had forwarded (i.e., their deeds, good or bad)."
[Al-Bukhari].

Commentary: We learn from this Hadith that we should not censure or condemn the deceased because they have reached their end and they are receiving in the Hereafter return for whatever deeds they did in their life. There is no harm, however, in abusing the disbelievers who died in a state of Kufr.

Chapter 268

باب النهي عن الإيذاء

Prohibition of Maligning

Allah, the Exalted, says:

"**And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin.**" **(33:58)**

1565 وعنْ عبدِ اللَّه بنِ عَمرو بن العاص رضيِ اللَّه عنْهُمَا قالَ : قال رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم: « المُسْلِمُ منْ سلِمَ المُسْلِمُونَ مِنْ لِسَانِهِ ويدِهِ ، والمُهَاجِرُ منْ هَجَرَ ما نَهَى اللَّه عنْهُ » متفقٌ عليه .

1565. `Abdullah bin `Amr bin Al-`As (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "A (true) Muslim is one from whose tongue and hand the Muslims are safe; and a Muhajir (Emigrant) is he who leaves the deeds which Allah has prohibited."

[Al-Bukhari and Muslim].

Commentary: Everyone who professes Tauhid and acknowledges the Prophethood of Muhammad (PBUH), is a Muslim, but a perfect Muslim is one who has attained that high level where he does not harm any Muslim with his hand and tongue (speech). Similarly, an Emigrant is the one who abandons his homeland and relatives and goes to a place where he can easily practise the religion of Allah. But such a person is also an Emigrant who renounces all such things which are forbidden by Allah, because emigration means abandoning, whether it is abandoning of homeland or sins.

1566 وعنْهُ قالَ : قال رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « مَنْ أحبَّ أنْ يُزَحْزَحَ عن النَّار ، ويَدْخَل الجنَّة ، فلتَأْتِهِ منِيَّتُهُ وهُوَ يُؤمِنُ باللهِ واليَوْمِ الآخِرِ ، ولْيَأْتِ إلى النَّاس الذي يُحِبُّ أنْ يُؤْتَي إليْهِ » رواه مسلم . وهُو بعْضُ حَديثٍ طويلٍ سبقَ في باب طاعةِ وُلاةِ الأمُور .

1566. `Abdullah bin `Amr bin Al-`As (May Allah be pleased with them) said: The Messenger of Allah (PBUH) said, "He who desires to be rescued from the fire of Hell and to enter Jannah, should die in a state of complete belief in Allah and the Last Day, and should do unto others what he wishes to be done unto him."

[Muslim].

Commentary: This Hadith is part of a long Hadith which has already been mentioned. See Hadith No. 668. It stresses steadfastness in Faith and virtuous deeds because the time of death is not known to anyone. Since one can die at any moment, one should never be unmindful of the obligations of Faith and good deeds so that he embraces death in a state of perfect Faith. This Hadith has the same meanings which are contained in the Verse 102 of the Surat Al-`Imran exhorting the Muslims thus: "And die not except in a state of Islam [(as Muslim) with complete submission to Allah]."

Every Muslim should treat people as nicely as he himself desires to be treated by others.

Chapter 269

باب النهي عن التباغض و التقاطع و التدابر

Prohibition of Nursing Rancor and Enmity

Allah, the Exalted, says:
"The believers are nothing else than brothers (in Islamic religion)." (49:10)
"... humble towards the believers, stern towards the disbelievers ..." (5:54)
"Muhammad (PBUH) is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves." (48:29)

1567 وعنْ أنسٍ رضي اللَّه عَنهُ أنَّ النبيَّ صلّى اللهُ عَلَيْهِ وسلَّم قال : « لا تَباغَضُوا ، ولا تحاسدُوا، ولاَ تَدابَرُوا ، ولا تَقاطعُوا ، وكُونُوا عِبادَ اللَّهِ إخواناً ، ولا يَحِلُّ لِمُسْلِمٍ أنْ يـهْجُرَ أخَاه فوقَ ثلاثٍ » متفقٌ عليه .

1567. Anas bin Malik (May Allah be pleased with him) said: The Prophet (PBUH) said, "Do not harbour grudge against one another, nor jealousy, nor enmity; and do not show your backs to one another; and become as fellow brothers and slaves of Allah. It is not lawful for a Muslim to avoid speaking with his brother beyond three days."
[Al-Bukhari and Muslim].
Commentary: "Do not harbour grudge against one another" means that one should not say or do any thing which is likely to create ill-will and hatred in others. "Nor jealousy" signifies that if a Muslim is granted any blessing by Allah, one should not wish that he be deprived of it. "Do not show your backs to one another" means that if you come across one another, exchange salutations rather than avoid each other. Since all such things create conflict and dissension, these are strictly forbidden in Islam. Muslims are required to resume their conversation and contacts after a maximum period of three days. Any breach beyond this period is prohibited.

1568 وعنْ أبي هُرَيْرَة رضي اللَّهُ عَنْهُ أنَّ رَسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال : « تُفْتَحُ أبْوابُ الجَنَّةِ يَوْمَ الاثْنَيْن ويوْمَ الخَمِيس ، فيُغْفَرُ لِكُلِّ عبْدٍ لا يُشْرِكُ باللَّهِ شيْئاً ، إلاَّ رجُلاً كانَت بيْنهُ وبيْنَ أخيهِ شَحْنَاءُ فيقالُ : أنْظِرُوا هذَيْن حتَّى يصطلِحا ، أنْظِرُوا هذَيْن حتَّى يَصطلِحا ، » رواه مسلم .
وفي روايةٍ له : « تُعْرَضُ الأعْمالُ في كُلِّ يومِ خَميسٍ وَاثْنَيْنِ » وذكَر نحْوَهُ .

1568. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "The gates of Jannah are opened on Mondays and Thursdays, and then every slave (of Allah) is granted forgiveness if he does not associate anything with Allah in worship. But the person in whose heart there is rancour against his (Muslim) brother, they will not be pardoned and with regard to them it will be said twice: `Hold both of them until they are reconciled with each other.'"
[Muslim].
Commentary: We learn from this Hadith that mutual enmity, grudge and malice are bound to deprive a man from Jannah in the Hereafter.

Chapter 270

باب تحريم الحسد

Prohibition of Envy

Allah, the Exalted, says:
"Or do they envy men (Muhammad (PBUH) and his followers) for what Allah has given them of His Bounty?" (4:54)

1569 وعَنْ أبي هُرَيرة رضي اللَّه عنْهُ أنَّ النبيَّ صلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « إيَّاكُمْ والحسدَ ، فإنَّ الحسدَ يأكُلُ الحسناتِ كَما تَأْكُلُ النَّارُ الحطبَ ، أوْ قال العُشْبَ » رواه أبو داود .
(ضعيف) . [فيه : جد إبراهيم بن أبي أسيد ، وهو مجهول] .

1569. Abu Hurairah (May Allah be pleased with him) said: The Prophet (PBUH) said, "Beware of envy because envy consumes (destroys) the virtues just as the fire consumes the firewood," or he said "grass."
[Abu Dawud].
Commentary: Envy is one of the major sins which are bound to destroy virtues as fast as the fire burns the wood and dry grass to ashes.

Chapter 271

باب النهي عن التجسّس و التسمّع لكَلام مَن يكره استماعَهُ

Prohibition of Spying on Muslims and to be Inquisitive about Others

Allah, the Exalted, says:
"**And spy not.**" **(49:12)**
"**And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin.**" **(33:58)**

1570 وعنْ أبي هُرَيْرة رضيِ اللَّه عنهُ أنَّ رسُول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال : « إيَّاكُمْ والظَّنَّ ، فإن الظَّنَّ أكذبُ الحديث ، ولا تحَسَّسُوا ، ولا تَجسَّسُوا ولا تنافسُوا ولا تحَاسَدُوا ، ولا تَباغَضُوا، ولا تَدابَروُا ، وكُونُوا عِباد اللَّهِ إخْواناً كَما أمركُمْ . المُسْلِمُ أخُو المُسْلِم ، لا يظْلِمُهُ ، ولا يخذُلُهُ ولا يحْقِرُهُ ، التَّقوى ههُنا ، التَّقوَى ههُنا » ويُشير إلى صَدْره « بِحسْبِ امريءٍ مِن الشَّرِّ أن يحْقِر أخاهُ المسلِم ، كُلُّ المُسلم على المُسْلِمِ حرامٌ : دمُهُ ، وعِرْضُهُ ، ومَالُه، إنَّ اللَّه لا يَنْظُرُ إلى أجْسادِكُمْ، ولا إلى صُورَكُمْ ، وأعمالكم ولكنْ يَنْظُرُ إلى قُلوبكُمْ».
وفي رواية : « لا تَحاسدُوا ، ولا تَباغَضُوا ، ولا تَجَسَّسُوا ولا تحَسَّسُوا ولا تَنَاجشُوا وكُونُوا عِبَادَ اللَّهِ إخْوَاناً » .
وفي روايةٍ : « لا تقاطعُوا ، ولا تَدَابَرُوا ، ولا تَباغَضُوا ولا تحاسدُوا ، وكُونُوا عِبَادَ اللَّهِ إخْوَاناً » .
وفي رواية : « لا تَهَاجَروا ولا يَبِعْ بَعْضُكُم على بيع بَعْضٍ » .
رواه مسلم : بكلِّ هذه الروايات ، وروى البخاري أكثرَها .

1570. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Beware of suspicion, for suspicion is the worst of false tales. Do not look for other's faults. Do not spy one another, and do not practise Najsh (means to offer a high price for something in order to allure another customer who is interested in the thing). Do not be jealous of one another and do not nurse enmity against one another. Do not sever ties with one another. Become the slaves of Allah, and be brothers to one another as He commanded. A Muslim is the brother of a Muslim. He should neither oppress him nor humiliate him. The piety is here! The piety is here!" While saying so he pointed towards his chest. "It is enough evil for a Muslim to look down upon his Muslim brother. All things of a Muslim are inviolable for his brother in Faith: his blood, his wealth and his honour. Verily, Allah does not look to your bodies nor to your faces but He looks to your hearts and your deeds."
Another narration is: "Do not feel envy against one another; do not nurse enmity; do not spy on one another and do not cheat one another. Be Allah's slaves, brethren to one another."
Another narration is: "Do not have estranged relations with one another. Do not nurse enmity and do not feel envy against one another. O Allah's worshippers! Be brothers!"
Another narration is: "Do not estrange mutual relations and do not intervene into the transaction which is likely to be settled with another person."
[Muslim].
Commentary: "Beware of suspicion" means such suspicion about a Muslim for which no apparent evidence is available. Similar is the case of that thought which emerges in one's mind without any logic. "Najsh" means to give higher bid in auction only to deceive others. Thus, it is a false bid which is not at all intended for purchasing the thing which is being auctioned. The instructions given to the Muslims in this Hadith are meant to secure the honour of Muslims. Since, doubt without any reason, and search for defects and weaknesses go against the security of a Muslim's honour, Islam has strictly forbidden Muslims from them. Another purpose for forbidding such things is to consolidate Muslim brotherhood. For this reason, they have been forbidden from oppression, leaving their Muslim brothers in lurch, considering others humble, and from taking pride in worldly possessions. In fact, the life, property, and honour of a Muslim have been declared unlawful for all other Muslims. Increase in a bid without any intention of buying the thing being auctioned and bargain over a bargain have also been prohibited because they also create ill-will and enmity.

1571 وعَنْ مُعَاوية رضي اللَّه عنْهُ قالَ : سَمِعْتُ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم يَقُولُ : « إنَّكَ إن اتَّبعْتَ عَوْرَاتِ المُسْلِمِينَ أفسَدْتَهُمْ ، أوْ كِدْتَ أنْ تُفسِدَهُمْ » حديثٌ صحيح.
رواهُ أبو داود بإسناد صحيح.

1571. Muawiyah (May Allah be pleased with him) said: I heard the Messenger of Allah (PBUH) saying, "If you find faults with Muslims, you will corrupt them."
[Abu Dawud].
Commentary: If a Muslim looks for the defects of another and hunts for his weaknesses, other Muslims will also adopt the same attitude towards him, and this situation will create dissension and conflict in society. This also will make them fall prey to sins and make them persistent in committing them. For this reason, spying and finding faults with Muslims has been prohibited by Shari`ah.

1572 وعنِ ابنِ مسعودٍ رضي اللَّه عَنْهُ أنَّهُ أُتِىَ برَجُلٍ فقيلَ لَهُ : هذا فُلانٌ تَقْطُرُ لِحيَتُهُ خَمراً ، فقالَ : إنَّا قدْ نُهينَا عنِ التَّجَسُّسِ ، ولكِنْ إن يظهَرْ لَنَا شَيءٌ ، نَأخُذْ بهِ ، حَديثٌ حَسَنٌ صحيحٌ .
رواه أبو داود بإسْنَادٍ عَلَى شَرْطِ البخاري ومسلمٍ .

1572. It has been reported that a man was brought before Abdullah bin Mas`ud (May Allah be pleased with him) because his beard was giving out smell of wine. Ibn Mas`ud said: "We have been prohibited from spying (on Muslims) and finding faults (with them). But we can take to task only and only if the sin is overt.
[Abu Dawud].
Commentary:
1. In this Hadith we find a model conduct of the Companions of the Prophet (PBUH) which was taught to them by Islam. The Companions of the Prophet (PBUH) were certainly strict followers of the commands and prohibitions of Islam.
2. A Hadd or Ta`zir (punishment) is not enforced on mere suspicion. A solid evidence is essential for both of them.

Chapter 272

باب النهي عن سوء الظنّ بالمسلمين من غير ضرورة

Prohibition of Suspicion

Allah, the Exalted, says:
"O you who believe! Avoid much suspicions, indeed some suspicions are sins." (49:12)

1573 وعنْ أبي هُرَيرة رضي اللَّه عنْهُ أنَّ رَسُول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم قال : « إيَّاكُمْ وَالظَّنَّ ، فإنَّ الظَّنَّ أكذَبُ الحَدِيثِ » متفقٌ عليه .

1573. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Beware of suspicion, for suspicion is the worst of false tales."
[Al-Bukhari and Muslim].
Commentary: This Hadith has already been mentioned (No. 15). It warns us against suspicions about other Muslims as this involves telling lies about them, which is strictly forbidden. This is the reason why it is referred to as the worst of false tales. We also learn from this Hadith that the orders and punishments of Shari`ah are enforced on certainty, not on speculations and conjectures.

Chapter 273

باب تحريم احتقار المسلمين

Prohibition of Despising Muslims

Allah, the Exalted, says:

"O you who believe! Let not a group scoff at another group; it may be that the latter are better than the former. Nor let (some) women scoff at other women; it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e., to call your Muslim brother (a faithful believer) as: `O sinner', or `O wicked']. And whosoever does not repent, then such are indeed Zalimun (wrongdoers)." (49:11)

"Woe to every slanderer and backbiter." (105:1)

1574 وعنْ أبي هُرَيرة رضي اللَّه عَنْهُ أنَّ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم قالَ « بِحَسْبِ امْرِيءٍ مِنَ الشَّرِّ أن يحْقِرَ أخَاهُ المُسْلِمَ » رواه مسلم ، وقد سبق قريباً بطوله .

1574. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "It is enough evil for a Muslim to look down upon his (Muslim) brother."
[Muslim].

Commentary: This Hadith has already been mentioned (Hadith No. 1571). Its meanings are evident and need no elaboration.

1575 وعَن ابْنِ مسعُودٍ رضي اللَّه عنهُ ، عن النبي صلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « لا يَدْخُلُ الجَنَّةَ منْ كَانَ في قَلْبِهِ مِثقَالُ ذَرَّةٍ مِنْ كِبْرٍ ، » فقالَ رَجُلٌ : إنَّ الرَّجُلَ يُحِبُّ أنْ يَكُونَ ثَوْبُهُ حَسناً ، ونَعْلُهُ حَسَنَةً ، فقال : « إنَّ اللَّه جَمِيلٌ يُحِبُّ الجَمَالَ ، الكِبْرُ بَطَرُ الحَقِّ ، وغَمْطُ النَّاسِ » رواه مسلم .
ومَعْنَى « بطر الحَقِّ » : دَفْعه ، « وغمْطُهُم » : احْتِقارهُمْ ، وقدْ سبَقَ بيانُهُ أوْضَحَ مِنْ هَذَا في باب الكِبرِ .

1575. Ibn Mas`ud (May Allah be pleased with him) said: The Prophet (PBUH) said, "The haughty, even with pride equal to a mustard seed in his heart, will not enter Jannah." A man enquired: "What about that a person likes fine dress and fine shoes?" He said: "Allah is Beautiful and likes beauty. Pride amounts to disclaiming truth out of self-esteem, and despising people ."
[Muslim].

Commentary: This Hadith has already been mentioned (Hadith No. 216). Imam An-Nawawi has interpreted the words "Batar-ul-Haq" as "Daf`-ul-Haq" that is to evade the truth and return it to the person who says it, which practically means evasion. To dress well does not come in the category of pride, as people generally consider it. In fact, pride constitutes what is mentioned in this Hadith.

1576 وعن جُنْدُبِ بن عبدِ اللَّه رضي اللَّه عنهُ قالَ : قالَ رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم : « قالَ رَجُلٌ : واللَّهِ لا يَغْفِرُ اللَّه لفُلانٍ ، فقالَ اللَّه عَزَّ وجَلَّ : مَنْ ذا الَّذِي يَتَألَّى عليَّ أنْ لا أغفِرَ لفُلانٍ إنِّي قد غفَرْتُ لَهُ ، وَأَحْبَطْتُ عملَكَ » رواه مسلم .

1576. Jundub bin `Abdullah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Once someone said: `By Allah! Allah will not forgive such and such (a person).' Thereupon Allah, the Exalted and the Glorious, said: `Who is he who takes an oath in My Name that I will not grant pardon to so-and-so? I have granted pardon to so-and-so and rendered your good deeds fruitless.'"
[Muslim].

Commentary: Some people become self-conceited as a result of their excessive worship to the point that they start disparaging and making low estimates of their fellow Muslims and their deeds, little knowing that Allah, Glorious is He, is of vast forgiveness. They do not realize that if Allah so wills, He can destroy all their deeds and consign them to Hell and send the other people who have been disparaged and underestimated to Jannah. Therefore, one should never become proud of his piety nor should one consider others of little value or good deeds, as only Allah Alone knows what is inside our hearts.

Chapter 274

باب النهي عن إظهار الشماتة بالمسلم

Prohibition of Rejoicing over another's Trouble

Allah, the Exalted, says:
"The believers are nothing else than brothers (in Islamic religion)." (49:10)
"Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter." (24:19)

1577 وعنْ وَاثِلَة بنِ الأسْقَعِ رضي اللَّه عنْهُ قالَ : قال رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « لا تُظْهِرِ الشَّمَاتَةَ لأخيك فيرْحمْهُ اللَّهُ ويبتَلِيكَ » رواه الترمذي وقال : حديث حسنٌ .
وفي الباب حديثُ أبي هريرة السابقُ في باب التَّجَسُّسِ : « كُلُّ المُسْلِمِ على المُسْلِمِ حرَامٌ » الحديث .
(ضعيف) [فيه : القاسم بن أمية ، يروي المناكير عن حفص بن غياث ، وهذا منها] .

1577. Wathilah bin Al-Asqa` (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Do not express pleasure at the misfortune of a (Muslim) brother lest Allah should bestow mercy upon him and make you suffer from a misfortune."
[At-Tirmidhi].
Commentary: A true believer is one who feels unhappy to see Muslims suffering, and rejoices on the happiness of his other fellows in Faith. It is contrary to the conduct of a true believer to rejoice over the trouble of another Muslim as this attitude is very much disliked by Allah. There is every possibility that Allah may punish such a person in this world and relieve the one who is in trouble. See also Hadith No. 1571.

Chapter 275

باب تحريم الطعن في الأنساب الثابتة في ظاهر الشرع

Prohibition of Deriding one's Lineage

Allah, the Exalted, says:
"And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin." (33:58)

1578 وَعَنْ أبي هُرَيْرَةَ رضي اللَّه عَنْهُ قالَ : قالَ رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « اثْنَتَان في النَّاس هُمَا بِهِم كُفْرٌ : الطَّعْنُ في النَّسَبِ ، والنِّيَاحةُ على المَيِّت » رواه مسلم .

1578. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Two matters are signs of disbelief on the part of those who indulge in them: Defaming and speaking evil of a person's lineage, and wailing over the dead."
[Muslim].
Commentary: Both the sins mentioned in this Hadith are such that if a Muslim thinks them lawful and still commits them he will become a Kafir. To defame someone's lineage means to disgrace or humiliate somebody by saying to him or to her: "Your father belongs to such and such profession" or "Your mother is such and such / so-and-so" or "You are a weaver, blacksmith, laundrer, cobbler, etc."
Mourning and wailing means expressing qualities of a deceased person through weeping, crying and lamenting loudly. Imam An-Nawawi said that such qualities are attributes and acts of the disbelievers and practices of the pre-Islamic period, or Jahiliyyah.

Chapter 276

باب النهي عن الغش والخِداع

Prohibition of Deceiving others

Allah, the Exalted, says:
"**And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin.**" **(33:58)**

1579 وعَنْ أبي هُرَيرة رضي اللَّه عنه أنَّ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « منْ حملَ عَلَيْنَا السِّلاحَ ، فلَيْسَ مِنَّا ، ومَنْ غشَّنَا ، فلَيْسَ مِنَّا » رواه مسلم .
وفي روايةٍ له أنَّ رَسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم مرَّ علَى صُبْرَةِ طعامٍ ، فأدْخَلَ يدهُ فيها ، فنالَتْ أصَابعُهُ بَلَلاً ، فقالَ : مَا هَذَا يا صَاحِبَ الطَّعامِ ؟ » قالَ أصَابتْهُ السَّمَاءُ يَا رَسُولَ اللَّه قالَ: « أفلا جَعلْتَه فوْقَ الطَّعَامِ حَتَّى يرَاهُ النَّاس ، مَنْ غشَّنَا فلَيْسَ مِنَّا » .

1579. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "He who takes up arms against us is none of us; and he who cheats us is none of us."
[Muslim].
Another narration of Muslim is: The Messenger of Allah (PBUH) happened to pass by a heap of corn. He thrust his hand in that (heap) and his fingers felt wetness. He said to the owner of that heap of corn, "What is this?" He replied: "O Messenger of Allah! These have been drenched by rainfall." He remarked, "Why did you not place this (the drenched part of the heap) over the corn so that people might see it? He who deceives is not of us."
Commentary:
1. To take arms here signifies to revolt against the Muslim community (and a Muslim government, for that matter) or draw a sword, gun, etc., to kill a Muslim - a common practice in the present-day terrorism.
2. Forgery and deceit have two different forms; one is implied and other is physical and visible. In the former, falsehood is given a veneer of truth. The latter is concealment of some defect, adulteration of some inferior quality merchandise in a superior one, addition of something to increase weight or volume or a substance by unfair means and other malpractices.
3. "He is none of us" means "He is not following the way of Muslims" or "His conduct is unlike that of Muslims." It is therefore, necessary for every Muslim to abstain from such evils.

1580 وعَنْهُ أنَّ رَسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال : « لا تَنَاجشُوا » متفقٌ عليه .

1580. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Do not practise Najsh (to cheat)."
[Muslim].
Commentary: This Hadith has already been mentioned (Hadith No. 1591). Najsh means to offer a high price for something in order to allure another customer who is interested in the thing. If a person has no intention of purchasing a thing which is being auctioned, one should not give a higher bid for it because its genuine customer will be deceived by it, and he will purchase it at a higher price. This is also a form of deceit which must be strictly avoided.

1581 وعَنْ ابن عُمر رضي اللَّه عَنْهُمَا ، أنَّ النبيَّ صلّى اللهُ عَلَيْهِ وسلَّم نَهَى عن النَّجَشِ . متفقٌ عليه.

1581. Ibn `Umar (May Allah be pleased with them) said: The Messenger of Allah (PBUH) prohibited the practice of Najsh.
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us that one should not make an offer of a higher price if one has no intention of buying it because that will be a fraud. For this reason this practice has been forbidden.

1582 وعَنْهُ قالَ : ذَكَرَ رَجُلٌ لِرَسُولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم أنَّهُ يُخْدعُ في البُيُوعِ ؟ فقالَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « منْ بايَعْتَ ، فقُلْ لا خِلابَةَ » متفقٌ عليه .
«الخِلابَةُ » بخاءٍ معجمةٍ مكسورة ، وباءٍ موحدة : وهي الخديعة .

1582. Ibn `Umar (May Allah be pleased with them) said: A man mentioned to the Messenger of Allah (PBUH) that he was often deceived in dealings. The Messenger of Allah (PBUH) said to him, "When you enter into a transaction you should say: "There should be no deception.'"
[Al-Bukhari and Muslim].
Commentary: The words mentioned in the Hadith for the customer are meant to protect his right, implying that if there is something amiss in the bargain, he will have the right to return the commodity purchased by him. The seller will have to respect this right of the buyer.

1583 وَعَنْ أبي هُرَيْرَةَ رضي اللَّه عَنهُ قال : قالَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « مَنْ خَبَّب زَوْجَةَ امْرِيءٍ ، أَوْ ممْلُوكَهُ ، فَلَيْسَ مِنَّا » رواهُ أبو داود .
»خبب « بخاءٍ معجمة ، ثم باءٍ موحدة مكررة : أيْ : أفسدَهُ وخدعَهُ .

1583. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "He who deceives another's wife or his slave is none of us."
[Abu Dawud].
Commentary: To incite or provoke someone's wife or slave against her husband or his master or to create hatred between the two is a great crime, because a Muslim is required to create peace and accord amongst people. It is against his conduct to foment dissension and discord between them.

Chapter 277

باب تحريم الغدر

Prohibition of the Treachery and Breaking one's Covenant

Allah, the Exalted, says:
"O you who believe! Fulfill (your) obligations." (5:1)
"And fulfill (every) covenant. Verily! The covenant will be questioned about." (17:34)

1584 وعَنْ عبْدِ اللَّهِ بْنِ عَمْرِو بْنِ العاص رضي اللَّه عَنْهُمَا أنَّ رسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « أَرْبعٌ مَنْ كُنَّ فيهِ ، كانَ مُنَافِقاً خالصاً ، وَمَنْ كانتْ فيه خَصْلَةٌ مِنْهُنَّ ، كانَ فِيهِ خَصْلَةٌ مِنَ النِّفاقِ حتَّى يدعها : إذا أؤتمِنَ خانَ ، وإذا حدَّثَ كَذَب ، وإذا عاهَدَ غدَرَ ، وإذا خَاصَمَ فجر » . متفقٌ عليه .

1584. `Abdullah bin `Amr bin Al-`As (May Allah be pleased with them) said: The Messenger of Allah (PBUH) said, "Whosoever possesses these four characteristics is a sheer hypocrite; and anyone who possesses one of them possesses a characteristic of hypocrisy till he gives it up. These are: when he is entrusted with something, he proves dishonest; when he speaks, he tells a lie; when he makes a covenant, he proves treacherous; and when he quarrels, he behaves in very imprudent, evil, insulting manner."
[Al-Bukhari and Muslim].
Commentary: This Hadith has already been mentioned (Hadith No. 1544). The traits mentioned in this Hadith are peculiar to hypocrites and every Muslim is required to abstain from them. Excellence of character is riveted with Faith. The nobility of character is invariably reflected in Faith, and where there is no Faith there will be little excellence of character.

1585 وعن ابن مسْعُودٍ ، وابن عُمرَ ، وأنسٍ رضي اللَّه عنهمُ قالُوا : قالَ النبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم: « لِكُلِّ غادِرٍ لِوَاءٌ يومَ القيامةِ ، يُقالُ : هذِهِ غدْرَةُ فُلانٍ » متفقٌ عليه .

1585. Ibn Mas`ud, Ibn `Umar and Anas (May Allah be pleased with them) said: The Prophet (PBUH) said, "For every one who breaks his covenant, there will be a (huge) flag on the Day of Resurrection and it will be said: `This flag proclaims a breach of covenant by so-and-so.'"
[Al-Bukhari and Muslim].
Commentary: "Ghadr'" means breach of oath and its disregard. On the Day of Judgement, a person with such a quality will be given a (huge) flag which will be a sign of his lack of sincerity to his words.

1586 وَعَنْ أبي سَعِيدٍ الخُدْرِي رضي اللَّه عَنهُ أنَّ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : لِكُلِّ غادِرٍ لِواءٌ عِندَ إسْتِهِ يَوْمَ القِيامةِ يُرْفَعُ لَهُ بقدْرِ غدْرِهِ ، ألا ولا غادر أعْظَمُ غَدْراً مِنْ أمير عامَّةٍ » رواه مسلم .

1586. Abu Sa`id Al-Khudri (May Allah be pleased with him) said: The Prophet (PBUH) said, "Every one who breaks a covenant will have a flag by his buttocks on the Day of Resurrection. It will be raised higher according to the nature of his breach. Behold, there will be no greater a sin with respect to breaking the covenant than that of a ruler who breaks his covenant with the Muslim masses."
[Muslim].
Commentary: This Hadith clearly shows that breach of covenant is forbidden in Islam, especially on the part of a ruler because (a) he is in a position to honour his covenant, and (b) his evil can affect the whole Muslim community. It was a custom in the Pre-Islamic Period of Ignorance in Arabia to fix flags on poles for those who were guilty of breach of oath to humiliate and defame them. Almighty Allah has mentioned the punishment of flags on the Day of Resurrection for such people who break their covenant so that people can easily understand its nature. What a humiliation that will be!
* Placing the flag by his bottom signifies humiliation and disgrace because flags are usually carried in front of the bearer not behind. (Editor's Note)

1587 وعنْ أبي هُرَيرة رضي اللَّه عنهُ عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : قالَ اللَّه تعالى ثلاثة أنا خَصْمُهُمْ يومَ القِيامَةِ : رَجُلٌ أعطى بي ثُمَّ غَدَرَ ، وَرجُلٌ باعَ حُراً فأكل ثمنَهُ ، ورجُلٌ استَأجرَ أجيراً ، فاسْتَوْفي مِنهُ ، ولَمْ يُعْطِهِ أجْرَهُ » رواه البخاري .

1587. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Allah, the Exalted, says: `I will contend on the Day of Resurrection against three (types of) people: One who makes a covenant in My Name and then breaks it; one who sells a free man as a slave and devours his price; and one who hires a workman and having taken full work from him, does not pay him his wages.'"
[Al-Bukhari].
Commentary: This Hadith highlights the importance of fulfillment of promise, the prohibition of the sale of a free person, and the payment of due wages to the labourers.

Chapter 278

باب النهي عن المنّ بالعطية ونحوها

Prohibition of Recounting of Favors

Allah, the Exalted, says:
"O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury." (2:264)
"Those who spend their wealth in the Cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury." (2:262)

1588 وعنْ أبي ذرٍّ رضي اللَّه عنهُ عن النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « ثلاثةٌ لا يُكلِّمُهُمْ اللَّه يوْمَ القيامةِ ، ولا يَنْظُرُ إليْهِمْ ، ولا يُزَكِّيهِمْ ولَهُمْ عذابٌ أليمٌ » قال : فقرأها رسولُ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم ثلاثَ مرَّاتٍ . قال أبو ذرٍّ : خَابُوا وخَسِروا منْ هُمْ يا رسولَ اللَّه ، قال المُسبِلُ ، والمَنَّانُ، والمُنْفِقُ سلعتهُ بالحلِفِ الكَاذبِ » رواه مسلم .
وفي روايةٍ له : « المسبلُ إزارهُ » يعْني : المسْبِلُ إزَارهُ وثوْبَهُ أسفلَ مِن الكَعْبَيْن للخُيَلاءِ.

1588. Abu Dharr (May Allah be pleased with him) said: The Prophet (PBUH) observed: "There are three (types of) people to whom Allah will neither speak on the Day of Resurrection nor look at them nor purify them, and they will have a painful chastisement." The Messenger of Allah (PBUH) repeated it three times. Abu Dharr (May Allah be pleased with him) remarked: "They are ruined. Who are they, O Messenger of Allah?" Upon this, the Messenger of Allah (PBUH) said, "One who lets down his lower garments (below his ankels) out of arrogance, one who boasts of his favours done to another; and who sells his goods by taking a false oath."
[Muslim].
Commentary: The Hadith makes it evident that it is forbidden for a man to let his lower-body garment go beyond his ankles out of arrogance. The Hadith also makes it clear that it is forbidden to take a false oath with a view to sell one's goods. Messenger of Allah (PBUH) also said in a Hadith reported by Al-Bukhari:"Taking a false oath) helps one sell one's goods well but takes away Allah's blessings from it."

Chapter 279

باب النهي عن الافتخار والبغي

Prohibition of Arrogance and Oppression

Allah, the Exalted, says:

"So ascribe not purity to yourselves. He knows best him who fears Allah and keeps his duty to Him [i.e., those who are Al-Muttaqun (the pious)]." (53:32)

"The way (of blame) is only against those who oppress men and wrongly rebel in the earth without justification; for such there will be a painful torment." (42:42)

1589 وعَنْ عِياض بْنِ حمار رضي اللَّه عنْهُ قال قال رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « إن اللَّه تَعالى أوْحَى إليَّ أن تواضعُوا حَتى لا يبْغِيَ أحَدٌ على أحدٍ ، ولا يفْخرَ أحدٌ على أحدٍ » رواه مسلم .
قال أهلُ اللغةِ : البَغيُ : التَّعَدِّي والاستِطالة .

1589. `Iyad bin Himar (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Verily, Allah has revealed to me that you should adopt humility. So that no one may wrong another and no one may be disdainful and haughty towards another."
[Muslim].

Commentary: Anyone whom Allah has granted wealth or authority, beauty or splendour, should take it as Allah's Gift. He should take to adopt humility and humbleness and express his gratitude for it to Allah. He should benefit people with the gifts bestowed upon him by Allah and not make them a means of pride and oppression.

1590 وعن أبي هُريرة رضي اللَّه عنْهُ أنَّ رسُول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم قال : « إذا قال الرَّجُلُ : هلَكَ النَّاسُ ، فهُو أهْلَكُهُمْ » رواه مسلم .
الرِّوايةُ المشْهُورةُ : « أهْلَكُهُمْ » برفع الكافِ ، ورُوِي بنَصبهَا .وهذا النَّهي لمنْ قالَ ذلكَ عجْباً بنفْسِهِ ، وتصاغُراً للناس ، وارْتِفاعاً عليْهِمْ ، فهَذَا هُو الحرام ، وأما منْ قالهُ لما يرى في الناس مِن نقْصٍ في أمْر دينِهِم ، وقالهُ تَحزُّناً عليْهِمْ ، وعلى الدِّينِ ، فلا بأس بِهِ . هَكَذا فسَّرهُ العُلماءُ وفصَّلوهُ ، وممِنْ قالَه مِنَ الأئمةِ الأعْلامِ : مالكُ ابنُ أنسٍ ،والخَطَّابيُّ، والحميدِيُّ وآخرونَ ، وقد أوْضَحْته في كتاب « الأذْكَار » .

1590. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "When a person says: `People have been ruined, he is the one to be ruined the most.'"
[Muslim]
In another version: "He himself is the most ruined among them."

Commentary: This Hadith prohibits a Muslim from saying the statement in the Hadith or something similar to it out of arrogance and pride. There is no harm, however, if one says it in view of the bad state of affairs to which Muslims have been reduced as a result of, for example, neglecting the teachings of Islam. Of the religious scholars, who hold this view, are Imam Malik bin Anas, Imam Al-Khattabi, Al-Humaidi and others. This point has been made clear in Imam An-Nawawi's Al-Adhkar.

Chapter 280

باب تحريم الهجران بين المسلمين فوق ثلاثة أيام

Prohibition of Breaking ties and Relationships

Allah, the Exalted, says:
"The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers." (49:10)
"But do not help one another in sin and transgression." (5:2)

1591 وعنْ أنَسٍ رضي اللَّه عنهُ قال : قال رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « لا تَقاطعُوا ، ولا تَدابروا ، ولا تباغضُوا ، ولا تحاسدُوا ، وكُونُوا عِبادَ اللَّهِ إخْواناً . ولا يحِلُّ لمُسْلِمٍ أنْ يهْجُرَ أخَاهُ فوْقَ ثلاثٍ » متفقٌ عليه .

1591. Anas bin Malik (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Do not desert (stop talking to) one another, do not nurse hatred towards one another, do not be jealous of one another, and become as fellow brothers and slaves of Allah. It is not lawful for a Muslim to stop talking to his brother (Muslim) for more than three days."
[Al-Bukhari and Muslim]
Commentary: "Hijran" means to terminate contacts and speech. All the things mentioned in this Hadith are prohibited for the reason that they go against the spirit of Muslim brotherhood. Muslims are ordained to maintain the bond of Islamic fraternity.

1592 وعنْ أبي أيوبَ رضي اللَّه عنْهُ أنَّ رسُول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال : « لا يحِلُّ لمُسْلِمٍ أنْ يَهْجُرَ أخَاهُ فوْقَ ثلاثِ ليالٍ : يلتَقِيان ، فيُعرِضُ هذا ويُعرِضُ هذا ، وخَيْرُهُما الَّذِي يبْدأُ بالسَّلام » متفقٌ عليه .

1592. Abu Ayyub Al-Ansari (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "It is not lawful for a Muslim to desert (stop talking to) his brother beyond three nights, the one turning one way and the other turning to the other way when they meet, the better of the two is one who is the first to greet the other."
[Al-Bukhari and Muslim].
Commentary:
1. Since Islam is a religion based on the nature of man, it has a suitable concession in all his natural affairs. When there occurs a dispute between two Muslims then unpleasantness and contraction of mind are bound to result from it. In such a situation they naturally do not like to speak or maintain contact with each other. Islamic Shari`ah has acknowledged the validity of this reaction and granted permission to the party to suspend speech for three days. Since longevity of suspension of contact leads to severe hatred and animosity which increases dissension in society, creates obstruction in family relations and injures the bond of friendship, Muslims have been ordered not to let this temporary unpleasantness and turbidity go beyond a period of three days.
2. By highlighting the merit of Salam (salutation), this Hadith has prescribed an easy way for resuming the relations because Salam increases mutual love and paves the way for conversation and reconciliation.

1593 وعنْ أبي هُريرةَ رضي اللَّه عنْه قال : قال رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « تُعْرضُ الأعْمالُ في كُلِّ اثنين وخَميس ، فيغفِرُ اللَّه لِكُلِّ امْريءٍ لا يُشْرِكُ باللَّهِ شَيْئاً ، إلا امْرءًا كَانَتْ بيْنَهُ وبيْنَ أخِيهِ شَحْناءُ ، فيقُولُ : اتْرُكُوا هذين حتَّى يصْطَلِحا » رواه مسلم .

1593. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "People's deeds are presented before Allah on Mondays and Thursdays, and then every slave (of Allah) is granted forgiveness (of minor sins) if he does not associate anything with Allah in worship. But the person in whose heart there is rancour against his brother, will not be pardoned. With regard to them, it is said twice: `Hold these two until they are reconciled'."
[Muslim].
Commentary: To entertain enmity without any major lawful reason is akin to inviting the displeasure of Allah. May Allah save us from it.

1594 وعَنْ جابرٍ رضي اللَّه عنْهُ قال : سمِعْتُ رسُول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم يقُولُ : « إنَّ الشَّيْطَانَ قَدْ يئسَ أنْ يَعْبُدهُ المُصلُّون في جَزيرةِ العربِ ولكِن في التَّحْريش بيْنهم » رواه مسلم .
»التَّحْرِيشُ « الإفسادُ وتغييرُ قُلوبهم وتَقاطُعُهم .

1594. Jabir (May Allah be pleased with him) said: I heard the Messenger of Allah (PBUH) as saying, "The Satan has despaired of being worshipped by those who engage in prayer in the Arabian Peninsula but (has not lost hope) in creating dissension among them."
[Muslim].
Commentary:
1. This Hadith is one of the proofs of Prophethood of Muhammad (PBUH). His prophecy has come true that Muslims will fight among themselves and, as a result of mutual conflicts, sever links with one another; and this situation will arise as a result of the mischief, provocation and evil suggestions made by Satan.
2. One of the benefits of Salat is to maintain and strengthen the feeling of brotherhood and fraternity between Muslims..

1595 -وعنْ أبي هريرة رضي اللَّه عَنْه قال : قال رسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم « لا يحِلُّ لمسْلِمٍ أنْ يهْجُرَ أخَاه فوْقَ ثَلاثٍ ، فمنْ هَجر فوْقَ ثَلاثٍ فمات دخَل النَّار » .
رواهُ أبو داود بإسْنَادٍ على شرْطِ البخاري .

1595. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "It is not lawful for a Muslim to forsake his (Muslim) brother beyond three days; and whosoever does so for more than three days, and then dies, will certainly enter the Hell."
[Abu Dawud].
Commentary: Such a Muslim who persistently forsakes his Muslim brother for more than three days (i.e., he does not greet him and talk to him) and dies in this state, will certainly be punished in Hell along with other Muslims who violate such Divine injunctions. After suffering the punishment in Hell, he will be sent to Jannah because it is only the Kuffar (infidels) who would remain in Hell for ever. It does not, however, mean that a Muslim is at liberty to do what he wishes and he will not be sent to Hell even temporarily for punishment. Such an impression is a gross misunderstanding. This applies to women as well.

1596 وعَنْ أبي خِرَاشٍ حدْرَدِ بن أبي حدْردٍ الأسْلمي ، ويُقالُ السُّلمي الصَّحابي رضي اللَّه عَنْهُ أنَّهُ سَمِعَ النبي صَلّى اللهُ عَلَيْهِ وسلَّم يقُولُ : « منْ هَجر أخاهُ سَنَةً فَهُو كَسفْكِ دمِهِ » .
رواه أبو داود بإسناد صحيح .

1596. Abu Khirash Hadrad bin Abu Hadrad Al-Aslami (May Allah be pleased with him) said: I heard the Prophet (PBUH) saying, "Whosoever forsakes his brother for a year is like one who sheds his blood."
[Abu Dawud].
Commentary: This Hadith strongly condemns those Muslims who forsake their brothers and sisters in Faith. Since those who are forsaken, have to suffer mental torture, this act has been regarded equivalent in gravity to killing.

1597 وعنْ أبي هُرَيْرة رضي اللَّه عنْهُ أنَّ رسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم قالَ : « لا يَحِلُّ لمُؤْمِنٍ أنْ يهْجُرَ مُؤْمِناً فوْقَ ثَلاثٍ ، فَإنْ مرَّتْ بِهِ ثَلاثٌ ، فَلْيَلْقَهُ ، ولْيُسلِّمْ عَلَيْهِ ، فَإن رَدَّ عليهِ السَّلام، فقدِ اشْتَرَكَا في الأجْرِ ، وإنْ لَمْ يَرُدَّ عَلَيْهِ ، فَقدْ باءَ بالإثمِ ، وخَرَجَ المُسلِّمُ مِن الهجْرَةِ».
رواهُ أبو داود بإسنادٍ حسن . قال أبو داود : إذا كَانَتِ الهجْرَةُ للَّهِ تَعالى فَلَيْس مِنْ هذَا في شيءٍ .

1597. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "It is not permissible for a believer to forsake his (Muslim) brother for more than three days. If three days have passed, he should meet him and greet him; and if other responds to it they will both share the reward; but if he does not respond, he will bear his sin and the one who (has taken the initiative to) greet (the other) will be absolved of the sin of forsaking (one's brother in Faith)."
[Abu Dawud].
Commentary:
1. Contact and speech with people should be for the Pleasure of Allah only. For instance, if somebody is a heretic in religion, or commits sins openly, and in spite of the advice given to him, he does not mend his way, a Muslim can renounce contact with him for the sake of Allah. Such renunciation is permissible. In fact, it is desirable so that he

may learn a lesson from it and may change himself. But severing contacts merely for worldly grievances is not permissible.

2. After three days, one who should take the initiative in giving Salam is more superior than the other. If the second party does not respond and perpetuates malice and enmity, he will be sinful and the former will be absolved of the sin of rupturing contact.

Chapter 281

باب النهي عن تناجي اثنين دون الثالث بغير إذنه إلا لحاجة

Prohibition of two Holding Secret Counsel to the Exclusion of Conversing together a Third

Allah, the Exalted, says:
"Secret counsels (conspiracies) are only from Shaitan (Satan)." (58:10)

1598 وعن ابْنِ عُمَرَ رضي اللَّه عنْهُمَا أنَّ رسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم قال : « إذا كَانُوا ثلاثةً، فَلا يَتَنَاجَى اثنَان دُونَ الثَّالِثِ » متفقٌ عليه .
ورواه أبو داود وَزاد : قالَ أبُو صالح : قُلْتُ لابْنِ عُمرَ : فأربعة ؟ قالَ : لا يضرُّكَ».
ورواه مالك في « المُوطأ » : عنْ عبْدِ اللَّهِ بن دِينَارٍ قالَ : كُنْتُ أنا وَابْنُ عُمرَ عِند دار خالِدِ بن عُقبَةَ التي في السُّوق ، فَجاءَ رجُلٌ يُرِيدُ أنْ يُنَاجِيَهُ ، ولَيْس مع ابن عُمر أحَدٌ غَيْري، فدعا ابنُ عُمرَ رجُلاً آخر حتَّى كُنَّا أرْبَعَةَ ، فقال لي ولِلرَّجُلِ الثَّالِثِ الَّذي دَعا : اسْتَأخِرا شَيْئاً ، فإنِّي سَمِعْتُ رسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم يقُولُ : « لا يَتَنَاجَى اثنَان دونَ وَاحِدٍ » .

1598. Ibn `Umar (May Allah be pleased with them) said: the Messenger of Allah (PBUH) said, "In the presence of three people, two should not hold secret counsel, to the exclusion of the third."
[Al-Bukhari and Muslim].
In Abu Dawud, Abu Salih related: I asked Ibn `Umar: "What if there are four people." He said, "There is no harm in that."
Malik reported in Al-Muwatta that `Abdullah bin Dinar related: Ibn `Umar and I were together in Khalid bin `Uqbah's house which was situated in the market place. A man came to consult Ibn `Umar. None besides me was present. Ibn `Umar called another man in and we became four and said to me and the man he had called: Move away a bit because I have heard the Messenger of Allah (PBUH) saying, "The two people should not hold secret counsel together excluding the third."
Commentary: This Hadith teaches us certain etiquettes of society. Ibn `Umar (May Allah be pleased with them) called the fourth person so that he (Ibn `Umar) could hear the conversation of the man who wanted to speak to him in isolation. He asked the other two to move to a distance so that they could not overhear what the person in question wanted to say to him. Thus, we learn that in the presence of more than one person, two can speak to each other in confidence. If there are four people, three of them are not permitted to speak in confidence leaving the fourth alone. Moreover, this prohibition is for lawful matters only because in unlawful matters such private conversation is altogether forbidden, even if there is no third person. The Noble Qur'an ordains:
"O you who believe! When you hold secret counsel, do it not for sin and wrong and disobedience to the Messenger, but do it for righteousness and self-restraint; and fear Allah, to Whom you shall be brought back." (V.58:9)

1599 وَعن ابن مسْعُودٍ رضي اللَّه عنهُ أنَّ رسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم قال : « إذا كُنْتُمْ ثلاثةً، فَلا يَتَنَاجى اثنَان دُونَ الآخَر حتَّى تخْتَلِطُوا بالنَّاس ، مِنْ أجْل أنَّ ذَلكَ يُحزِنُهُ » متفقٌ عليه.

1599. Ibn Mas`ud (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "When three of you are together, two of you must not converse privately ignoring the third till the number increases, lest the third should be grieved."
[Al-Bukhari and Muslim].
Commentary: This Hadith tells us that holding private counsel has been prohibited for the reason that it hurts the feelings of the Muslim who is ignored; and to hurt the feelings of a Muslim is a great sin indeed. Allah says: "And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin." (33:58) Whispering of the two is permissible when all the three mix up in a crowd. Then the two can speak to each other in confidence.

Chapter 282

باب النهي عن تعذيب العبد والدابة والمرأة والولد بغير سبب شرعي أو زائد على قدر الأدب

Prohibition of Cruelty

Allah, the Exalted, says:
"And do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful." (4:36)

1600 وعن ابن عُمر رضي اللَّه عنْهُما أنْ رسول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قال : « عُذِّبت امْرَأَةٌ في هِرَّةٍ حبستها حتَّى ماتَتْ ، فدَخلَتْ فِيهَا النَّارَ ، لا هِيَ أطْعمتْهَا وسقَتْها ، إذْ هي حبَستْهَا ولا هِي تَركَتْهَا تَأكُلُ مِنْ خَشَاشِ الأَرض » متفقٌ عليه .
«خَشَاشُ الأرْضِ » بفتح الخاء المعجمة ، وبالشين المعجمة المكررة : وهي هَوامُّها وحشَرَاتُها .

1600. Ibn `Umar (May Allah be pleased with them) said: The Messenger of Allah (PBUH) said, "A woman was punished in Hell because of a cat which she had confined until it died. She did not give it to eat or to drink when it was confined, nor did she free it so that it might eat the vermin of the earth."
[Al-Bukhari and Muslim]
Commentary: It is necessary for the Muslim to treat animals kindly and tenderly. Harshness to them is unlawful.

1601 وعنْهُ أنَّهُ مرَّ بفِتْيَانٍ مِنْ قُرَيْشٍ قدْ نصبُوا طيْراً وهُمْ يرْمُونَهُ وقدْ جعلُوا لِصاحبِ الطَّيْرِ كُلَّ خَاطِئةٍ مِنْ نَبْلِهِمْ ، فلَمَّا رأَوُا ابنَ عُمر تفرَّقُوا فقالَ ابنُ عُمَرَ : منْ فَعَلَ هذا ؟ لعنَ اللَّه مَن فعلَ هذا ، إنَّ رسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم لَعَنَ من اتَّخَذَ شَيْئاً فِيهِ الرُّوحُ غَرضاً . متفقٌ عليه .
«الْغرَضُ » : بفتح الغين المعجمة ، والراءِ وهُو الهَدَفُ ، والشَّيءُ الّذي يُرْمَى إلَيهِ .

1601. Ibn `Umar (May Allah be pleased with them) reported: I happened to pass by some lads of the Quraish who had tied a bird at which they have been shooting arrows. Every arrow that they missed came into the possession of the owner of the bird. No sooner had they seen Ibn `Umar, they dispersed. Thereupon, Ibn `Umar said: "Who has done this? May Allah curse him who has done so. Verily, the Messenger of Allah (PBUH) has cursed anyone who makes a live thing the target (of one's marksmanship)."
[Al-Bukhari and Muslim].
Commentary: It is a major sin to pin down a living being to make it a target. One who does it is a cursed person.

1602 وعَنْ أنَسٍ رضي اللَّه عنْهُ قال : نَهَى رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم أنَّ تُصبَرَ الْبَهَائمُ . متفقٌ عليه ، ومَعْنَاه : تُحْبسَ للْقَتْلِ .

1602. Anas (May Allah be pleased with him) said: The Messenger of Allah (PBUH) forbade animals being tied (as targets).
[Al-Bukhari and Muslim].
Commentary: The right way of doing it is that rather than first capturing it and making it a target of arrows and bullets, it should be captured and slaughtered with a very sharp knife so that the victim does not feel much pain while giving its life.

1603 وعَنْ أبي عَليٍّ سُوَيْدِ بن مُقَرِّنٍ رضي اللَّهُ عنْهُ ، قالَ : لَقدْ رَأيْتُني سابعَ سبْعَةٍ مِنْ بني مُقرِّنٍ مَالنَا خَادِمٌ إلاَّ واحِدةٌ لَطمها أصْغرُنَا فأمَرنا رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم أنْ نُعْتِقَها.
رواه مسلم . وفي روايةٍ : « سابع إخْوةٍ لي » .

1603. Abu Ali Suwaid bin Muqarrin (May Allah be pleased with him) said: I was the seventh child of Banu Muqarrin and we had only one slave-girl. When the youngest of us once happened to slap her (on the face) the

Messenger of Allah (PBUH) ordered us to set her free.
[Muslim].
Commentary: It is a serious crime to beat one's servant or slave. The expiation of this sin is to set the servant or slave free. One is, however, allowed to discipline one's servants in a suitable manner in which punishment does not exceed the nature of offense committed on their part.

1604 وعنْ أبي مَسْعُودٍ البدْريِّ رضِيَ اللَّه عنْهُ قال : كُنْتُ أضْرِبُ غلاماً لي بالسَّوطِ، فَسمِعْتُ صوتاً مِنْ خَلْفي : « اعلَمْ أبا مَسْعُودٍ » فَلَمْ أفهَمْ الصَّوْتَ مِنَ الْغضب، فَلَمَّا دنَا مِنِّي إذا هُو رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم فإذا هُو يَقُولُ : « اعلَمْ أبا مسْعُودٍ أنَّ اللَّه أقدرُ علَيْكَ مِنْكَ علَى هذا الغُلام » فقُلْتُ : لا أضْرِبُ مملُوكاً بعْدَهُ أبداً .
وفي روَايةٍ : فَسَقَطَ السَّوْطُ مِنْ يدِي مِنْ هيْبتِهِ .
وفي روايةٍ : فقُلْتُ : يَا رسُول اللَّه هُو حُرٌّ لِوجْهِ اللَّه تعالى فقال : « أمَا لوْ لَمْ تَفْعَلْ، لَلَفَحَتْكَ النَّارُ ، أوْ لمَسَّتْكَ النَّارُ » رواه مسلم . بِهذِهِ الرواياتِ .

1604. Abu Mas`ud Al-Badri (May Allah be pleased with him) said: I was beating my slave with a whip when I heard a voice behind me which said: "Abu Mas`ud! Bear in mind..." I did not recognize the voice for the intense anger I was in. Abu Mas`ud added: As he came near me, I found that he was the Messenger of Allah (PBUH) who was saying, "Abu Mas`ud! Bear in mind that Allah has more dominance upon you than you have upon your slave." Then I said: "I will never beat any slave in future."
Another narration is: The whip dropped from my hand in awe of the Prophet (PBUH).
Still another narration is: I said: "He is free for the sake of Allah." He (PBUH) said, "If you had not done this, you would have been singed by the Fire."
[Muslim].
Commentary:
1. This Hadith has a stern warning for those who punish their slaves and servants without reason or far more than what they deserve.
2. This Hadith also gives a hint of the aura of awe and majesty that characterized the person of the Prophet (PBUH). It also shows the readiness of the Companions to mend their ways and obey the Prophet's commands.

1605 وَعنِ ابْنِ عُمر رضي اللَّه عنْهُمَا أنَّ النبيَّ صَلّى اللهُ عَلَيْهِ وسلَّم قال : « منْ ضرب غُلاماً له حَداً لم يأتِهِ ، أو لَطمَهُ ، فإن كَفَّارتَهُ أن يُعْتِقَهُ » رواه مسلم .

1605. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) said, "The expiation for beating or slapping a slave on the face for something he has not done is to set him free."
[Muslim].
Commentary: Al-Qadi `Iyad says that there is consensus on the point that setting the slave free is desirable, not obligatory. Such liberation of the slave, however, is not equal in reward to setting him free without any consideration.

1606 وعن هِشَامِ بن حكيم بن حزامٍ رضي اللَّهُ عنْهُما أنَّهُ مرَّ بالشَّامِ على أناسٍ مِنَ الأنباطِ ، وقدْ أُقِيمُوا في الشَّمْس ، وصُبَّ على رُؤُوسِهِم الزَّيْتُ ، فقال : ما هَذا ؟ قيل : يُعَذَّبُونَ في الخَراج ، وَفي روايةٍ : حُبِسُوا في الجِزية . فقال هِشَامٌ : أَشْهَدُ لسمِعْتُ رسُول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم يقُولُ : « إن اللَّه يُعذِّبُ الذِينَ يُعذِّبُونَ النَّاس في الدُّنْيا » فَدَخَل على الأمِير ، فحدَّثَهُ ، فأمر بهم فخُلُّوا . رواه مسلم - « الأنبَاط » الفلاَّحُون مِنَ العجم.

1606. It has been narrated that Hisham bin Hakim bin Hizam (May Allah be pleased with them) happened to pass by some (non-Arab) farmers of Syria who had been made to stand in the sun, and olive oil was poured on their heads. He said: "What is the matter?" He was told that they had been detained for the non-payment of Jizyah. (Another narration says that they were being tortured for not having paid Al-Kharaj). Thereupon Hisham said: "I bear testimony to the fact that I heard the Messenger of Allah (PBUH) saying, `Allah will torment those who torment people in the world.'" Then he proceeded towards their Amir and reported this Hadith to him. The Amir then issued orders for their release.
[Muslim].
Commentary:
1. "Al-Kharaj" is that tax which is charged on the produce yielded by land which is in the possession of non-Muslims in a Muslim State, while the revenue that is recovered from the Muslims on the lands held by them is

called "Al-Ushr". "Jizyah" is that annual fee which is charged from the non-Muslims for the safety and security provided to their life, property and honour by a Muslim State. Muslims pay Zakat and non-Muslims pay Jizyah.
2. "Adhab" torment is that particular punishment which Allah will inflict upon the inhabitants of Hell. If anyone gives a similar punishment to anybody in this world, he will be punished by Allah in the Hereafter for it, because He does not like anyone to do so. To make someone stand in a sizzling hot day and pour oil over his head is one type of tormenting people. For this reason, Hisham bin Hakim (May Allah be pleased with them) mentioned this Hadith to the Governor to warn him and make him abolish the punishment.
3. We also learn from this Hadith that it is incumbent on every Muslim to enjoin good on people and forbid them from doing evil.
4. Tyrants should be warned against their tyrannies so that they abstain from them.

1607 وعن ابن عبَّاسٍ رضي اللَّه عَنْهُما قال : رأى رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم حِماراً مْوسُومَ الوجْهِ ، فأَنْكَر ذلكَ ؟ فقال : وَاللَّهِ لا أسِمُهُ إلا أقصى شَيءٍ مِنَ الوجْهِ ، وَأمرَ بحِمَارِهِ ، فكُوِيَ في جاعِرتَيْهِ ، فهو أوَّلُ مَنْ كوى الجَاعِرتَيْن . رواه مسلم .
»الجاعِرتَان « : نَاحِيتَا الوركَيْن حوْلَ الدُّبُر .

1607. Ibn `Abbas (May Allah be pleased with them) said: The Messenger of Allah (PBUH) saw an ass which had been branded on the face. He disapproved of it. Upon this Ibn `Abbas (May Allah be pleased with them) said, "By Allah, I shall not brand (the animal) but on a part at a distance from the face." Ibn `Abbas (May Allah be pleased with them) then commanded branding on the hips; he was the first person to brand the animals on hips.
[Muslim].
Commentary: We learn from this Hadith that if an animal is to be branded for identification, it should not be branded on the face. The Hadith also points out the superiority of Ibn `Abbas (May Allah be pleased with them) and his obedience to the Prophet's command not to brand an animal on the face.

1608 وعَنْهُ أنَّ النبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم : مَرَّ علَيهِ حِمَارٌ قد وُسِمَ في وجْهه فقال : لعن اللَّه الَّذي وسمهُ » رواه مسلم .
وفي رواية لمسلم أيضاً : نَهى رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم عن الضَّرْبِ في الوجهِ ، وعنِ الوسْمِ في الوجهِ .

1608. Ibn `Abbas (May Allah be pleased with them) said: An ass with a brand on the face happened to pass before the Prophet (PBUH). Thereupon he said, "May Allah curse the one who has branded it (on the face)."
[Muslim].
Another narration in Muslim is: "The Messenger of Allah (PBUH) prohibited us from hitting across the face and branding on the face (of an animal)."
Commentary: Since face is the most sensitive and delicate part of the body, Muslims are strictly forbidden from causing even the slightest harm to it, no matter whether it is mankind or animal. Although, it is permissible to beat one's wife, children and slaves etc., for discipline but there is a stern warning that they should not be hit on the face.

Chapter 283

باب تحريم التعذيب النار في كل حيوان حتى النملة ونحوها

Prohibition of Chastisement with Fire

1609 عنْ أبي هُريْرة رضي اللَّه عنْهُ قال : بعثنا رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم في بعثٍ فقال : «إن وجدْتُم فُلاناً وفُلاناً » لِرجُليْنِ مِنْ قُريش سمَّاهُمَا « فأحْرقوهُمَا بالنَّار » ثُمَّ قال رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم حِينَ أردْنا الخُرُوج : « إنّي كُنْتُ أمرْتُكمْ أن تُحْرقوا فُلاناً وفُلاناً ، وإنَّ النَّار لا يُعَذبُ بهَا إلا اللَّه ، فَإنْ وجَدْتُموهُما فاقتُلُوهُما » رواه البخاري .

1609. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) sent us on an expedition and said to us, "If you find so-and-so (he named two persons belonging to the Quraish) commit them to the fire." When we were on the verge of departure, he said to us, "I ordered you to burn so-and-so, but it is Allah Alone Who punishes with the fire. So if you find them put them to death."
[Al-Bukhari].

Commentary: The Prophet (PBUH) has clearly stated that no one is to be burnt in any case, not even an enemy.

1610 وعن ابنِ مسْعُودٍ رضي اللَّه عنْهُ قال : كُنَّا مع رسُولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم في سفر ، فانْطَلَقَ لحَاجتِهِ ، فرأيْنَا حُمَّرةً معَهَا فَرْخَان ، فَأخَذْنَا فَرْخَيْها ، فَجَاءتْ الحُمَّرةُ تَعْرشُ فجاءَ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم فقال : « منْ فجع هذِهِ بولَدِها ؟ رُدُّوا ولَدهَا إليْهَا » وَرأى قرْيَةَ نَمْلٍ قدْ حرَّقْنَاهَا، فقال : « مَنْ حرَّقَ هذِهِ ؟ » قُلْنَا : نَحْنُ . قالَ : « إنَّهُ لا ينْبَغِي أنْ يُعَذِّب بالنَّار إلاَّ ربُّ النَّار » . رواه أبو داود بإسناد صحيح .

قوله : « قرْية نَمْلٍ » معناهُ : موْضِعُ النَّمْل مَع النَّمل .

1610. Ibn Mas`ud (May Allah be pleased with him) reported: We were with the Messenger of Allah (PBUH) in a journey when he drew apart (to relieve nature). In his absence, we saw a red bird which had two young ones with it. We caught them and the red mother bird came, beating the earth with its wings. In the meantime the Prophet (PBUH) returned and said, "Who has put this bird to distress on account of its young? Return them to her." He (PBUH) also noticed a mound of ants which we had burnt up. He asked, "Who has set fire to this?" We replied: "We have done so." He (PBUH) said, "None can chastise with fire except the Rubb of the fire."
[Abu Dawud].

Commentary:

1. To catch nestlings of a bird and torment them or to burn the holes of insects along with their inmates is forbidden. One can, however, burn their vacant holes.
2. If somebody has burnt a person to death, it is not permissible to kill him in return by burning. If the heirs of the victim want to kill him in the same way under Al-Qisas (the law of equality in punishment) they can do so; otherwise he can be put to the sword.

Chapter 284

باب تحريم مطل غلني بحقّ طلبه صاحبه

Prohibition of Procrastinating by a Rich Person to Fulfill his Obligation

Allah, the Exalted, says:
"Verily, Allah commands that you should render back the trusts to those, to whom they are due." (4:58)
"Then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully)." (2:283)

1611 وَعَنْ أبي هُريرَةَ رضي اللَّه عَنْهُ أنَّ رَسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم قال : « مَطْلُ الغَنِيِّ ظُلْمٌ، وَإذَا أتبِعَ أحَدُكُم عَلى مَلِيءٍ فَلْيَتْبَعْ » متفقٌ عليه .
مَعْنَى « أتبِعَ » أحِيلَ .

1611. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "It is an act of oppression on the part of a person to procrastinate in fulfilling his obligation; if the repayment of a debt due to any of you is undertaken by a rich person, you should agree to the substitution."
[Al-Bukhari and Muslim].
Commentary:
1. Evasion or procrastination in the payment of debt, when a person is in a position to make its payment immediately, is prohibited.
2. If for the settlement of dispute, a rich man is entrusted to the lender for recovery of his debt, the lender should accept this decision. Thus, this Hadith induces one for an amicable way of settling disputes.

Chapter 285

باب كراهة عود الإنسان في هبة لم يسلمها إلى الموهوب له وفي هبة وهبها لولده وسلمها أو يسلمها

Undesirability of giving a Gift and then ask back for it

1612 عَنِ ابنِ عَبَّاسٍ رضي اللَّه عنْهُما أن رَسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « الَّذِي يعُودُ في هِبَتهِ كَالكَلْبِ يرجعُ في قيْئِهِ » متفقٌ عليه .
وفي روايةٍ : « مَثَلُ الَّذي يَرجِعُ في صدقتِهِ ، كَمَثَلِ الكَلْبِ يَقيءُ ، ثُمَّ يعُودُ في قيْئِهِ فيَأكُلُهُ » .
وفي روايةٍ : « العائِدُ في هِبَتِهِ كالعائدِ في قيْئِهِ » .

1612. Ibn `Abbas (May Allah be pleased with them) said: The Messenger of Allah (PBUH) said, "He who gives something (to someone) as a gift and then gets it back (from him or her) is like a dog which eats its own vomit."
Another narration is: "He who gets back his charity is like a dog which vomits and then returns to that and eats it."
[Al-Bukhari and Muslim].
Commentary: The evil and abomination of taking back a gift (Hibah) is evident from the fact that one who does it has been considered akin to a dog, and what is taken back to vomit, which is extremely repulsive. Religious scholars are, however, of the opinion that this injunction is for the strangers (non-relatives). If a person gives something as a gift to his children or grandchildren, this order will not apply to him. It is permissible for him to take it back.

1613 وَعَنْ عُمَرَ بن الخَطَّابِ رضي اللَّه عنْهُ قالَ : حمَلْتُ عَلى فَرَسٍ في سبيلِ اللَّه فأَضَاعَهُ الَّذي كَانَ عِنْدَه ، فأَردتُ أنْ أشْتَرِيَهُ ، وظَنَنْتُ أنَّهُ يَبِيعُهُ برُخْص ، فسَأَلتُ النبيَّ صَلّى اللهُ عَلَيْهِ وسلَّمَ فقالَ : « لا تَشْتَرِهِ ولا تَعُدْ في صدَقَتِكَ وإن أعْطَاكَهُ بدِرْهَمٍ ، فإنَّ العَائد في صَدَقَتِهِ كَالعَائِدِ في قيْئِهِ » متفقٌ عليه .
قوله : « حمَلْتُ عَلى فرسٍ في سَبيلِ اللَّه » معْنَاهُ : تَصدَّقْتُ بِهِ عَلى بعْضِ المُجاهِدِينَ.

1613. `Umar bin Al-Khattab (May Allah be pleased with him) said: I donated a horse in the way of Allah. Its new possessor did not treat it properly. I made my mind to buy it because I thought that he would sell it at a cheap price (now that it became weak and emaciated). I asked the Prophet (PBUH) about it, whereupon he said, "Do not buy it and do not get back your charity, for one who gets back the charity is like a dog that eats its own vomit."
[Al-Bukhari and Muslim]
Commentary: We learn from this Hadith that even to purchase something which one has already given in charity is not permissible.

Chapter 286

باب تأكيد تحريم مال اليتيم

Prohibition of devouring the Property of an Orphan

Allah, the Exalted, says:
"Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!" (4:10)
"And come not near to the orphan's property, except to improve it." (6:152)
"And they ask you concerning orphans. Say: `The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allah knows him who means mischief (e.g., to swallow their property) from him who means good (e.g., to save their property)." (2:220)

1614 وَعن أبي هُريْرة رضي اللَّه عَنْهُ عَن النَّبيِّ صلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « اجْتَنِبُوا السَّبْعَ المُوبِقاتِ ، قالُوا : يا رَسُولَ اللَّه ومَا هُن ؟ قال : الشِّرْك باللَّهِ ، وَالسِّحْرُ وَقتْلُ النَّفْس التي حرَّمَ اللَّهُ إلاَّ بالحقِّ ، وَأكْلُ الرِّبَا ، وَأكْلُ مال اليتِيم . والتَّولِّي يوْمَ الزَّحْفِ ، وقذفُ المُحْصنَاتِ المُؤمِنَات الغافِلاتِ » متفقٌ عليه .
»المُوبقاتُ « المُهْلكَاتُ .

1614. Abu Hurairah (May Allah be pleased with him) said: The Prophet (PBUH) said, "Keep away from the seven fatalities." It was asked: "What are they, O Messenger of Allah?" He (PBUH) replied, "Associating anything with Allah in worship (i.e., committing an act of Shirk), sorcery, killing of one whom Allah has declared inviolable without a just cause, devouring the property of an orphan, the eating of usury (Riba), fleeing from the battlefield and accusing chaste believing women, who never even think of anything touching their chastity."
[Al-Bukhari and Muslim].
Commentary: All the sins mentioned in the Hadith are major sins but Shirk is the greatest of all. The reason behind this is that it will never be pardoned, and one who commits it, will abide in Hell for all eternity. So far as the other major sins are concerned with Allah, He may forgive them if He so wills; otherwise one who is guilty of such sins will have to suffer the torments of Hell. He will, however, be sent to Jannah after suffering the punishment if he is a Muslim.

Chapter 287

تغليظ تحريم الربا

Prohibition of taking Ar-Riba (The Usury)

Allah, the Exalted, says:
"Those who eat Ar-Riba (the usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitan (Satan) leading him to insanity. That is because they say: `Trading is only like Ar-Riba, whereas Allah has permitted trading and forbidden Ar-Riba. So whosoever receives an admonition from his Rubb and stops eating Ar-Riba, shall not be punished for the past; his case is for Allah (to judge); but whoever returns (to Ar-Riba), such are the dwellers of the Fire - they will abide therein. Allah will destroy Ar-Riba and will give increase for Sadaqat (deeds of charity, alms). And Allah likes not the disbelievers, sinners. Truly, those who believe, and do deeds of righteousness, and perform As-Salat (Iqamat-As-Salat), and give Zakat, they will have their reward with their Rubb. On them shall be no fear, nor shall they grieve. O you who believe! Be afraid of Allah and give up what remains (due to you) from Ar-Riba (from now onward)." (2:275-279)
Ahadith on the subject are many, including Hadith No. 1615.

1615 وَعَن ابنِ مَسْعودٍ رضي اللَّه عَنْهُ قالَ : « لَعَنَ رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم آكِلَ الرِّبا وموكِلهُ»
رواه مسلم .
زاد الترمذي وغيره : « وَشَاهديه ، وكَاتِبَهُ » .

1615. `Abdullah bin Mas`ud (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) cursed the one who accepts Ar-Riba (the usury) and the one who pays it.
[Muslim].
The narration in At-Tirmidhi adds: And the one who records it, and the two persons who stand witness to it.
Commentary: Both the parties, that is the one who charges interest and the one who pays it, are equally guilty in the matter of usury (or Riba). This Hadith highlights the intensity of unlawfulness of Ar-Riba, or what has come to be called nowadays interest which can be judged from the fact that not only the person who charges it and the one who pays it are cursed but even those who write the documents and bear witness to the transaction are condemned although the latter two have no active part in the deal. They have been condemned for their mere co-operation in the matter of interest. Thus, we learn that even co-operation in the deal in which interest is involved is an invitation to the Curse and Wrath of Allah. The reason for such severity in the matter of interest is that Islam wants to create a society which is founded on fraternity, sympathy, selflessness and sacrifice. If someone is in need of money, the rich should fulfill his needs for the sake of Allah's Pleasure or give him a loan without interest. As against the Islamic system, this system of interest is based on selfishness, exploitation and suppression. In the interest-ridden societies, the affluent ones are not inclined to co-operate with the needy for the sake of Allah. All they are concerned with is their own interest. Their lust and greed are not reduced in the slightest measure even after draining the last drop of the blood of the poor. This is the reason why Shari`ah has forbidden interest of every kind and regarded it unlawful, no matter whether the loan is for the personal need or commercial requirements.
Some people say that there did not exist any practice of commercial loan in Arabia at that time and people used to borrow money for their personal needs only. On the basis of this plea, they say that the interest which has been forbidden by Islam relates to the latter form. For this reason, they hold that interest lawful which is charged on loan taken for industry and commerce. They contend that since the borrowers in industrial and commercial sectors make huge profits from such loans, how does it become unlawful if they pay the lender a small fixed annual amount against it? In their opinion, it is a right of the lender which should be paid to him on his wealth. But such arguments are totally wrong for two major reasons:
First, the assumption that there was no practice of commercial loans in Arabia is altogether baseless. Commercial loan was certainly in vogue in the Arab society and there is no point in debating this fact.
Second, nobody can say with certainty that the amount invested by a person in business will yield profit without fail because we see it every day that sometimes huge investments made in business and industry result in colossal loss, but the lending agency does not bother about it at all and it recovers from the borrower every penny of his loan and interest. Is this not the height of tyranny and selfishness? If it is supposed that there is no loss, even then the interest on loan substantially contributes to the increase in prices of goods. Whatever interest an industrialist pays on loan is added to the cost of his goods, which ultimately increases their prices and in turn adversely affects the purchasing capacity of the customers - the masses. This is the reason why Islam has closed this largest source of exploitation, suppression and tyranny by declaring every kind of interest unlawful.

It is very sad indeed that in emulating the western societies, Muslims have also founded their economy on the system of interest. The westernized rulers of the Muslim countries are not making any effort to emancipate their countries from this curse, nor do the people of these countries now have any passion to save themselves from it. In fact, a large majority of them borrow and lend money on interest through the bank without any regard to the Islamic injunctions in this respect.

Given below are some points for the consideration of those Muslims who want to protect their Faith and religion and save themselves from the curse of interest.

The word used for interest in the Qur'an is Ar-Riba which means excess. In Shari`ah, it is the measure of excess in one thing when two things are exchanged in some bargain; or in the case of a loan, an increased amount of the loan at the time of its payment. Ar-Riba is of two kinds:

First, Riba Al-Fadl: To take more in exchange of one commodity in the event of barter of two similar commodities.

Second, Riba An-Nasi'ah: To take a larger return of one thing while two identical things are bartered. But in this case the larger return is effected after a fixed period of time.

In Islamic jurisprudence, assets are of two types. One type is of commodities and the other is of the mode of price for exchanging commodities called Thaman Then every type has a class of varieties. For example, food grains are a type of assets and rice, wheat, etc., are its varieties. Similarly, silver, gold, etc., are varieties of the second type of assets. Coins, currency notes, company shares, etc., can also be considered varieties of this type in contemporary life.

This Hadith has injunctions in respect of both types of assets. Six things mentioned in the Hadith are gold, silver, wheat, barley, dates and salt. Some religious scholars have restricted the matters relating to interest to these six things only and do not regard increase or decrease in other things as usury, while going by analogy the majority of scholars and jurists have included other things also in this list. (For instance, all the food grains whether they are calculated in terms of weight or measure, or which have - like gold and silver - the quality of being Thaman, or according to some scholars and jurists which are capable of being stored).

Thus, to sum up, these two types of assets have four varieties:

1. Commodities which are sold by weight.
2. Commodities which are sold by measure.
3. Commodities which can be stored.
4. Commodities which are used as Thaman in sale and purchase.

In all such matters the position of interest-bearing and interest-free things would be as under:

1. When commodities to be exchanged are of the same `type' and `variety,' any increase or decrease in them will be unlawful, as will be their sale on credit; for example, exchange of wheat with wheat and rice with rice. It is essential that these things are equal in measure and/or weight, and are in actual possession.
2. If two things to be exchanged are of the same `type' but of a different `variety,' any increase or decrease in them is permissible. Their sale on credit is, however, not lawful. For instance, the exchange of one kilogram of silver with two grams of gold, or the barter of one kilo barley with half a kilo wheat, or the exchange of one dinar with four riyals. If such a bargain is on cash basis it will be fair, but any credit in this case is not correct.
3. When the two things to be exchanged are not of the same `type' and are also different in `variety,' then any increase or decrease in them is permissible and their sale on credit is also allowed. For example, exchange of one kilogramme of wheat with a gram of gold, bargain of one kilogramme of dates with ten Tola (about 116 grams) silver. Any increase or decrease in them is permissible, as is their sale on credit

Chapter 288

باب تحريم الرياء

Prohibition of Show-off

Allah, the Exalted, says:
"And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him)." (98:5)
"Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men." (2:264)
"... and to be seen of men, and they do not remember Allah but little." (4:142)

1616 وَعَنْ أبي هُريْرَةَ رضي اللَّه عنْهُ قالَ : سَمِعْتُ رَسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم يَقُولُ : « قالَ اللَّه تعَالى : أنَا أغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ ، منْ عَملَ عَمَلاً أشْرَكَ فيهِ مَعِي غيْرِى ، تَرَكْتُهُ وشِرْكَهُ » رواه مسلم .

1616. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Almighty Allah says, `I am the One Who is most free from want of partners. He who does a thing for the sake of someone else beside Me, I discard him and his polytheism.."
[Muslim].
Commentary: "He who does a thing for the sake of someone else beside Me" here means to do something virtuous for mere show for worldly benefit, or to gain the reputation of being pious. "I discard him and his polytheism" means that "I nullify his good deeds and deprive him of the reward." In this Hadith any virtue done for the sake of mere show has been likened to Shirk to make its viciousness and harm obvious.
However, this is Ash-Shirk Al-Asghar, and those who commit it will not be forbidden access to Jannah. They will, after the punishment in Hell, ultimately enter Jannah. Whereas, those who are guilty of Ash-Shirk Al-Akbar and sheer Shirk will abide in Hell forever.

1617 وَعَنْهُ قالَ : سمِعْتُ رَسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم يَقُولُ : « إنَّ أوَّلَ النَّاس يُقْضَى يوْمَ الْقِيامَةِ عَلَيْهِ رجُلٌ اسْتُشْهِدَ ، فَأُتِيَ بِهِ ، فعرَّفَهُ نِعْمَتَهُ ، فَعرفَهَا ، قالَ : فَمَا عَمِلْتَ فِيها ؟ قال : قَاتَلْتُ فِيكَ حَتَّى اسْتُشْهِدْتُ : قالَ كَذَبْت ، وَلَكِنَّكَ قَاتلْتَ لأنْ يُقالَ جَرِيءٌ ، فقَدْ قِيلَ ، ثُمَّ أُمِرَ بِهِ فسُحِبَ عَلى وَجْهِهِ حَتَّى أُلْقِيَ في النَّارِ . وَرَجُلٌ تَعلَّمَ الْعِلْمَ وعلَّمَهُ ، وقرَأَ الْقُرْآنَ ، فأتِيَ بِهِ ، فَعَرَّفَهُ نِعمهُ فعَرَفَهَا . قالَ : فمَا عمِلْتَ فِيهَا ؟ قالَ : تَعلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ ، وَقَرأْتُ فِيكَ الْقُرآنَ ، قالَ : كَذَبْتَ ، ولكِنَّك تَعلَّمْتَ الْعِلْمَ وَعَلَّمْتُهُ ، وقَرَأْتُ الْقرآنَ لِيقالَ : هو قارِئٌ ، فقَدْ قِيلَ ، ثُمَّ أمِرَ ، فسُحِبَ عَلى وَجْهِهِ حَتَّى أُلْقِيَ في النَّارِ ، وَرَجُلٌ وسَّعَ اللَّه عَلَيْهِ ، وَأَعْطَاه مِنْ أصنَافِ المَالِ ، فَأُتِيَ بِهِ فعرَّفَهُ نعمَهُ ، فعَرَفَهَا . قال : فَمَا عَمِلْتَ فيها ؟ قال : ما تركتُ مِن سَبيلٍ تُحِبُّ أنْ يُنْفَقَ فيهَا إلاَّ أنْفَقْتُ فيها لَكَ . قالَ : كَذَبْتَ ، ولكِنَّكَ فَعَلْتَ لِيُقالَ : هو جَوَادٌ فقدْ قيلَ ، ثُمَّ أمِرَ بِهِ فسُحِبَ عَلَى وجْهِهِ ثُمَّ أُلْقِيَ في النارِ » رواه مسلم .
»جَرِيءٌ « بفتح الجيم وكسر الرَّاءَ وبالمدِّ أىّ : شُجَاعٌ حَاذِقٌ .

1617. Abu Hurairah (May Allah be pleased with him) said: I heard the Messenger of Allah (PBUH) saying, "The first to be judged on the Day of Resurrection will be a man who had died as a martyr. He will be brought forward. Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: `What did you do to express gratitude for it?' The man will reply: `I fought for Your Cause till I was martyred.' Allah will say: `You have lied. You fought so that people might call you courageous; and they have done so.' Command will then be issued about him and he will be dragged on his face and thrown into Hell. Next a man who had acquired and imparted knowledge and read the Qur'an will be brought forward, Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: `What did you do to express gratitude for it?' The man will reply: `I acquired knowledge and taught it, and read the Qur'an for Your sake.' Allah will say to him: `You have lied. You acquired knowledge so that people might call you a learned (man), and you read the Qur'an so that they might call you a reciter, and they have done so.' Command will then be issued about him, and he will be dragged on his face and thrown into Hell. Next a man whom Allah had made affluent and to whom Allah had given plenty of wealth, will be brought forward, Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. He will ask him: `What did you do to express gratitude for

it?' The man will reply: `I did not neglect any of the ways You liked wealth to be spend liberally for Your sake'. Allah will say to him: `You have lied. You did it so that people might call you generous, and they have done so.' Command will then be issued about him and he will be dragged on his face and thrown into Hell."
[Muslim].
Commentary: We learn from this Hadith that:
1. Almighty Allah will first of all bring the show-offs to account for their pretentions.
2. No virtue will be accepted without Ikhlas (sincerity), no matter how great it may be. A pretender who does good deeds for mere show will be consigned to Hell rather than being rewarded with Jannah.

1618 وَعَنْ ابنِ عُمَرَ رضي اللَّه عَنْهُما أنَّ نَاساً قالُوا لَهُ : إنَّا نَدْخُلُ عَلى سَلاطِينِنا فَنَقُولُ لَهُمْ بِخِلافِ مَا نَتَكَلَّمُ إذا خَرَجْنَا منْ عِنْدِهِمْ ؟ قالَ ابْنُ عُمَرَ رضي اللَّه عنْهُمَا : كُنَّا نَعُدُّ هذا نِفاقاً عَلى عَهْدِ رَسُولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم . رواه البخاري .

1618. `Abdullah bin `Umar (May Allah be pleased with them) said: Some people told me, "We visit our rulers and we tell them things contrary to those which we say when we depart from them." `Abdullah bin `Umar (May Allah be pleased with them) replied: "In the era of the Messenger of Allah (PBUH) we considered this to be an act of hypocrisy."
[Al-Bukhari].
Commentary: This Hadith has already been mentioned (Hadith No. 1542) with a variation of wording in the other version. In any case, we learn from this Hadith that flattering the rulers, falsely praising them and telling lies before them to win their pleasure constitute hypocrisy, which is a great offence. Such hypocrisy prevents them from knowing the true state of affairs. What sincerity and well-wishing demand is that the real state of affairs is placed before them so that they come to know the true condition of their subjects.

1619 وعنْ جُنْدُب بن عَبْدِ اللَّه بن سُفْيانَ رضي اللَّه عَنْهُ قالَ : قالَ النبيُّ صلّى اللهُ عَلَيْهِ وسلَّم : »مَن سَمَّعَ سَمَّعَ اللَّه بهِ ، ومَنْ يُرَائِى اللَّه يُرَئِي بهِ « متفقٌ عليه .
وَرَواهُ مُسْلِمٌ أيضاً مِنْ رِوايَةِ ابْنِ عَبَّاسٍ رضي اللَّه عَنْهُمَا .
»سَمَّعَ « بتَشْدِيدِ المِيمِ ، ومَعْنَاهُ : أشْهَرَ عملَهُ للنَّاس رِيَاءً « سَمَّعَ اللَّه بهِ » أيْ : فَضَحَهُ يَوْمَ الْقِيَامَةِ ، ومعْنى : « منْ رَاءَى » أيْ : مَنْ أظْهَرَ للنَّاسِ الْعَمَلَ الصَّالحَ لِيَعْظُمَ عِنْدهُمْ »رَاءَى اللَّه بهِ « أيْ : أظْهَرَ سَرِيرَتَهُ عَلى رُؤوس الخَلائِقِ .

1619. Jundub (May Allah be pleased with him) said: The Prophet (PBUH) said, "He who so acts to show off, Allah will disgrace him on the Day of Resurrection, and he who does good deeds so that people (may hold him in high esteem), Allah will expose his hidden evil intentions before the people on the Day of Resurrection."
[Al-Bukhari and Muslim].
Commentary: This Hadith shows the consequences of different acts of show-off and informs us that such acts will be a cause of humiliation and disgrace on the Day of Judgement.

1620 وعَنْ أبي هُرِيْرَةَ رضي اللَّه عنْهُ قالَ : قالَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « مَنْ تَعَلَّمَ عِلْماً مِمَّا يُبْتَغى بهِ وَجْهُ اللَّهِ عَزَّ وَجَلَّ لا يَتَعَلَّمُهُ إلاَّ لِيُصِيبَ بهِ عَرَضاً مِنَ الدُّنْيَا ، لَمْ يَجِدْ عَرْفَ الجَنَّةِ يَوْمَ الْقِيَامَةِ » يَعْنى : رِيحَهَا . رواه أبو داود بإسنادٍ صحيح . والأحاديثُ في الباب كثيرةٌ مشهورةٌ .

1620. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "A person who acquires (religious) knowledge, which is (normally) acquired to gain the Pleasure of Allah, (for the sole reason) to secure worldly comforts will not even smell the fragrance of Jannah on the Day of Resurrection (i.e., will not enter Jannah)."
[Abu Dawud].
Commentary: It is an act of great virtue to acquire religious knowledge provided it is attained for the Pleasure of Allah. If one acquires it for worldly gains, he will be in fact committing a grave sin for which he will not even smell the fragrance of Jannah, that is to say in the first instance because after suffering the punishment for it in Hell, he will be sent to Jannah when Allah will so desire it.

Chapter 289

باب ما يتوهم أنه رياء وليس برياء

Things not to be Considered as Showing off

1621 عنْ أبي ذَرٍّ رضي اللَّه عنْهُ قال : قِيل لِرسُولِ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : أرأيْتَ الرَّجُلَ الذى يعْملُ الْعملَ مِنَ الخيْرِ ، ويحْمدُه النَّاسُ عليه ؟ قال : « تِلْكَ عاجِلُ بُشْرَى المُؤْمِنِ » ، رواه مسلم .

1621. Abu Dharr (May Allah be pleased with him) said: The Messenger of Allah (PBUH) was asked: "Tell us about a person who does some good deed and people praise him, will this be considered as showing off?" He replied, "This is the glad tidings which a believer receives (in this life)."
[Muslim].

Commentary: We learn from this Hadith that if a person does a virtuous act to please Allah (i.e., not with the intention to show off) and people praise him for it, then there is nothing wrong with it. In fact, such praise is the glad tidings which he receives in this world. Expression of such good opinion about him by the public is akin to a declaration that Allah is pleased with him. Sincere admiration and praise of someone by the public is not a disqualification. It is, in fact, an evidence of his virtuous conduct and its recognition by Allah.

Chapter 290

باب تحريم النظر إلى المرأة الأجنبية والأمرد الحسن لغير حاجة شرعية

Prohibition of gazing at women and Beardless Handsome Boys except in Exigency

Allah, the Exalted, says:
"Tell the believing men to lower their gaze (from looking at forbidden things)." (24:30)
"Verily, the hearing, and the sight, and the heart, of each of those ones will be questioned (by Allah)." (17:36)
"Allah knows the fraud of the eyes, and all that the breasts conceal." (40:19)
"Verily, your Rubb is Ever Watchful (over them)." (89:14)

1622 وعَنْ أبي هُرَيْرة رضي اللّه عنْهُ عن النبي صلّى اللهُ عَلَيْهِ وسلّم قال : كُتِبَ على ابْنِ آدم نَصِيبُهُ مِنَ الزِّنَا مُدْرِكٌ ذلكَ لا محالَة : الْعَيْنَانِ زِنَاهُمَا النَّظرُ ، والأُذُنَانِ زِنَاهُما الاستِماعُ ، واللِّسَانُ زِنَاهُ الْكَلامُ ، وَالْيَدُ زِنَاهَا الْبَطْشُ ، والرِّجْلُ زِناهَا الْخطا ، والقلْب يَهْوَى ويَتَمنَّى ، ويُصَدِّقُ ذلكَ الْفرْجُ أوْ يُكَذِّبُهُ » . متفقٌ عليه . وهذا لَفْظُ مسلم ، ورواية الْبُخاريِّ مُخْتَصَرَةٌ .

1622. Abu Hurairah (May Allah be pleased with him) said: The Prophet (PBUH) said, "Allah has written the very portion of Zina which a man will indulge in. There will be no escape from it. The Zina of the eye is the (lustful) look, the Zina of the ears is the listening (to voluptuous songs or talk), the Zina of the tongue is (the licentious) speech, the Zina of the hand is the (lustful) grip, the Zina of the feet is the walking (to the place where he intends to commit Zina), the heart yearns and desires and the private parts approve all that or disapprove it."
[Al-Bukhari and Muslim].
This is the wording in Muslim; Al-Bukhari wording is a bit short.
Commentary: Seeing, listening, walking, etc., are means of committing the sin of fornication and adultery, but they have been termed so metaphorically so that every Muslim saves himself from them. If he does not try to save himself from them, his desires will find support from the private parts of his body; that is, he will incline to immoral acts. If he keeps himself away from the means of fornication and adultery, his private parts will crush his desires, that is to say he will be saved from immoral acts. This is the reason it is said that one should avoid glances, smiles, salutation, conversation, promises and then meetings which occur by stages on one's way to fornication and adultery.

1623 وعنْ أبي سعِيدٍ الْخُدْرِيِّ رضي اللّه عنْهُ عَنِ النبي صلّى اللهُ عَلَيْهِ وسلّم قالَ : « إيَّاكُمْ والجُلُوس في الطُّرُقَات ، » قالُوا : يَارَسُول اللّه مالَنَا مِنْ مجالِسِنا بُدٌّ : نَتَحَدَّثُ فيها . فقالَ رسُولُ اللّهِ صلّى اللهُ عَلَيْهِ وسلّم : « فإذا أبَيْتُمْ إلاَّ المجْلِسَ ، فأعْطُوا الطَّرِيقَ حَقَّهُ » قالُوا : ومَا حَقُّ الطَّرِيق يَارَسُولَ اللّه ؟ قالَ : « غضّ البصر ، وكَفُّ الأذَى ، وردُّ السَّلامِ ، والأمْرُ بالمَعْرُوفِ والنَّهْىُ عنِ المُنْكَر » متفقٌ عليه .

1623. Abu Sa`id Al-Khudri (May Allah be pleased with him) said: The Prophet (PBUH) said, "Avoid sitting on roadsides." His Companions said: "O Messenger of Allah (PBUH), there is no other alternative but to sit there to talk." Thereupon the Messenger of Allah (PBUH) said, "If you have to sit at all, then fulfill the rights of the road." They asked: "What are their rights?" Thereupon he said, "Lowering the gaze (so that you may not stare at unlawful things); refraining from doing some harm to others, responding to greeting (i.e., saying `Wa`alaikumus-salam' to one another) and commanding the good and forbidding the evil."
[Al-Bukhari and Muslim].
Commentary: Since roads, streets, lanes and all thoroughfares are the common property of public, it is unfair to use them for private meetings and gatherings because such assemblies create inconvenience for people, especially women, who hesitate appearing before men. But if for some unavoidable reasons, one has to sit on them, then he should do such things there which should on the one side, save one from committing sins (like glazing at women who pass from there), and on the other, one should take care of the public welfare and make use of his presence for preaching religion.

1624 وعَنْ أبي طَلْحة زيْدِ بن سهْلٍ رَضِيَ اللّه عنْهُ قال : كُنَّا قُعُوداً بالأفْنِيةِ نَتحَدَّثُ فيها فجَاءَ رسُولُ اللّه صَلّى اللهُ عَلَيْهِ وسلّم فقامَ علينا فقال : « مالكُمْ ولَمجَالِسِ الصُّعُداتِ ؟ » فقُلنا : إنَّما قعدنا لغير ما بَأس :

قعدْنَا نَتَذاكرُ ، ونتحدَّثُ . قال : « إما لا فأدُّوا حَقَّهَا : غَضُّ البصر ، ورَدُّ السَّلام ، وحُسْنُ الكَلام » رواه مسلم .
«الصُّعداتُ » بضَمِّ الصَّادِ والعيْن . أي : الطُّرقات .

1624. Abu Talhah Zaid bin Sahl (May Allah be pleased with him) said: We were sitting and talking on a platform in front of our house when the Messenger of Allah (PBUH) stopped by us and said, "Why do you sit on roads? Avoid sitting in them." We replied: "We sit there intending no harm. We only sit and discuss (religious) knowledge and talk." He said, "If you have to sit, you should fulfill the rights of the road: Lower your gaze, respond to greetings and talk in a good manner."
[Muslim].
Commentary: This Hadith also tells us that we should avoid sitting over passages which are used by the public. If at all one has to use them, then one must observe the Islamic etiquette mentioned in the Hadith.

1625 وعَنْ جَرِير رضي اللَّه عنْهُ قالَ : سألْتُ رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم عَنْ نَظَرِ الفجأةِ فقال: « اصْرِفْ بصرَكَ » رواه مسلم .

1625. Jarir bin `Abdullah (May Allah be pleased with him) said: I asked the Messenger of Allah (PBUH) about (the Islamic ruling on) accidental glance (i.e., at a woman one is not Islamically allowed to look at) and he ordered me to turn my eyes away.
[Muslim].
Commentary: If one suddenly sees a woman who is not a Mahram, he must at once turn away his glance from her. One should not gaze at her because then his intention is also included in his look which is a sin and constitutes the fornication of the eye. Some religious scholars have also forbidden looking at beardless handsome boys in the same way as is the case with women whom one is not allowed to see.

1626 وعنْ أمِّ سَلَمة رضي اللَّه عنْهَا قالَتْ : كُنْتُ عِنْدَ رَسُولِ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم وعِنْدَهُ مَيمونَةُ، فَأقبَلَ ابنُ أمِّ مكتُوم ، وذلكَ بعْدَ أنْ أمِرْنَا بالحِجابِ فقالَ النبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم : « احْتَجِبا مِنْهُ » فقُلْنَا : يا رَسُولَ اللَّهِ ألَيْس هُوَ أعمَى : لا يُبْصِرُنَا ، ولا يعْرِفُنَا ؟ فقالَ النبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم : «أفَعَمْياوَانِ أنْتُما ألَسْتُما تُبصِرانِهِ ؟ » رواه أبو داود والترمذي وقالَ : حَدِيثٌ حسنٌ صَحِيحٌ.
(ضعيف) . [فيه : نبهان مولى أم سلمة ، وهو مجهول] .

1626. Umm Salamah (May Allah be pleased with her) said: I was with the Messenger of Allah (PBUH) along with Maimunah (May Allah be pleased with him) when Ibn Umm Maktum (May Allah be pleased with him) (who was blind) came to visit him. (This incident took place after the order of Hijab). The Prophet (PBUH) told us to hide ourselves from him (i.e., observe Hijab). We said: "O Messenger of Allah (PBUH), he is blind and is unable to see us, nor does he know us." He replied; "Are you also blind and unable to see him?"
[Abu Dawud and At-Tirmidhi].
Commentary: One of the subnarrator of this Hadith is An-Nabhan, the freed slave of Umm Salamah (May Allah be pleased with him)u, who is Majhul (unknown). (This is the opinion of Sheikh Al-Albani). Thus this Hadith is not correct. Against this there is a reliable Hadith according to which the Prophet (PBUH) ordered Fatimah bint Qais (May Allah be pleased with her) to spend her `Iddah (probation observed on divorce or death of the husband) in the house of `Abdullah bin Umm Maktum and said that "Since he is blind, you will be in a position to your veil there." Thus it is clear that keeping the veil from the blind is not ordained in Islam.

1627 وعنْ أبي سَعيدٍ رضي اللَّه عنْهُ أنَّ رسُول اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم قال : « لا يَنْظُرُ الرَّجُلُ إلى عوْرَةِ الرَّجُل ، ولا المَرْأةُ إلى عوْرَةِ المَرْأةِ ، ولا يُفْضِي الرَّجُلُ إلى الرَّجُل في ثوبٍ واحِدٍ ، ولا تُفْضِي المَرْأةُ إلى المَرْأةِ في الثَّوْبِ الواحِدِ » رواه مسلم .

1627. Abu Sa`id Al-Khudri (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "A man must not look at a man's private parts nor must a woman look at a woman's private parts; neither should two men lie naked under one cover, nor should two women lie naked under the same cover."
[Muslim].
Commentary: This Hadith tells us how Islam has closed all doors of immodesty and obscenity. When Islam does not allow a man to sleep without any clothes on with another man, and also does not permit a woman to sleep without any clothes on with another woman, how can it possibly let the gents and ladies mix freely? Free mixing of

men and women is a common evil in the West and is now being projected through television in Muslim countries. May Allah guide Muslims to the Straight Path!.

Chapter 291

باب تحريم الخلوة بالإجنبية

Prohibition of Meeting a non-Mahram Woman in Seclusion

Allah, the Exalted, says:
"And when you ask (his wives) for anything you want, ask them from behind a screen." (33:53)

1628 وعَنْ عُقْبَة بْنِ عَامِرٍ رضي اللَّه عنْهُ أنَّ رَسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال : « إيَّاكُمْ والدُّخُول عَلَى النِّسَاءِ » ، فقالَ رَجُلٌ مِنَ الأنْصَار أفَرأيْتَ الحمْوَ ؟ قالَ : « الْحمْوُ المَوْتُ ،» متفقٌ عليه .

»الْحمْوُ « قريبُ الزَّوْج كأخِيهِ ، وابن أخيه ، وابْنِ عمِّهِ .

1628. `Uqbah bin `Amir (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Avoid (entering a place) in which are women (uncovered or simply to mix with them in seclusion)." A man from the Ansar said, "Tell me about the brother of a woman's husband." He replied, "The brother of a woman's husband is death." [Al-Bukhari and Muslim].

Commentary: This Hadith tells us an extremely important point in respect of the veil about which the majority of Muslims are unaware or negligent. The point that it tells us that a woman must observe the veil from the real brothers, cousins etc., of her husband because their visits in her home are very frequent and there may occur several occasions when they come across each other alone. For this reason, there are greater chances of mischief with them. This explains why the husband's male relatives have been regarded as "death", that is from the religious point of view they are fatal. In other words, if they commit the mischief, it will prove fatal because in an Islamic state this crime is punishable by Rajm (stoning to death). This can also be fatal in another way. If the husband begins to suspect that his wife has illicit relations with someone else, he might kill her or divorce her out of his sense of honour. Even in case of divorce, her life will become desolate. Another meaning of it can be that one should be as much afraid of meeting such women in seclusion with whom any kind of contact is not permissible as one is afraid of death.

When a woman is required to observe the veil from the real brothers of her husband, why would it not be essential to observe the veil from the husband's friends. Slackness in this matter is also very common nowadays. Although the dangerous consequences of this fashion come to our notice everyday through newspapers, people do not learn any lesson from them, and the fashion of non-observance of the veil is spreading fast like an epidemic. May Allah save us from this evil!

1629 وعَن ابن عبَّاسٍ رضي اللَّه عنْهما أنَّ رسُول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال : « لا يَخْلُوَنَّ أحدُكُمْ بامْرأةٍ إلاَّ مَعَ ذِي مَحْرَمٍ » متفقٌ عليه .

1629. Ibn Abbas (May Allah be pleased with them) said: The Messenger of Allah (PBUH) said, "No one of you should meet a woman in privacy unless she is accompanied by a Mahram (i.e., a relative within the prohibited degrees)."
[Al-Bukhari and Muslim].

Commentary: This Hadith strictly prohibits Muslims from meeting a non-Mahram woman in seclusion without her Mahram, in order to avoid the temptation to commit the sin of adultery and fornication.

1630 وعن بُرِيْدَة رضي اللَّه عنْهُ قالَ : قال رسُول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « حُرْمَةُ نِساءِ المُجاهِدِينَ على الْقاعِدِينَ كَحُرْمةِ أمهاتِهِمْ ، ما مِنْ رجُل مِنْ الْقاعِدِين يخْلُفُ رجُلاً مِنَ المُجاهدينَ في أهلِهِ ، فيَخُونُهُ فِيهِم إلاَّ وقف لهُ يَوْمَ الْقِيامةِ ، فيأخُذُ مِن حسَناتِهِ ما شاءَ حَتَّى يَرضي » ثُمَّ الْتَفت إليْنَا رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم فقالَ : « ما ظَنُّكُمْ ؟ » رواه مسلم .

1630. Buraidah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "The sanctity of the wives of Mujahidun (i.e., those who strive hard and fight in the way of Allah) for those who remain at home (i.e., those who do not go to the battlefield to fight Jihad) is like the sanctity of their own mothers. Anyone who remains behind to look after the family of a Mujahid and betrays his trust, will be made to stand on the Day of Resurrection before the Mujahid who will take away from his meritorious deeds whatever he likes till he is satisfied." The Messenger of Allah (PBUH) turned toward us and said, "Now, what do you think (i.e., will he leave anything with

him)?"
[Muslim].
Commentary: The protection and supervision of the families of those Mujahidun who go to Jihad, is an act of high merit, and if someone violates the trust reposed in him, he will be committing a grave sin indeed. Such breach of trust shakes the very structure of mutual cooperation which has a singular importance in Islam. This Hadith considers the act of those who violate the Mujahidun's trust by molesting their wives in any way, taking advantage of their absence, as a very grave sin, because Mujahidun defend the Faith and strive hard to raise the flag of Islam high. Those who commit such a grave sin will be deprived of their virtuous deeds on the Day of Judgement.

Chapter 292

باب تحريم تشبه الرجال بالنساء والنساء بالرجال في لباس وحركة وغير ذلك

Prohibition for Men and Women apeing one another

1631 عن ابنِ عبَّاسٍ رضي اللَّه عنْهُما قالَ : لَعَنَ رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم المُخَنَّثين مِنَ الرِّجالِ، والمُتَرجِّلاتِ مِن النِّساءِ .
وفي روايةٍ : لَعنَ رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم المُتَشبِّهين مِن الرِّجالِ بالنساءِ ، والمُتَشبِّهَات مِن النِّسَاءِ بالرِّجالِ . رواه البخاري .

1631. Ibn `Abbas (May Allah be pleased with them) said: The Messenger of Allah (PBUH) cursed those men who ape women. He also cursed the hermaphrodite of men.
Another narration is: The Messenger of Allah (PBUH) cursed men who copy women and cursed women who copy men.
[Al-Bukhari].
Commentary: Mukhannath (hermaphrodite) is a man who dresses himself like a woman and has an effeminate gait and carriage, while Mutarajjilah is a woman who dresses herself like a man and adopts a masculine style. What we learn from this Hadith is that men and women should stick to their natural qualities and characteristics and strictly avoid the imitation of the opposite sex in appearance as well as conduct. Those who violate their nature have been strongly cursed. Women who are influenced by western philosophies and thoughts and try to adopt all those professions which are special for men, fall in this category. Allah has not entrusted them with those responsibilities which are marked for men only. It is a pity that out of sheer imprudence and blind imitation of the West, Muslim women are now adopting the western lifestyle in all walks of life. Such blind imitation has led many astray and is bound to bring Allah's Wrath upon the transgressors.

1632 وعنْ أبي هُريْرة رضي اللَّه عنهُ قال : لَعنَ رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم الرَّجُل يلْبسُ لِبْسة المرْأةِ ، والمرْأةِ تَلْبسُ لِبْسةَ الرَّجُلِ . رواه أبو داود بإسناد صحيح .

1632. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) cursed a man who puts on the dress of women, and a woman who puts on the dress of men.
[Abu Dawud].
Commentary: We learn from this Hadith that men's wearing of such clothes, in design and colour, which are special for women such as silken clothes, etc., is forbidden in Islam. Similar is the case of women. They are also prohibited to dress themselves in clothes which are special to men, i.e., shirts, trousers, coat of masculine fashion, etc. This prohibition is very stern as such a manner of dress comes in the category of major sins and has been cursed by the Prophet (PBUH).

1633 وعنْه قال : قال رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « صِنْفَانِ مِنْ أهلِ النَّارِ لمْ أرَهُما : قوْمٌ معهم سِياطٌ كأذْنَابِ الْبقرِ يَضْربون بها النَّاس ، ونِساء كاسياتٌ عارياتٌ مُمِيلاتٌ مَائِلاتٌ، رُؤُوسُهُنَّ كَأسْنِمةِ الْبُخْتِ المائِلَةِ لا يَدْخُلْن الجنَّة ، ولا يجِدْنَ ريحَهَا ، وإنَّ ريحهَا لَيُوجَدُ مِنْ مسيرَةِ كذَا وكذَا » رواه مسلم .
معنى « كاسيات » أيْ : مِنْ نعْمَةِ اللَّه « عارياتٌ » مِن شُكْرِها وَقِيل : معناهُ : تسْتُرُ بعْض بدنِها ، وتَكْشِفُ بعْضَهُ إظْهاراً لِجمالِها ونحوه . وقيل : تَلْبسُ ثوْباً رقِيقاً يصِفُ لَوْنَ بدنِهَا . ومعْنى « مائِلاتٌ » قيل : عَن طاعة اللَّه تعالى وما يَلزَمُهنَّ حِفْظُهُ ، « مميلاتٌ » أيْ: يُعلِّمْنَ غيرهُنَّ فِعْلَهُنَّ المذْمُوم ، وقيل مائِلاتٌ يَمْشِين مُتَبخْترات ،مُمِيلاتٍ لأكْتَافِهنَّ ، وقِيلَ : مائِلاتٌ يمْتَشِطْنَ المِشْطَة المَيْلاءَ : وهى مِشْطَةُ الْبغَايا . و « مُميلاتٌ » : يُمشِّطْنَ غَيْرهُنَّ تِلْكَ المِشْطَة . « رُؤُوسُهُنَّ كَأسْنِمةِ الْبُخْتِ » أيْ : يُكبِّرْنَها ويُعظِّمْنها بلَفٍّ عِمَامة أوْ عِصابةٍ أو نَحْوه .

1633. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "There are two types of people who will be punished in Hell and whom I have not seen: men having whips like the tails of cows and they will be beating people with them, and, women who will be dressed but appear to be naked, inviting to evil; and they themselves will be inclined to it. Their heads will appear like the humps of the Bactrian camel inclined to one

side. They will not enter Jannah and they will not smell its fragrance which is perceptible from such and such a distance."
[Muslim].
Commentary: This Hadith has the following three important points:
1. It has a warning for those who oppress people. Flogging in Hadd and Qisas does not come in the category of oppression because oppression in the real sense is perpetrated when whipping is done as a means of tyranny and cruelty.
2. It has a stern warning for those women who go about without wearing the Islamic-type veil and take to adornment to display their charms, which is the habit of immoral women. Such women also adorn their hair in different styles and lure men with their coquetry and amorous playfulness. They are shameless and also make others likewise, shameless.
This Hadith is one of the signs of the Prophethood of Muhammad (PBUH), the last of the Prophets of Allah, because the evils which he had prophesied in this Hadith have been fulfilled. Muslim women have adopted all these evils and shameless fashions without any fear of punishment in the Hereafter. May Allah relieve us from these evils.

Chapter 293

باب النهي عن التشبه بالشيطان و الكفار

Prohibition of following the Manners of Satan and Disbelievers

1634 عنْ جابرِ رضي اللَّه عنْهُ قال : قال رَسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « لا تأْكُلُوا بالشِّمَالِ ، فإنَّ الشَّيْطانَ يأكُل ويَشْرَبُ بشِمالِهِ » رواه مسلم .

1634. Jabir (May Allah be pleased with him) said: I heard the Messenger of Allah (PBUH) as saying: "Do not eat with your left hand, because Satan eats and drinks with his left hand."
[Muslim].

1635 وعَن ابنِ عُمر رضي اللَّه عنْهُما أنَّ رَسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « لا يَأْكُلَنَّ أحدُكُمْ بشِمالِهِ ، ولا يَشْرَبَنَّ بِها . فإنَّ الشَّيْطَانَ يَأْكُلُ بشِمالِهِ ويَشْرَبُ بِهَا » رواهُ مسلم .

1635. Ibn `Umar (May Allah be pleased with them) said: The Messenger of Allah (PBUH) said, "No person should eat and drink with his left hand for Satan eats with his left hand and drinks with his left hand."
[Muslim].
Commentary: It is a pity that in imitation of Europeans, many Muslims now eat and drink with their left hand and thus please Satan.

1636 وعَنْ أبي هُرَيرَة رضي اللَّه عنْهُ أنَّ رَسُول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : إنَّ الْيهُود والنَّصارى لا يَصْبُغُونَ ، فَخَالِفُوهُمْ » متفقٌ عليه .
المُرَادُ : خِضَابُ شَعَرِ اللِّحْيةِ والرَّأسِ الأبْيضِ بصُفْرةٍ أوْ حُمْرةٍ ، وأمَّا السَّوادُ ، فمنْهيٌّ عَنْهُ كَما سَنَذْكُرُ في الْباب بعْدَهُ ، إن شاء اللَّه تعالى .

1636. Abu Hurairah (May Allah be pleased with him) said: I heard the Messenger of Allah (PBUH) as saying: "Jews and Christians do not dye their hair, so act differently from them."
[Al-Bukhari and Muslim].
Commentary: We learn from this Hadith that the Prophet (PBUH) has advised the Muslims to dye the hair of their head and beard with yellow or red colour. They have been forbidden from dying the hair with black colour, as will be explained in the coming Ahadith.
Some religious scholars have regarded this as something desirable. Therefore, it is not necessary to dye the hair of head and beard. But this is certainly better. Since any resemblance with the Jews and Christians is unlawful, not dying the hair will create a resemblance with them. Therefore, in such a situation the colouring will be necessary, otherwise it will be Mustahabb, that is to say desirable.

Chapter 294

باب نهي الرجل والمرأة عن خضاب شعرهما بسواد

Forbidding to Dye Hair Black

1637 عنْ جابرٍ رضي اللَّه عنهُ قال : أُتِيَ بابي قُحافة والِدِ أبي بكْرٍ الصِّدِّيق رضي اللَّه عنْهُما يوم فتْحِ مكَّة ورأسُهُ ولِحيتُهُ كالثَّغامَةِ بياضاً ، فقالَ رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « غَيِّرُوا هَذا واجْتَنبُوا السَّوادَ » رواه مسلم.

1637. Jabir (May Allah be pleased with him) said: Abu Quhafah, father of Abu Bakr (May Allah be pleased with them) was presented to the Messenger of Allah (PBUH) on the day of the conquest of Makkah and his head and beard were snow white. The Messenger of Allah (PBUH) said, "Change it (i.e., dye it and avoid black colour)." [Muslim].

Commentary: Abu Quhafah was the Kunyah (nick-name) of Abu Bakr's father. His real name was Usman bin `Amir. He had embraced Islam on the day Makkah was conquered by the Muslims. "Saghamah" is a herb which grows in mountains and is completely white. Since Abu Quhafah's hair were gray, the Prophet (PBUH) ordered him to dye them but forbade him from turning them black. Thus, we learn that except for inevitable circumstances, dying the hair of head and beard in black is prohibited.

Chapter 295

باب النهي عن القزع وهو حلق بعض الرأس دون بعض ، وإباحة حلقه كله للرجل دون المرأة

On Prohibition of Shaving a part of Head

1638 عن ابن عُمر رضي اللَّه عنهُما قالَ: نَهَى رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم عن القزع. متفق عليه.

1638. Ibn `Umar (May Allah be pleased with them) said: The Messenger of Allah (PBUH) forbade shaving a part of the head.
[Al-Bukhari and Muslim].

1639 وعَنْهُ قالَ : رَأى رَسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم صبياً قدْ حُلِقَ بعْضُ شَعْرِ رأسِهِ وتُرِكَ بعْضُهُ، فَنَهَاهَمْ عَنْ ذَلِكَ وَقالَ : « احْلِقُوهُ كُلَّهُ أو اتْرُكُوهُ كُلَّهُ » .
رواهُ أبو داود بإسناد صحيح على شَرْطِ البُخَاري وَمسْلِم .

1639. Ibn `Umar (May Allah be pleased with them) said: The Messenger of Allah (PBUH) saw a boy, some portion of whose head was shaved and some of it was left out. He prohibited them from that and said, "Shave the whole of it or leave the whole of it."
[Muslim].
Commentary: This order of Prophet (PBUH) was based on the reason that that hair-style was then in vogue among the Jews and Christian priests and ascetics. This style was also popular with the group which was given to mischief and disobedience. This is, however, permissible in exceptional circumstances. In any case, either one should shave the hair completely or keep them in such a style that there is no resemblance with women.

1640 وعنْ عبْدِ اللَّه بن جعْفَر رضي اللَّه عَنْهُما أنَّ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم أمْهَلَ آلَ جعْفَر رضي اللَّه عنه ثلاثاً ، ثُمَّ أتَاهُمْ فقالَ : « لا تَبْكُوا على أخِي بَعْدَ اليوم » ثُمَّ قال : « ادْعُوا لي بَنِيَّ أخِي » فجِيءَ بنَا كَأنَّنا أفْرُخٌ فقال : « ادْعُوا لي الحلاَّقَ » فأمرهُ ، فحَلَقَ رُؤُوسنَا . رواه أبو داود بإسنادٍ صحيح على شَرْطِ البخاري ومُسْلِمٍ .

1640. `Abdullah bin Ja`far (May Allah be pleased with them) said: The Prophet (PBUH) gave respite for three days to the family of Ja`far (after his martydom). Then he came and said, "Don't weep for my brother after this day." He said, "Bring all of my nephews to me." We were accordingly brought as if we were chickens. Then he said, "Call for me a barber." He directed him to shave our heads which he did.
[Abu Dawud].
Commentary: Ja`far was the cousin of the Prophet (PBUH) and he was martyred in the battle of Mu'tah. Although martyrdom is an honour but even then the bereaved family does feel the shock of the loss. For this reason, the Prophet (PBUH) permitted them to give vent to their grief for three days. It should not, however, be taken to mean that he allowed them to lament and wail, because that is prohibited. What he actually allowed them was the natural weeping which does occur when people come for condolence and speak of the deceased. Such expression of grief is permissible after a period of three days also.
Therefore, what the Prophet (PBUH) had advised them was not in the nature of unlawful but natural. The children of the deceased called themselves "chickens" as they were greatly enervated by the tragedy. This Hadith has been mentioned here to confirm the validity of shaving the hair of the head, especially of children, although keeping bobbed hair is more meritorious because the Prophet (PBUH) himself did so. Bobbed hair are cut short and allowed to hang loosely.

1641 وعَن عَلِيٍّ رضي اللَّه عنْهُ قالَ : نَهَى رسُول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم أنْ تحْلِقَ المَرأةُ رَأسَهَا . رواهُ النَّسائى .
(ضعيف) . [فيه : اضطراب في إسناده] .

1641. `Ali (May Allah be pleased with him) said: The Messenger of Allah (PBUH) prohibited a woman from shaving her head.
[An-Nasa'i].
Commentary: This Hadith is also included in At-Tirmidhi but Sheikh Al-Albani has regarded it "Da`if" (weak). Please see Ahadith Ad-Da`ifah. However, in order to avoid resemblance with men, this prohibition for women will stand. If it is required on medical ground then it will be permissible.

Chapter 296

باب تحريم وصل الشعر والوشم والوشر وهو تحديد الأسنان

Prohibition of Wearing False Hair, Tattooing and Filling of Teeth

Allah, the Exalted, says:
"They (all those who worship others than Allah) invoke nothing but female deities besides Him (Allah), and they invoke nothing but Shaitan (Satan), a persistent rebel! Allah cursed him. And he [Shaitan (Satan)] said: `I will take an appointed portion of your slaves. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allah'..." (4:117-119)

1642 وعَنْ أسْمَاءَ رضي اللَّه عنْهَا أنَّ امْرأةً سألتِ النبيَّ صلّى اللهُ عَلَيْهِ وسلَّم فقالتْ : يا رَسُولَ اللَّه إنَّ ابْنَتِي أصابَتْهَا الْحَصْبةُ ، فتمرَّقَ شَعْرُهَا ، وإنِّي زَوَّجْتُها ، أفَأَصِلُ فِيهِ ؟ فقال : « لَعَنَ اللَّه الْواصِلة والْمَوصولة » متفقٌ عليه .
وفي روايةٍ : « الواصِلَةَ ، والمُسْتوصِلَة » .
قوْلَها : « فتَمرَّقَ » هو بالرَّاءِ ، ومعناه : انْتَشَرَ وَسَقَط ، « والْوَاصِلة » : التي تَصِلُ شَعْرهَا ، أو شَعْرَ غيرها بشَعْرٍ آخر . « والمَوْصُولة » : التي يُوصَلُ شَعْرُهَا .
« والمُستَوصِلَة » : التي تَسْأَلُ منْ يَفْعَلُ ذلكَ لَهَا .
وعَنْ عائشة رضي اللَّه عنْهَا نَحْوُهُ ، متفقٌ عليه .

1642. Asma' (May Allah be pleased with her) said: A woman came to the Prophet (PBUH) and said: "O Messenger of Allah! I have a daughter who had an attack of small pox and her hair fell off. Now I want to celebrate her marriage. Can I get her a wig?" Thereupon the Prophet (PBUH) said, "Allah has cursed the maker and wearer of a wig."
[Al-Bukhari and Muslim].
Commentary: This Hadith mentions women of three kinds, namely:
1. One who patches or joins the hair.
2. One who desires to have such hair.
3. One whose hair are taken to mix with the hair of another woman.
All the three of them have been cursed. Such artificial hair are called wig. `Beauty Parlours' are very active in prompting the use of wigs and other shameful fashions. May Allah save us from such evils.
Almost the same Hadith has been related from `Aishah (May Allah be pleased with her).

1643 وَعَنْ حميْدِ بن عبْدِ الرَّحْمن أنَّهُ سمع مُعاويَة رضي اللَّه عنْهُ عامَ حجَّ على المِنْبَر وَتَنَاول قُصَّةً مِنْ شَعْرٍ كَانَتْ في يد حَرَسيٍّ فقالَ : يا أهْلَ المَدِينَةِ أيْنَ عُلَمَاؤكُمْ ؟ ، سمِعْتُ النبيَّ صلّى اللهُ عَلَيْهِ وسلَّم يَنْهَى عنْ مِثْلِ هَذِهِ ويقُولُ : « إنَّمَا هَلَكَتْ بنُو إسرَائِيل حِينَ اتَّخَذَهَا نِسَاؤُهُمْ » متفقٌ عليه .

1643. Humaid bin `Abdur-Rahman (May Allah be pleased wth him) said: I saw Mu`awiyah (May Allah be pleased with him) during the Hajj (pilgrimage) standing on the pulpit. He took from the guard a bunch of hair, and said: "O people of Al-Madinah! Where are your scholars? (Why do they do not prohibit you) I heard the Prophet (PBUH) prohibiting from using this (false hair) and saying, `The people of Bani Israel were ruined when their women wore such hair.'"
[Al-Bukhari and Muslim]
Commentary:
1. In his sermon Muawiyah was referring to the evils which have been mentioned in the previous Hadith. Thus, we learn that if men see any mischief spreading in the society, they must take notice of it and try to prevent the public from it. They should also call the attention of the `Ulama' to that mischief so that they too raise voice against it.
2. To keep silent over the spread of evils among people is akin to inviting destruction and the Wrath of Allah on society.
3. There is a stern warning for present-day Muslims also because women today have generally discarded their veil and taken to display their charm and beauty like prostitutes. These and numerous other evils rampant in Muslim society are far more vulgar and dangerous than the evil of using wigs and keeping shameful hair styles. To make

matters worse, the Muslim masses are silent over this immoral parade of evils, and the `Ulama' also hesitate to criticize these evils openly in their speeches and sermons.

1644 وعَن ابنِ عُمر رضي اللَّه عنْهُ أنَّ رسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم لَعَنَ الْواصِلَةَ وَالمُسْتوصِلَةَ ، والْوَاشِمَةَ والمُستَوشِمة . متفقٌ عليه .

1644. Ibn `Umar (May Allah be pleased with them) said: The Messenger of Allah (PBUH) cursed the maker and wearer of a wig and the tattooer and the one who is tattooed.
[Al-Bukhari and Muslim].
Commentary: Al-Washimah is a woman who practises Al-Washm Al-Washm was performed (in the past) by piercing needle in some part of the body for drawing blood and then filling the cavity caused by it with antimony, indigo, etc., to make the spot green or black. This is called tattooing. In the Arab society of the Prophet's time, this fashion was very popular among women for enhancing their charms and beauty in the same way as the fashion of patching someone's hair with his own. Al-Mustaushima is a woman who asks some women for tattooing and/or a woman who marks tattoos on the skin of another woman.
As this act amounts to changing the natural appearance of a person, both women, that is the one who subjects her body to tattooing and the one who makes this operation, are cursed. Such fashions are in vogue in this age also. Plucking the eyelashes and filling them with colours and other material of make up, or like Hindu women, making mark between the eyebrows with cinnabar etc., fall in the category of such fashions. Such means of make up which are practised nowadays by women and on which huge amounts of money are wasted are the things which have been cursed. Muslim women should, therefore, avoid such evils as they are ruinous for religion as well as worldly life. Similar is the case of nail polish. In the opinion of some religious scholars, this act invalidates Wudu'. Women are now also in the habit of keeping long nails on which nail polish is applied to give an effect of beastly claws. All such vile fashions have been borrowed by oriental societies from the class of shameless women of the West, and Muslim women have also adopted them. We must strictly abstain from them because they tend to create resemblance to the non-Muslims, which is unlawful and is rated as a major sin.

1645 وعن ابنِ مَسعُودٍ رضي عنْهُ قال : لعنَ اللَّه الْواشِماتِ والمُستَوشمات والمُتَنَمِّصات ، والمُتَفلّجات لِلحُسْن ، المُغيِّراتِ خَلْق اللَّه ، فقالَتْ لَهُ امْرأةٌ في ذلكَ . فقال: وما لي لا ألْعَنُ مَنْ لَعَنَ رَسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم وَهُو في كتاب اللَّه ؟ ، قالَ اللَّه تَعالى : { وَمَا آتاكُمُ الرَّسُولُ فخُذُوهُ وَما نَهاكُمْ عَنْهُ فانْتَهُوا } [الحشر : 7] . متفقٌ عليه .
»المُتَفلِّجة « : هي التي تبْرُدُ مِنْ أسْنَانِهَا لِيَتَباعدَ بعْضُهَا مِنْ بعْضٍ قليلاً وتُحَسِّنُهَا وهُوَ الْوَشْرُ ، والنَّامِصةَ : هِيَ التي تَأْخُذُ مِنْ شَعْرِ حاجِب غَيْرِهَا ، وتُرَقِّقُهُ لِيصِيرَ حَسناً ، والمُتَنمِّصةُ : التي تَأمُرُ منْ يفْعَلُ بِهَا ذَلِكَ .

1645. Ibn Mas`ud (May Allah be pleased with him) said: Allah has cursed those women who practise tattooing and those women who have themselves tattooed, and those women who get their hair removed from their eyebrows and faces (except the beard and the mustache), and those who make artificial spaces between their teeth for beauty, whereby they change Allah's creation. A woman started to argue with him, saying: "What is all this?" He replied: "Why should I not curse those whom the Messenger of Allah (PBUH) cursed and who are cursed in Allah's Book? Allah, the Exalted, has said in His Book:
"And whatsoever the Messenger (Muhammad (PBUH)) gives you, take it; and whatsoever he forbids you, abstain (from it)." (59:7)
[Al-Bukhari and Muslim].
Commentary: We learn from this Hadith that any effort to bring about a change in one's natural appearance is unlawful. Al-Washm (tattooing), Al-Washr (slimming the teeth), At-Tafalluj (to create gaps between the teeth), An-Nams (the plucking of eyelashes) etc., come in the category of forbidden and unlawful fashions. It should be mentioned here that the use of henna is permissible because it does not bring about any such change which is forbidden. The use of henna is permissible subject to the condition that woman should not make its display before any man who is not a Mahram (Mahram is a person with whom it is basically not lawful to contract marriage).

Chapter 297

باب النهي عن نتف الشيب من اللحية والرأس وغيرهما

Prohibition of Plucking Grey Hairs

1646 عنْ عَمْرو بن شُعَيْبٍ ، عن أبيهِ ، عنْ جَدِّهِ رضي اللَّه عَنْهُ ، عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « لاَ تَنْتِفُوا الشَّيْبَ ، فإنَّهُ نُورُ المُسْلِمِ يوْمَ الْقِيامةِ » رواهُ أبو داودَ والتِّرْمِذِيُّ ، والنسائِيُّ بأَسَانِيدَ حسنَةٍ ، قالَ الترمذي : هُو حديثٌ حَسَنٌ .

1646. Reported `Amr bin Shu`aib, on the authority of his father and grandfather that the Prophet (PBUH) said, "Do not pluck out grey hair, for they are the Muslim's light on the Day of Resurrection."
[Abu Dawud, At-Tirmidhi and An-Nasa'i].

Commentary: Plucking of gray hair, usually a sign of old age, should be avoided because besides the benefit which one gets from them in the Afterlife, they are a means of respect in this world.

1647 وعنْ عائِشَةَ رضي اللَّه عَنْهَا قالَتْ : قالَ رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم :« منْ عمِل عملاً ليْس عليهِ أمْرُنَا فهُو رَدٌّ » رواه مسلم .

1647. `Aishah (May Allah be pleased with her) said: The Messenger of Allah (PBUH) said, "He who does something contrary to our way (i.e., Islam) will have it rejected."
[Muslim].

Commentary: "Contrary to our way" means such acts which have neither been allowed or justified nor can be justified by any principle of Shari`ah. Thus, this Hadith makes it abundantly clear that all heresies and violations of Shari`ah will not be accepted by Allah. Every Muslim is required to be a faithful follower of Divine orders rather than a heretic and a rebel.

Chapter 298

باب كراهية الاستنجاء باليمين ومس الفرج باليمين من غير عذر

Prohibition of using the right hand for cleaning after toilet without a valid reason

1648 عنْ أبي قتَادة رضي اللَّه عَنْهُ عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « إذَا بال أحدُكُمْ . فلاَ يأْخُذَنَّ ذَكَرهُ بيَمِينِهِ ، ولاَ يسْتَنْج بيمِينِهِ ، ولاَ يتنَفَّسْ في الإنَاءِ » .
متفقٌ عليه . وفي الْباب أحاديثٌ كَثِيرةٌ صحِيحةٌ .

1648. Abu Qatadah (May Allah be pleased with him) said: The Prophet (PBUH) said, "Do not touch your private parts with your right hand while urinating, nor for washing or cleaning (your private parts); and do not breathe into the drinking vessel from which you drink."
[Al-Bukhari and Muslim].

Commentary: Muslims are required to take food and do other such things with their right hand. They have been ordained to do all the other essential but not much liked acts with their left hand. This demarcation has been done to highlight the distinctive position of the right hand. It is regrettable indeed that some Muslims nowadays use the left hand for eating. It is a sign that their righteous nature is spoiled and that they have totally ignored the Divine injunctions. May Allah help us observe the Divine orders.

Chapter 299

باب كراهة المشي في نعل واحدة ، أو خف واحد لغير عذر

Undesirability of Wearing one Shoe or Sock

1649 عنْ أبي هُريرة رضي اللَّه عنْهُ أنَّ رسُول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « لا يمْشِ أحدُكُم في نَعْلٍ واحِدَةٍ ، لِيَنْعَلْهُما جميعاً ، أوْ لِيخْلَعْهُمَا جمِيعاً » .
وفي روايةٍ « أوْ لِيُحْفِهِما جميعاً » متفقٌ عليْهِ .

1649. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "None of you should walk wearing one shoe; you should either wear them both or take them off both."
[Al-Bukhari and Muslim].
Commentary: We learn from this Hadith that it is undesirable to wear one shoe in one foot and leave the other foot uncovered because one does not look respectable in this condition, and cannot keep a balance in his gait. This is also bound to be exposed to ridicule.

1650 -وعنه قال : سمِعتُ رسُول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يَقُولُ : « إذَا انْقطعَ شِسْعُ نَعْلِ أحدِكُمْ ، فلا يمْشِ في الأخْرى حتَّى يُصْلِحَهَا » رواهُ مسلم .

1650. Abu Hurairah (May Allah be pleased with him) said: I heard the Messenger of Allah (PBUH) saying, "When the lace of one of the shoes of any one of you is cut off, he should not walk with the other until he has got the lace repaired."
[Muslim].
Commentary: The shoe-laces used in Arabia at the time of the Prophet (PBUH) were different from the ones which are used in modern times. The shoes were then so designed that they could not be used without laces. It was like a strap which kept the shoe tied to the foot, and if it was broken one could not use the footwear at all. For this reason, it was ordained by the Prophet (PBUH) that one should first get the strap repaired and then use the pair of his shoes. If this was not done, one would be then wearing one shoe and leaving his other foot bare. There is no harm, however, if one has to do this under some compulsion.

1651 -وعَنْ جابِرٍ رضي اللَّه عنْهُ أن رسول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم نَهى أنْ ينْتَعِلَ الرَّجُلُ قائماً . رواهُ أبُو داوُدَ بإسْنادٍ حَسَنٍ .

1651. Jabir (May Allah be pleased with him) said: The Messenger of Allah (PBUH) forbade a person wearing (tying up) his shoe while standing.
[Abu Dawud with a good Isnad].
Commentary: We learn from this Hadith that it is undesirable to put on one's shoes (or socks, etc.) in the standing position. Some religious scholars are of the opinion that this is more of an advice than an order. By prescribing the manners of wearing one's shoes, it has been illustrated that the Islamic teachings cover all spheres of life.

Chapter 300

باب النهي عن ترك النار في البيت عند النوم ونحوه سواء كانت في سراج أو غيره

Prohibition of Leaving the Fire Burning

1652 - عن ابْنِ عُمرَ رضي اللَّه عنْهُمَا عن النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « لا تَتْرُكُوا النَّار في بُيُوتِكُمْ حِين تَنامُونَ » متفق عليه .

1652. Ibn `Umar (May Allah be pleased with them) said: The Prophet (PBUH) said, "Do not keep the fire burning in your homes when you go to bed."
[Al-Bukhari and Muslim].

1653 -وعَنْ أبي مُوسَى الأشْعريِّ رضي اللَّه عنْهُ قالَ : احْتَرَقَ بيْتٌ بالمدينةِ على أهْلِهِ مِنَ اللَّيْلِ . فلَمَّا حُدِّثَ رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم بِشَأْنِهِمْ قال : « إنَّ هَذِهِ النَّار عدُوٌّ لكُمْ ، فإذَا نِمْتُمْ فأطْفِئُوها » متفق عليه .

1653. Abu Musa Al-Ash`ari (May Allah be pleased with him) said: A house in Al-Madinah was burnt with its occupants inside it one night. When this was reported to the Messenger of Allah (PBUH) he said, "Fire is your enemy. So, put it out before going to bed."
[Al-Bukhari and Muslim].

1654 -وعنْ جابِر رضي اللَّه عنْهُ عنْ رسُول اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « غطُّوا الإنَاءَ ، وأوْكِئُوا السِّقَاءَ ، وَأغْلِقُوا الْباب ، وَأطفِئُوا السِّراجَ ، فإنَّ الشَّيْطَانَ لا يحِلُّ سِقاءً ، ولاَ يفتَحُ باباً ، ولاَ يكْشِفُ إنَاءً ، فإنْ لَمْ يجِدْ أحَدُكُمْ إلا أنْ يَعْرُضَ على إنَائِهِ عوداً ، ويذْكُر اسْمَ اللَّهِ فلْيفْعَلْ ، فإنَّ الْفُوَيْسِقَةَ تُضْرِمُ على أهْلِ البيتِ بيْتَهُمْ » رواهُ مسلم .

«الفُوَيْسِقَة » : الفأرةُ ، و « تُضْرِمُ » : تُحْرِقُ .

1654. Jabir (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Cover up the (kitchen) containers (i.e., pots, pans, etc.), tie up the mouth of the water-skin, lock up the doors and extinguish the lamps, because Satan can neither untie the water-skin nor open the door nor uncover the containers. If one can cover the cooking pot even by placing a piece of wood across it, and pronounce the Name of Allah on it, let him do it. A mouse can sometimes cause a house to burn along its dwellers."
[Muslim]

Commentary:

1 The Ahadith mentioned above stress the fact that one must put out the fire before going to bed, no matter whether this fire is in the form of a lamp, a fireplace, or a heater. Experience shows that leaving the fire alive sometime proves very dangerous. Leaving the utensils, water-skins, pitchers etc., uncovered must also be avoided to prevent them from dirt and insects which can cause harm. Similarly, doors and windows should also be kept closed while one is sleeping in order to guard the house against thieves and robbers.

2. One must recite the Name of Allah, that is to say Bismillah, before using and keeping things.

Chapter 301

باب النهي عن التكلف وهو فعل وقول ما لا مصلحة فيه بمشقة

Prohibition of putting oneself to Undue Hardship

Allah, the Exalted, says:
"Say (O Muhammad (PBUH)): `No wage do I ask of you for this (the Qur'an), nor am I one of the Mutakallifun (those who pretend and fabricate things which do not exist).'" (38:86)

1655 وعنْ ابنِ عُمر ، رضي اللَّه عنهُما ، قالَ : نُهِينَا عنِ التَّكلُّفِ . رواه البُخاري .

1655. `Umar (May Allah be pleased with him) said: We have been forbidden to go into excess.
[Al-Bukhari].
Commentary: Affectation and artificiality are also different forms of formality which some people exercise in their speech, dress and manners. To make unusual effort in hospitality and preparation of several dishes for meals also come in the category of formality which is greatly disliked. Unfortunately, present-day Muslims have made it a habit to spend lavishly on these extravagances. May Allah grant us guidance to adhere to the religious injunctions in all matters of life.

1656 وعنْ مسْرُوق قال : دخَلْنَا على عبْدِ اللَّهِ بن مسْعُودٍ رضي اللَّه عنْهُ فقال : يا أَيُّهَا النَّاس منْ عَلِم شَيَئاً فَلْيقُلْ بهِ ، ومنْ لَمْ يعْلَمْ ، فلْيقُلْ : اللَّه أَعْلَمُ ، فإِنَّ مِنَ الْعِلْمِ أَن تَقُولَ لِمَا لا تَعْلَمُ : اللَّه أَعْلَمُ . قال اللَّه تَعالى لِنَبيِّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : { قلْ ما أَسأَلُكُمْ عَليْهِ مِنْ أَجْرِ وما أَنا مِنَ الْمُتَكَلِّفِين } رواهُ البخاري .

1656. Masruq (May Allah be pleased with him) said: We visited `Abdullah bin Mas`ud (May Allah be pleased with him) and he said to us: O people! He who has the knowledge of any matter may convey it to the others. And he who has no knowledge, thereof, should say: "Allahu a`lam (Allah knows better)." It is a part and parcel of knowledge that a man who has no knowledge of a matter should say: "Allah knows better." Allah said to His Prophet (PBUH):
"Say (O Muhammad (PBUH)): `No wage do I ask of you for this (the Qur'an), nor am I one of the Mutakallifun (those who pretend and fabricate things which do not exist).'" (38:86)
[Al-Bukhari].
Commentary: If one does not know about something, he should not say anything about it by way of conjecture, speculation and guesswork because this is also pretension which is forbidden. When religious scholars are asked about anything which they do not know, they should confess their ignorance. Such a confession is also a mark of scholarship. In other words, they should abstain from giving verdict about any matter without making a thorough study and research on it.

Chapter 302

1657 عَنْ عُمَرَ بْنِ الخَطَّابِ رضي اللَّه عَنْهُ قالَ : قال النبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم : « الميِّتُ يُعذَّبُ في قبرهِ بما نِيح علَيْهِ » .
وفي رواية : « ما نِيحَ علَيْهِ » متفقٌ عليه .

Prohibition of Bewailing the Deceased

1657. `Umar bin Al-Khattab (May Allah be pleased with him) said: The Prophet (PBUH) said, "The deceased is tortured in his grave for bewailing over him."
[Al-Bukhari and Muslim].

Commentary: "Bewailing" is wailing over the dead. It is weeping loudly for the deceased describing his noble qualities or the problems created by his death. Wailing causes trouble to the deceased if he willed his heirs to do so, or in his own life he behaved in the same manner and his family members were following his style of mourning at his death. But if the deceased had forbidden his relatives from wailing over his death and they do it despite his warning against doing so, then the deceased will not suffer any torment on their wailing because his intention and training have no connection with it. The Qur'anic injunction in this matter is absolutely clear:
"No one laden with burdens can bear another's burden." (17:15).

1658 وعن ابْنِ مسعُودٍ رضي اللَّه عَنْهُ قالَ : قالَ رَسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم : « لَيْسَ مِنَّا مَنْ ضَرَبَ الخُدُودَ ، وشَقَّ الجُيُوبَ ، ودَعا بدَعْوَى الجَاهِلِيةِ » متفقٌ عليه .

1658. Ibn Mas`ud (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "He who (on befalling a calamity) slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Ignorance is none of us."
[Al-Bukhari and Muslim].

Commentary: "He is none of us" here signifies that he is not following the ways of Muslims. "The ways and traditions of the Days of Ignorance" means here wailing, i.e., `Alas! my lion, my moon, my support, one whose death has rendered his children orphan etc., etc.' This is a grave sin and there is a stern warning that one who does it, is in danger of losing his Faith because by doing so one, in fact, expresses resentment against Allah's Command.

1659 وَعنْ أبي بُرْدَة قالَ : وَجِعَ أَبُو مُوسَى الأشعريُّ رضي اللَّه عنه ، فغُشِيَ عليْهِ، وَرَأْسُهُ في حِجْرِ امْرأةٍ مِنْ أهْلِهِ ، فَأَقْبلَتْ تَصيحُ برنَّةٍ فلَمْ يَسْتَطِعْ أنْ يَرُدَّ عَلَيْهَا شَيْئاً ، فلَمَّا أفاقَ ، قال : أنَا بَرِيءٌ مِمَّنْ بَرِيءَ مِنْهُ رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم بَرِيءَ مِنَ الصَّالِقةِ ، والحَالَقةِ ، والشَّاقَّة ، متفقٌ عليه .
«الصَّالِقةُ » : التي تَرْفَعُ صوتَهَا بالنِّياحةِ والنَّدْبِ « والحَالِقةُ » : التي تَحْلِقُ رَأسَهَا عِنْدَ المُصِيبَةِ . « والشَّاقَّة » التي تَشُقُّ ثوْبهَا .

1659. Abu Burdah (May Allah be pleased with him) reported: (My father) Abu Musa got seriously ill and lost his consciousness. His head was in the lap of a woman of the family and she began to wail. When Abu Musa recovered his consciousness, he said: "I am innocent of those from whom Messenger of Allah (PBUH) is innocent. Verily, the Messenger of Allah (PBUH) declared himself free of (the responsibility) for a woman who wails, shaves her head and tears up her clothes."
[Al-Bukhari and Muslim].

Commentary: This Hadith also tells us about the passion of the Companions to follow the saying and practice of the Prophet (PBUH).

1660 وعَن المُغِيرةِ بنِ شُعْبَةَ رضي اللَّه عَنْهُ قالَ : سَمِعْتُ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم يَقُولُ : « مَنْ نِيحَ عَلَيْهِ ، فَإِنَّهُ يُعَذَّبُ بِمَا نِيحَ عَلَيْهِ يَوْمَ الْقِيامةِ » متفقٌ عليه .

1660. Al-Mughirah bin Shu`bah (May Allah be pleased with him) said: I heard the Messenger of Allah (PBUH) saying, "He who allows (others) to wail over his death, will be punished for it on the Day of Resurrection."
[Al-Bukhari and Muslim].

Commentary: The torment mentioned in this Hadith will be inflicted on the Day of Judgement upon that person who willed his heirs to wail on his death or who had brought up his family in such a manner that they were apt to wail about the death of their close relatives.

1661 وعَنْ أمِّ عَطِيَّة نُسيْبَة - بضَمِّ النُّونِ وَفتحِهَا - رضي اللَّه عَنْهَا قالَتْ : أخَذَ عَلينَا رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم عِنْدَ البَيْعة أنْ لا نَنُوح . متفقٌ عليه .

1661. Umm `Atiyyah (May Allah be pleased with her) said: At the time of giving the pledge of allegiance, the Messenger of Allah (PBUH) took from us an oath that we would not wail.
[Al-Bukhari and Muslim].
Commentary: Wailing is a bad habit of Jahiliyyah which a Muslim must avoid.

1662 وَعَن النُّعْمانِ بنِ بشيرٍ رضي اللَّه عنْهُمَا قالَ : أُغْمِي على عبْدِ اللَّه بنِ رَواحَة رضي اللَّه عنْهُ ، فجَعَلَتْ أُخْتُهُ تبكي ، وتَقُولُ : واجبلاهُ ، واكذَا ، واكذَا : تُعدِّدُ عليْهِ . فقال حِينَ أفَاقَ : ما قُلْتِ شيْئاً إلاَّ قِيل لي : أنْتَ كَذلِكَ ؟ ، رواهُ البُخَاري .

1662. An-Nu`man bin Bashir (May Allah be pleased with them) said: When `Abdullah bin Rawahah (May Allah be pleased with him) became unconscious, his sister began to weep and shout: "Alas! For the mountain among men. Alas! for such and such (mentioning his virtuous qualities)." When he recovered his consciousness, he said: "I was asked (disapprovingly, by the angels) about everything you said concerning me whether I am as you said."
[Al-Bukhari].
Commentary: We learn from this Hadith that one can be taken to task for bewailing somebody's death, especially for such qualities which are attributed to him by the mourners. Angels would rebuke and question him about the validity of the praise. Since the deceased did not possess those qualities, the wailing becomes a cause of reproach and reproof of the mourner.

1663 وَعَن ابن عُمر رضي اللَّه عنْهُمَا قال : اشْتَكَى سعْدُ بْنُ عُبادَة رضي اللَّه عنْهُ شَكْوَى ، فأتَاهُ رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم يعُودُهُ معَ عبْدِ الرَّحْمنِ بنِ عوْفٍ ، وسَعْدِ بن أبي وقَّاص، وعبْدِ اللَّه بن مسْعُودٍ رضي اللَّه عنْهمْ ، فلما دخَلَ عليْهِ ، وجدهُ في غَشْيَةٍ فقَالَ : «أقْضَى؟ قالُوا : لا يا رسُولَ اللَّه . فبَكَى رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم . فلمَّا رأى الْقَوْمُ بُكاءَ النبي صلّى اللهُ عَلَيْهِ وسلَّم بَكَوْا ، قالَ : « ألاَ تَسْمعُونَ ؟ إنَّ اللَّهُ لا يُعَذِّبُ بدمْعِ الْعيْنِ ، ولا بِحُزْنِ الْقَلْبِ ، ولَكِنْ يُعذِّبُ بهذَا » وَأشَارَ إلى لِسانِهِ « أوْ يَرْحَمُ » متفقٌ عليه .

1663. Ibn `Umar (May Allah be pleased with them) said: The Messenger of Allah (PBUH) visited Sa`d bin `Ubadah during his illness. He was accompanied by `Abdur-Rahman bin `Auf, Sa`d bin Abu Waqqas and `Abdullah bin Mas`ud (May Allah be pleased with them). When they entered his house, they found him unconscious. The Messenger of Allah asked, "Has he died?" They replied: "No, O Messenger of Allah." Hearing this the Messenger of Allah (PBUH) began to weep. When his Companions saw this, they also began to weep too. He said, "Listen attentively: Allah does not punish for the shedding of tears or the grief of the heart, but takes to task or show mercy because of the utterances of this (and he pointed to his tongue)."
[Al-Bukhari and Muslim].
Commentary: We learn from this Hadith that grief and tears which occur involuntarily are not forbidden because they are quite natural, but if one starts crying and bewailing on such occasions, he will be sinful. The only permissible way of expressing one's grief in words is to say "Inna lillahi wa inna ilaihi raji`un" which means "Truly! To Allah we belong and truly, to Him we shall return." (2:156).
To visit the sick is a meritorious act as well as a right of a Muslim upon another Muslim. Depending upon the occasion, one is also recommended to offer sincere advice and Islamic teachings.

1664 وعَنْ أبي مالِكٍ الأشْعَرِيِّ رضي اللَّه عنْهُ قالَ: قالَ رَسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم: «النَّائِحَةُ إذَا لَمْ تتُبْ قبْلَ موْتِها تُقَامُ يوْمَ الْقِيامةِ وعَلَيْها سِرْبَالٌ مِنْ قَطِرَانٍ، ودَرْعٌ مِنْ جرَبٍ» رواهُ مسلم.

1664. Abu Malik Al-Ash`ari (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a garment of scabies (Allah knows the nature thereof)."
[Muslim].
Commentary: We learn from this Hadith that wailing is a major sin and if one does not make sincere repentance for it, Allah does not grant pardon for it, one will be made to suffer a torment of its own kind.

1665 وعنْ أسيدِ بن أبي أسِيدِ التَّابعِيِّ عَنِ امْرَأَةٍ مِنَ المُبايعات قالَتْ : كَانَ فِيمَا أخذ علَيْنَا رَسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، في المعْرُوفِ الَّذِي أَخَذَ علَيْنَا أَنْ لا نَعْصِيَهُ فِيهِ : أَنْ لا نَخْمِشَ وَجْهاً، ولاَ نَدْعُوَ ويْلاً ، ولا نَشُقَّ جيْباً ، وأَنْ لا نَنْثُر شَعْراً .
رَواهُ أبو داوُدَ بإسْنادٍ حسنٍ .

1665. Asid bin Abu Usaid reported: A woman who had taken a pledge of allegiance at the hand of the Messenger of Allah (PBUH) said: "Among the matters in respect of which we gave the Messenger of Allah (PBUH) the pledge not to disobey him in any Ma`ruf [i.e., all that Islam ordains (V:60:12)] was that we should not slap our faces, bewail, tear our clothes up and tear out our hair (in grief)."
[Abu Dawud].
Commentary: The modes of expressing grief mentioned in this Hadith were in vogue in the Arab society of the Period of Ignorance. Muslim women are strictly forbidden from them and they must abstain from them.

1666 وعَنْ أبي مُوسَى رضي اللَّه عنْهُ أن رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « ما مِنْ ميِّتٍ يَمُوتُ، فَيَقُومُ باكيهِمْ ، فَيَقُولُ : وَاجبلاهُ ، واسَيِّداهُ أَوَ نَحْو ذلِك إلاَّ وُكِّل بهِ ملَكَانِ يلْهَزَانِهِ : أَهَكَذَا كُنتَ ؟ ، » رَوَاهُ التِّرْمِذِي وقال : حديثٌ حَسَنٌ .
»اللَّهْزُ « : الدَّفْعُ بِجُمْعِ الْيَدِ في الصَّدر .

1666. Abu Musa (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "If anyone dies and the mourner gets up and says: `Alas! For the mountain among men. Alas! For the chief ...' and such like, Allah will put two angels in charge of him who will beat on the breast and ask him (disapproving): `Were you like that?' "
[At-Tirmidhi].

1667 وعنْ أبي هُريْرة رضي اللَّه عنْهُ قالَ : قالَ رَسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « اثنتَانِ في النَّاس هُمَا بِهِمْ كُفْرٌ : الطَّعْنُ في النَّسَبِ ، والنِّياحَة عَلى المَيِّتِ » رواهُ مسلم .

1667. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Two things are signs of disbelief on the part of those who indulge in them: Slandering one's lineage and wailing over the dead."
[Muslim].
Commentary: This Hadith has already been mentioned before [see the Hadith under Chapter 275]. Both the evils pointed out here are those sins which invite Allah's Wrath and will certainly take one out of the fold of Islam if one considers them lawful. Hence a person who practices them, revives the evils of the infidels. May Allah save us from such evils.

Chapter 303

باب النهي عن إتيان الكهان والمنجمين والعرّاف وأصحاب الرمل ، والطوارق بالحصى وبالشعير

Prohibition of Consultation with Soothsayers

1668 عنْ عائِشَةَ رضي اللَّه عنْهَا قالَتْ : سَأَلَ رسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم أنَاسٌ عن الْكُهَّان ، فقَالَ : « لَيْسُوا بِشَيءٍ فقالُوا : يَا رَسُولَ اللَّه إنَّهُمْ يُحَدِّثُونَنَا أحْيَاناً بِشْيءٍ فيكُونُ حقّاً ؟ فَقَالَ رَسُولُ اللَّه صَلّى الله عَلَيْهِ وسلَّم : « تِلْكَ الْكَلمةُ مِنَ الْحَقِّ يخْطَفُهَا الجِنِّيُّ . فَيَقُرُّهَا في أذُنِ ولِيِّهِ ، فيخْلِطُون معهَا مِائَةَ كِذْبَةٍ » مُتَّفَقٌ عليْهِ .
وفي روايةٍ للبُخَارِيِّ عنْ عائِشَةَ رضي اللَّه عنْهَا أنَّهَا سَمِعَت رَسُول اللَّه صلّى الله عَلَيْهِ وسلَّم يَقُولُ : « إنَّ الملائكَةَ تَنْزِلُ في العَنَانِ ـ وهو السَّحابُ ـ فتَذْكُرُ الأمْرَ قُضِيَ في السَّمَاءِ ، فيسْتَرِقُ الشَّيْطَانُ السَّمْعَ ، فَيَسْمَعُهُ ، فيُوحِيهِ إلى الْكُهَّان ، فيكْذِبُونَ معَهَا مائَةَ كَذْبةٍ مِنْ عِنْدِ أنفُسِهِمْ » .
قوْلُهُ : « فيَقُرُّهَا » هو بفتح الياءِ ، وضم القاف والراءِ : أي : يُلْقِيهَا . « والْعنَانُ » بفتح العين .

1668. `Aishah (May Allah be pleased with her) said: Some people asked the Messenger of Allah (PBUH) about soothsayers. He (PBUH) said, "They are of no account." Upon this they said to him, "O Messenger of Allah! But they sometimes make true predictions." Thereupon the Messenger of Allah (PBUH) said, "That is a word pertaining to truth which a jinn snatches (from the angels) and whispers into the ears of his friend (the soothsayers) who will then mix more than a hundred lies with it."
[Al-Bukhari and Muslim].
The narration in Al-Bukhari is: "The angels descend in the clouds and mention matters which has been decreed in heaven; Satan steals a hearing (listens to it stealthily) and communicates it to the soothsayers who tell along with it a hundred lies."
Commentary: Kahin (soothsayer), Munajjim (astrologer) and Arraf (foreteller) have similar characteristics but with a slight difference. All of them make predictions about the future. Kahin would overhear some jinn and disclose the secret to people which would sometimes prove true, because the jinn's source of information was Satan who sometimes stole away some information from the angels. But after the annunciation of the Prophet (PBUH) it was made impossible for jinns and satans to overhear anything in the skies. Moreover, Kahin and others of his ilk would make predictions on the basis of certain signs and circumstantial evidence which could go wrong or right. This is so even to this day. Astrological prediction is also a form of foretelling but this is often wrong. Al-`Irafah, or what is known to be as divination is also an indication of some future occurrence on the basis of certain causes and events. All the three occult arts supplement each other and also take the help of similar other things. In other words, these are all different forms of soothsaying. Geomancy also tries to tell about the invisible future. At-Tarq is the art of taking omen by striking birds with gravel on their wings or by throwing barley, etc., before them. In the latter formula, if a bird flies towards the right side, it would be a good omen; and if it goes towards the left it will be a bad one. All such things are unlawful and have been strictly forbidden by Islam. If anything predicted by these means comes by chance true, it does not furnish any justification for their validity.

1669 وعنْ صفيَّة بِنْتِ أبي عُبيدٍ ، عَنْ بَعْضِ أزْواجِ النبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم ورضي اللَّه عنْهَا عَنِ النبيِّ صلّى اللهُ عَلَيْهِ وسلَّم قال : « مَنْ أتَى عَرَّافاً فسألَهُ عنْ شَيْءٍ ، فصدَّقَهُ ، لَمْ تُقْبلْ لَهُ صلاةٌ أرْبَعِينَ يوْماً» رواهُ مسلم .

1669. Narrated Safiyyah, daughter of Abu `Ubaid, on the authority of some of the wives of the Prophet (PBUH) who said, "He who goes to one who claims to tell about matters of the Unseen and believes in him, his Salat (prayers) will not be accepted for forty days."
[Muslim].
Commentary: We learn from this Hadith that visiting soothsayers and astrologers for the purpose of knowing from them what lies hidden in future is such a great offense that he who does it, loses all merits of his forty days Salat. Some people try to detect the culprits involved in a theft case through the so-called fortunetellers or seek their advice in matters relating to business, marriage etc. All such things are unlawful because Allah Alone knows the invisible world.

1670 وعنْ قبيصَة بن المُخَارقَ رضي اللَّه عنْهُ قالَ : سمِعْتُ رسُول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقُولُ : «الْعِيَافَةُ ، والطِّيرَةُ ، والطَّرْقُ ، مِنَ الجِبْتِ » .
رواهُ أبو داود بإسناد حسن ، وقال : الطَّرْقُ : هُوَ الزَّجْرُ ، أيْ : زجْرُ الطَّيْر ، وهُوَ أنْ يَتَيمَّنَ أوْ يتَشاءَمَ بطيرانِهِ ، فإنْ طار إلى جهةِ اليمِين تَيمَّنَ ، وَإنْ طارَ إلى جِهةِ اليَسَار تَشَاءَم: قال أبو داود : « وَالْعِيافَةُ»: الخَطُّ . قال الجَوْهَرِيُّ في « الصِّحاح » : الجِبْتُ كَلِمةٌ تَقع على الصَّنَم والكَاهِنِ والسَّاحِرِ ونَحْو ذلكَ .
(ضعيف) . [فيه : حيان بن علاء ، وهو مجهول] .

1670. Qabisah bin Al-Mukhariq (May Allah be pleased with him) said: I heard the Messenger of Allah (PBUH) saying, "The practice of `Iyafah, the interpretation of omens from the flight of birds, the practice of divination by drawing lines on the ground and taking evil omens are all practices of Al-Jibt (the idol, the diviner, or sorcerer)."
[Abu Dawud].
Commentary: Iyafah is an occult practice in which the practitioner rapidly draws lines on the soft ground in the presence of his client in such a manner that the lines cannot be counted then he effaces the lines in pairs. If at the end of the exercise two lines are left on the ground, it is taken as a good omen; if it is a single line, it is a bad omen. Some people have also described certain other forms of this occult formula. In any case, it was one of the formulas practised by the soothsayers of the Period of Ignorance. This practice, like others of this kind, was prohibited and Muslims were made to understand that such things could neither benefit nor harm anyone, and were mere tricks and frauds; and any reliance on them was absolute superstition and heresy. How sad it is that a large number of Muslims of the present age have faith in such occult practices and believe in superstitions. May Allah grant us guidance and save us from such evils. Al-Jibt covers a wide meanings. It means anything worshipped other than the true God (Allah), i.e., all false deities, be they an idol, Satan, graves, stars, angels, saints, Jesus the son of Mary, etc.

1671 وعنْ ابْنِ عبَّاسٍ رضي اللَّه عنْهُما قالَ : قال رَسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « من اقْتَبَسَ عِلْماً مِنَ النُّجُومِ ، اقْتَبسَ شُعْبَةً مِنَ السِّحْرِ زَادَ ما زَادَ » رَواهُ أبو داود بإسناد صحيح .

1671. Ibn `Abbas (May Allah be pleased with them) said: The Messenger of Allah (PBUH) said, "He who acquires a branch of the knowledge of astrology, learns a branch of magic (of which he acquires more as long as) he continues to do so."
[Abu Dawud].
Commentary: In this Hadith, astrology has been regarded a part of magic. In Islam the learning of magic has been held equivalent to infidelity. Thus, it is evident that in Islam, astrology and soothsaying are highly dangerous, and learning them is a great sin. Astrology here stands for that pseudo-science on the basis of which future events are predicted with reference to the movements of stars. There is another science called astronomy by means of which timings of sunrise and sunset are calculated. This branch of science, however, is a genuine science because it is based on experiment and observation.

1672 وعَنْ معاويَة بن الحَكَم رضي اللَّه عَنْهُ قال : قُلْتُ يا رسُول اللَّه إنَّي حَدِيثٌ عهْدٍ بجاهِليَّةٍ ، وقدْ جَاءَ اللَّه تعالى بالإسْلام ، وإنَّ مِنَّا رجالاً يأْتُونَ الْكُهَّانَ ؟ قال : « فلا تَأْتِهِم » قُلْتُ : وَمِنَّا رجالٌ يتَطَيَّرُونَ ؟ قال : « ذلكَ شَيْءٌ يجِدُونَه في صُدُورِهِمْ ، فَلا يصُدُّهُمْ » قُلْتُ : وَمِنَّا رِجَالٌ يَخُطُّونَ ؟ قالَ : « كَانَ نبيٌّ مِنَ الأنْبِيَاءِ يَخُطُّ ، فَمَنْ وَافَقَ خَطَّهُ ، فذاكَ » رواه مسلم .

1672. Mu`awiyah bin Al-Hakam (May Allah be pleased with him) reported: I said: "O Messenger of Allah, I have recently emerged from ignorance and Allah has favoured me with Islam. There are still some men among us who visit the soothsayers to consult them (on matters relating to the future)." He (PBUH) replied, "Do not visit them." I said: "There are some men who are guided by omens." He replied, "These are the ideas which come up in their minds but you should not be influenced by them (i.e., these things) should not prevent them from pursuing their works." I said: "There are some men who practise divination by drawing lines on the ground." The Messenger of Allah (PBUH) replied, "There was a Prophet who drew lines, the line which agrees with the line drawn by that Prophet would be correct."
[Muslim].
Commentary:
1. This Hadith has already appeared earlier [Hadith No 701]. "These are the ideas which come up in their minds" means that sometimes something appears and one's mind at once takes it as a bad omen. This is something instinctive and natural and one is not accountable for it. But if one acts in accordance with that omen then what he does is wrong and is, therefore, forbidden. For this reason, the Prophet (PBUH) said, "(i.e., these things) should not prevent them from pursuing their works."

2. The drawing of a line mentioned in this Hadith is different from the drawing of lines in `Iyafah mentioned earlier. Moreover, that was an act of a Prophet which was done by him in the light of Wahy sent to him by Allah and, therefore, was certainly correct. But now, nobody possesses that knowledge and cannot, therefore, be adopted. The statement of the Prophet (PBUH) that: "The line which agrees with the line drawn by that Prophet would be correct" was by way of elucidation. It does not mean that that act can also be done by anyone today, for how can it be done without knowing its principles. How did that Prophet of Allah draw that line? What were its principles? Since that knowledge has passed away with that Prophet, it is now no longer valid, nor would it be fruitful.
Who was the Prophet who did it? Some people say it was Prophet Daniyal (Daniel), while other think it was Prophet Idris. Allah Alone knows the truth.

1673 -وعَنْ أبي مسعُودٍ الْبدرِي رَضيَ اللَّه عنْهُ أنَّ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم نَهى عَنْ ثمَنِ الْكَلْبِ ، ومهْرِ الْبَغِيِّ وحُلْوانِ الْكاهِنِ » متفقٌ عليهِ .

1673. Abu Mas`ud Al-Badri (May Allah be pleased with him) said: The Messenger of Allah (PBUH) prohibited the price of a dog, the earning of an prostitute, and the money given to a soothsayer.
[Al-Bukhari and Muslim].
Commentary:
1. "Prohibition of the price of dog" signifies that the sale and purchase of dogs is forbidden. This a general order which applies to dog of every kind, whether it is for hunting or protection of farms (which is permissible) or is a tamed one. The reason being that dog is an absolutely unclean animal no matter what breed it is. Some `Ulama' are of the opinion that the sale and purchase of such dog which one intends to keep for lawful needs such as hunting and protecting farms is permissible. So far as reasoning is concerned, the views of the majority of `Ulama' are quite strong because we find absolute prohibition of dogs in this Hadith.
The earning of a vile woman has been called `Dower' in the Hadith because of its evident form, otherwise it is unlawful and nobody accepts its justification. Similar is the case of soothsayers, astrologers, fortunetellers and all those who fool people by telling them about future and thus swindle money from them. Their income is also unlawful.
2. It is also unlawful to make any payment to such swindlers because when it is not lawful for them to make money in this manner, how can we consider the money given to them lawful?

Chapter 304

باب النهي عن التطير

Forbiddance of Believing in Ill Omens

1674 وعنْ أنَسٍ رضي اللَّه عَنْهُ قالَ : قالَ رَسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « لا عَدْوَى ولا طِيَرَةَ ويُعْجِبُنِى الفألُ » قالوا : ومَا الْفَألُ ؟ قالَ : « كَلِمةٌ طيِّبَةٌ » متفقٌ عليه .

1674. Anas (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Not the transmission of disease of one person to another and no evil omen, but I am pleased with good omens." He was asked: "What is good omen?" He replied, "A good word."
[Al-Bukhari and Muslim].

Commentary:
1. The phrase "Not the transmission of disease of one person to another" either negates the idea that disease can travel from one person to another or it signifies that one should not attribute the illness of one person to the illness of another. The right approach is that one should think that a person falls ill with the Will of Allah. This does not mean that this Hadith denies the infectious character of certain diseases but it attempts to correct one's belief, namely that if Allah wills something, it will certainly occur. Thus, this Hadith proves that even in infectious diseases it is not the disease itself which is the real cause but the Preordainment and Will of Allah.
2. Similar is the case of bad omens. These have no significance at all. If any suspicion crosses one's mind by seeing something, he should neither attach any importance to it nor act what the suspicion demands. Good omen is permissible for the reason that it inclines one to associate good hopes with Allah, which is a highly commendable tendency. Thus, it also induces one to always utter something nice and to listen to what is nice so that in both cases it occasions good omens. One should always abstain from saying what is repulsive to the listeners and tends to be a bad omen.

1675 وعَنْ ابْنِ عُمَرَ رضي اللَّه عَنْهُما قالَ : قالَ رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : لا عَدْوى وَلا طِيَرَةَ ، وإنْ كَانَ الشُّؤمُ في شَيْءٍ ، ففي الدَّار ، والمَرْأةِ وَالفَرَس » متفقٌ عليه .

1675. Ibn `Umar (May Allah be pleased with them) said: The Messenger of Allah (PBUH) said, "There is no infection and no evil omen; but if there is anything (that may be a source of trouble) then it could be a house, a horse, and a woman."
[Al-Bukhari and Muslim].

Commentary: This Hadith means that nothing is ominous by itself. It is, however, true that because of their certain characteristics, certain things become ominous (troublesome) for certain persons. For example, if one has a small house or bad neighbours, he does not feel happy and peaceful in it. If one's wife is sterile or rude or abusive or immoral, etc., such a woman is ominous for him, that is, she is a source of trouble and tension rather than that of happiness for him. If one has a horse which is not used for Jihad, or is so ill-natured that it neither goes well ordinarily or with whipping, nor does it behave when left to its own will, then it has an ominousness in the sense that it does not serve the purpose of the master.

1676 وعَنْ بُرِيْدةَ رضِيَ اللَّه عَنْهُ أنَّ النبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم كَانَ لا يتطَيَّرُ . رواهُ أبُو داود بإسنادٍ صحيح .

1676. Buraidah (May Allah be pleased with him) said: The Prophet never took ill omens.
[Abu Dawud].

Commentary: In pursuance of the teachings and practices of the Prophet (PBUH), one should abstain from taking a bad omen. If some suspicion arises in one's mind which is ominous then he must not do what it impels.

1677 وَعنْ عُرْوَةَ بْنِ عامِرٍ رضي اللَّه عَنْهُ قالَ : ذُكِرتِ الطِّيَرَةُ عِنْد رَسُولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم فقالَ : أحْسَنُهَا الْفَألُ ، وَلا تَرُدُّ مُسْلِماً ، فَإذا رأى أحَدُكُمْ ما يَكْرَه ، فَليَقُلْ : اللَّهُمَّ لا يَأتي بالحَسَناتِ إلاَّ أنتَ ، وَلا يَدْفَعُ السَّيِّئَاتِ إلاَّ أنْتَ ، وَلا حوْلَ وَلا قُوَّةَ إلاَّ بِكَ » حديثٌ صَحيحٌ رَوَاهُ أبو داودُ بإسْنادٍ صَحيح .
(ضعيف) [فيه عروة بن عامر وهو مختلف في صحبته ، وفيه عنعنة حبيب بن أبي ثابت وهو مدلس].

1677. `Urwah bin `Amir (May Allah be pleased with him) said: When talking of omens was mentioned in the presence of the Messenger of Allah (PBUH) he said, "The best type of omen is the good omen." He added, "A Muslim should not refrain from anything because of an omen." He (PBUH) told them, "When any of you sees anything which he dislikes, he should say: `Allahuma la ya'ti bil-hasanati illa Anta, wa la yadfa`us-sayyi'ati illa Anta, wa la hawla wa la quwwata illa Bika (O Allah ! You Alone bring good things; You Alone avert evil things, and there is no might or power but in You).'"
[Abu Dawud with Sahih Isnad].
Commentary:
1. Tiyarah means taking omen. This applies to good as well as bad omens. Muslims are required to take good omen only. For this reason, when a Muslim resolves to do something good then a bad omen should not impede his way because he believes that it is Allah Alone who brings about every thing. He should also pray to Allah for the removal of mischief.
2. When such things from which people usually take a bad omen create suspicions in one's mind, then it is Mustahabb (desirable) to recite the prayer mentioned in this Hadith. Thus, what we learn from this Hadith is that if a Muslim comes across something repulsive, he should pray to Allah for something auspicious. He should also pray to Allah for granting him the power and ability to abstain from evils.

Chapter 305

باب تحريم تصوير الحيوان في بساط أوحجر أو ثوب والأمر بإتلاف الصور

Prohibition of Drawing Portraits

1678 عَنِ ابْنِ عُمَرَ رضي اللَّه عنْهُما أنَّ رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم قال : « إنَّ الَّذِين يَصْنْعون هذِهِ الصُّورَ يُعَذَّبُونَ يوْمَ الْقِيَامَةِ ، يُقالُ لـهُمْ : أَحْيُوا ما خَلَقْتُمْ » متفقٌ عليه .

1678. Ibn `Umar (May Allah be pleased with them) said: The Messenger of Allah (PBUH) said, "Those who draw pictures will be punished on the Day of Resurrection; and it will be said to them: `Breathe soul into what you have created.'"

[Al-Bukhari and Muslim].

Commentary: We learn from this Hadith that drawing pictures of humans, animals and all those things that have a soul in them is a great sin and is liable to heavy punishment. However, one will not be taken to task for such pictures which are made compulsory by the Government, i.e., identity cards, passports, domicile certificates etc., because one cannot exercise his own will in such matters, but this exemption is subject to the condition that he does not exceed the compulsory requirement.

1679 وعَنْ عَائِشَةَ رضي اللَّه عنها قالَتْ : قَدِمَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم مِنْ سَفَرٍ وَقَدْ سَتَرْتُ سَهْوَةً لي بِقِرَامٍ فيهِ تماثِيلُ ، فَلَمَّا رَآهُ رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم تَلوَّنَ وجْهُه وقَالَ : يا عَائِشَةَ أشدُّ الناس عَذاباً عِنْدَ اللَّه يَوْمَ الْقِيامةِ الَّذِينَ يُضَاهُون بخَلْق اللَّه ، » قالَتْ : فقطَعْنَاهُ ، فَجَعَلنا مِنْهُ وسادةً أوْ وسادَتَيْن . متفقٌ عليه .

«القِرَامُ » بكسْر القافِ ، هُوَ : السِّتْرُ . « وَالسَّهْوةُ » بفَتْح السِّين المُهْمَلَةِ وَهِيَ : الصُّفَّةُ تكون بَيْنَ يَدي الْبيْتِ ، وقيلَ : هِيَ الطَّاقُ النَّافِذُ في الحَائِطِ .

1679. `Aishah (May Allah be pleased with her) said: The Messenger of Allah (PBUH) visited me after returning from a journey, and I had a shelf with a thin cloth curtain hanging over it and on which there were portraits. When he saw it, the colour of his face changed (because of anger) and he said, "O `Aishah! the most grievous torment from Allah on the Day of Resurrection will be for those who imitate (Allah) in the act of His creation." `Aishah said: We tore it into pieces and made a cushion or two cushions out of that.

[Al-Bukhari and Muslim].

Commentary: This Hadith has already appeared earlier [Hadith No. 650]. We learn from it that the act of drawing (pictures of humans, animals and things that have a soul in them) or photography and hanging of pictures (of such things) for display or decoration in homes is a great sin. It is, however, permissible that sheets bearing such pictures are cut into pieces for making such things which are not sacred and people go on trampling them, as was done by `Aishah (May Allah be pleased with her) that she made pillow covers of these pieces.

1680 وَعَنِ ابْنِ عَبَّاسٍ رضي اللَّه عنْهُما قالَ : سَمِعْتُ رَسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم يقُولُ : « كُلُّ مُصَوِّرٍ في النَّارِ يُجْعَلُ لَهُ بِكُلِّ صُورَةٍ صَوَّرَهَا نَفْسٌ فَيُعَذِّبُهُ في جهَنَّم » قَالَ ابْنُ عَبَّاسٍ: فَإنْ كُنْتَ لا بُدَّ فَاعِلاً ، فَاصْنَعِ الشَّجَرَ وَما لا رُوح فِيهِ . متفقٌ عليه .

1680. Ibn `Abbas (May Allah be pleased with them) said: I heard the Messenger of Allah (PBUH) saying, "Every painter will go to Hell, and for every portrait he has made, there will be appointed one who will chastise him in the Hell." Ibn `Abbas said: If you have to do it, draw pictures of trees and other inanimate things.

[Al-Bukhari and Muslim].

Commentary: A painter will be punished for his paintings according to the number of his products. The greater the number of paintings he has produced, the more would be the punishment. Thus, there is a great warning for those who make films and photographs on marriages and functions because they make photographs of hundreds or thousands of persons at a time. If, in spite of knowing that this act is unlawful in Shari`ah, they do it on account of slackness on their part, they shall have to suffer heavy punishment for it in Hell. If they think that it is permissible in Islam, while it is forbidden, they would be regarded infidels and abide in Hell. It is absolutely wrong to think that this prohibition applies only to the painters or sculptors and that photographs taken by a camera is not a picture but a mere reflection and, therefore, one is exempted from their prohibition. Whether a picture is made by hand or camera

or video, it is a picture and its maker is warned with Hell. May Allah save us from it. However, pictures of natural scenery which are lifeless are permissible.

1681 وَعَنْهُ قالَ : سَمِعْتُ رَسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يَقُولُ :« مَنْ صَوَّرَ صُورة في الدُّنْيَا ، كُلِّفَ أنْ يَنْفُخَ فيها الرُّوحَ يَوْمَ الْقِيَامَةِ ولَيْس بنَافخ » متفقٌ عليه .

1681. Ibn `Abbas (May Allah be pleased with them) said: I heard the Messenger of Allah (PBUH) saying, "Whosoever makes a picture, will be punished on the Day of Resurrection, and will be asked to infuse soul therein, which he will not be able to do."
[Al-Bukhari and Muslim].
Commentary: One who makes a picture by any means, will be ordered to put life into it. This order will be in the nature of reproach and reproof because none can do it. Obviously one will not be able to do it and will thus be awarded stern punishment.

1682 وعَن ابن مَسْعُودٍ رضي اللَّه عَنْهُ قالَ : سَمِعْتُ رَسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يَقُولُ : « إنَّ أشَدَّ النَّاس عَذَاباً يَوْمَ الْقِيامَةِ المُصَوِّرُونَ » متفقٌ عليه .

1682. Ibn Mas`ud (May Allah be pleased with him) said: I heard the Messenger of Allah (PBUH) saying, "Those who will receive the most severe punishment from Allah on the Day of Resurrection will be painters (of living objects)."
[Al-Bukhari and Muslim].

1683 وَعَنْ أبي هُرَيْرَة رضي اللَّه عَنْهُ قالَ : سَمِعْتُ رَسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يَقُولُ : « قالَ اللَّه تَعَالَى : ومَنْ أظْلَمُ مِمَّنْ ذهَب يَخْلُقُ كَخَلْقِي ، فلْيَخْلُقُوا ذَرَّةً أوْ لِيَخْلُقُوا حَبَّة ، أوْ لِيَخْلُقُوا شَعِيرَةً » متفقٌ عليه .

1683. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "The Almighty Allah said: `Who is more an oppressor than him who goes to create like My creation? Let him make an ant or a grain of corn or a grain of barley.'"
[Al-Bukhari and Muslim].
Commentary: This Hadith has a stern warning for photographers and video-makers who try to imitate the Creative Attribute of Allah.

1684 وَعَنْ أبي طَلْحَةَ رضي اللَّه عَنْهُ أنَّ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قال : « لا تَدْخُلُ المَلائِكَةُ بَيْتاً فِيهِ كَلْبٌ وَلا صُورَةٌ » متفقٌ عليه .

1684. Abu Talhah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "The angels do not enter a house in which there is a dog or a portrait."
[Al-Bukhari and Muslim].
Commentary: Angels here means angels of mercy whose visit is a blessing for homes, because the angels who supervise us and record our deeds are with us all the time.

1685 وعن ابن عُمرَ رضي اللَّه عَنْهُمَا قالَ : وَعَدَ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم جِبْرِيلُ أنْ يأتِيَهُ، فَرَاثَ عَلَيْهِ حتَّى اشْتَدَّ عَلَى رَسُولِ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ، فَخَرَجَ فلَقِيهُ جبْريلٌ فشَكَا إلَيْهِ . فقالَ : إنَّا لا نَدْخُلُ بيْتاً فيهِ كَلْبٌ وَلا صُورةٌ . رواه البخاري .
«رَاثَ » : أبْطأَ ، وهو بالثاءِ المثلثةِ .

1685. Ibn `Umar (May Allah be pleased with them) said: Jibril (Gabriel) promised to visit the Messenger of Allah (PBUH) but delayed and this grieved him very much. When he came out of his house, Jibril met him. The Messenger of Allah (PBUH) asked him about the reason of delay, and he replied: "We do not enter a house in which there is a dog or a portrait."
[Al-Bukhari].

1686 وَعَنْ عَائِشَةَ رضي اللَّه عَنْهَا قالَتْ : وَاعَدَ رَسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم جبْرِيلُ عَلَيْهِ السَّلامُ في سَاعةٍ أَنْ يأْتِيَهُ ، فجَاءَتْ تِلْكَ السَّاعةُ ولم يأتِهِ ، قالَتْ : وكَانَ بيدِهِ عصاً ، فطَرحَهَا مِنْ يَدِهِ وَهُوَ يَقُولُ : « مَا يُخْلِفُ اللَّه وَعدَهُ ولا رُسُلُهُ » ثُمَّ الْتَفتَ ، فإذا جِرْوُ كَلْبٍ تحْتَ سَرِيره . فقالَ : « مَتَى دَخَلَ هذا الْكَلْبُ ؟ » فقُلْتُ : وَاللَّه مَا دَرَيْتُ بِهِ ، فأمر به فأُخْرِجَ، فجَاءَهُ جِبْرِيلُ عَلَيْهِ السَّلامُ : فقال رَسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : « وَعدْتَنِى ، فجَلَسْتُ لكَ ولَم تَأتِنى» فقالَ : مَنَعنِى الْكَلْبُ الذى كَانَ في بيْتِكَ و إنَّا لا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلا صورَةٌ » رواه مسلم .

1686. `Aishah (May Allah be pleased with her) said: Jibril (Gabriel) (PBUH) made a promise with the Messenger of Allah (PBUH) to come at a definite hour; that hour came but he did not visit him. There was a staff in the hand of the Messenger of Allah (PBUH). He threw it from his hand and said, "Never does Allah back out of His Promise, nor do His messengers." Then he noticed a puppy under his bed and said, "O `Aishah, when did this dog enter?" She said: "By Allah, I don't know." He then commanded that it should be turned out. No sooner than had they expelled it, Jibril came and the Messenger of Allah (PBUH) said to him, "You promised to visit me. I waited for you but you did not come." Whereupon he said: "The dog kept me from coming. We do not enter a house in which there is a dog or a picture."
[Muslim].
Commentary: This Hadith has an elaboration of the preceding Hadith and tells us that a puppy had entered the house of the Prophet (PBUH) and he did not know about it. The presence of the puppy in the house obstructed the visit of Jibril (Gabriel). It is a pity that now many Muslims keep dogs in their houses in imitation of the Europeans and also display in their showcases photographs of animals, or their own family members, or pictures of their deceased parents, or their mentor, or some saint for the sake of blessing, little knowing that such pictures deprive one of the Blessings of Allah rather than bestowing it upon them.

1687 وعَنْ أبي التيَّاح حَيَّانَ بن حُصَيْنٍ قالَ : قال لي عَليٌّ بن أبي طالِبٍ رضي اللَّه عَنْهُ : ألا أَبعَثُكَ عَلى ما بعَثَني عَلَيْهِ رَسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم ؟ أنْ لا تَدعَ صُورَةً إلاَّ طمسْتَهَا، ولا قَبْرًا مُشْرِفاً إلاَّ سَوَّيْتَهُ . رواه مسلِمٌ .

1687. Abul-Haiyaj Haiyan bin Husain said: `Ali bin Abu Talib (May Allah be pleased with him) said to me: "Shall I not send you to do a task that the Messenger of Allah (PBUH) had assigned to me? Spare no portrait unwiped out, and leave not a high grave unlevelled."
[Muslim].
Commentary: Drawing pictures and raising graves over the height of a span are forbidden and their removal is the responsibility of Muslim rulers. An Islamic state neither allows pictures, nor does it permit permanent structures over graves, nor graves over a span's height.
"Leave not a high grave unlevelled" does not mean levelling them to the ground. What it really means is that these should be reduced to the permissible height.

Chapter 306

باب تحريم اتخاذ الكلب إلا لصيد أو ماشية أو زرع

Prohibition of Keeping a Dog except as a Watchdog or Hunting Dog

1688 عن ابْنِ عُمَر رضي اللَّه عنْهُما : قالَ سمِعْتُ رسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقُولُ : « من اقْتَنَى كَلْباً إلا كَلْب صَيْدٍ أَوْ مَاشِيةٍ فإنَّهُ يَنْقُصُ مِنْ أجْرِهِ كُلَّ يومٍ قِيراطانِ » متفقٌ عليه .
وفي روايةٍ : « قِيرَاطٌ » .

1688. Ibn `Umar (May Allah be pleased with them) said: The Messenger of Allah (PBUH) said, "He who keeps a dog other than one for guarding the fields or herds or hunting, will lose two Qirat every day out of his rewards."
[Al-Bukhari and Muslim].

1689 وعَنْ أبي هُرَيْرَة رضي اللَّه عنْهُ قالَ : قالَ رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « مَنْ أَمْسَكَ كَلْباً، فَإنَّهُ ينْقُصُ كُلَّ يَوْمٍ مِنْ عملِهِ قِيرَاطٌ إلاَّ كَلْب حَرْثٍ أَوْ مَاشِيَة » متفقٌ عليه .
وفي رواية لمسلم : « مَن اقْتَنَى كَلْباً لَيْسَ بِكَلْبِ صَيْدٍ ، ولا مَاشِيةٍ ولا أرْضٍ فإنَّهُ يَنْقُصُ مِنْ أجْرِهِ قِيراطانِ كُلَّ يَوْمٍ » .

1689. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "He who keeps a dog, will lose out of his good deeds equal to one Qirat every day, except one who keeps it for guarding the fields or the herd."
[Al-Bukhari and Muslim].
In a narration of Muslim, the Messenger of Allah (PBUH) is reported to have said: "He who keeps a dog for any reason other than to guard his property (lands) or his flock of sheep, his good deeds equal to two Qirat will be deducted every day."

Commentary:

1. We learn from these Ahadith that it is permissible to keep dogs for hunting and security of herds and farms but not for any other purpose. If anyone does so, he will be losing a Qirat or two from his rewards everyday. Why did the Prophet (PBUH) use the words Qirat or two Qirat? Some scholars say that at first the Prophet (PBUH) said one and subsequently increased the number. Some scholars hold that the difference of one and two relates to urban and rural areas. The inhabitants of cities would be losing two Qirat from their rewards daily, while in case of villagers this loss will be one Qirat only, because they stand in greater need of dogs.
2. Why does the reduction in reward take place? In response to this question, it has been stated that it is very difficult to escape from the filth of dogs and sometimes it adversely effects even Salat and reduces their reward. Some scholars say that since dogs are apt to bark on guests and beggars and scare them, the tension caused by this affects the reward of the host. Allah Alone knows the truth of the matter.

What is Qirat? It is differently interpreted. There is a Qirat which is mentioned in the funeral prayer. This is equal to the Uhud mountain. Does it signify the same here? Some scholars answer this question in the affirmative while others hold that in the funeral prayer it occurs with reference to Allah's Mercy and Grace but here it relates to His Wrath. As the former is far greater than the latter, the word cannot have the same significance in both contexts.

Chapter 307

باب كراهية تعليق الجرس في البعير وغيره من الدواب وكراهية استصحاب الكلب والجرس في السفر

Undesirability of Hanging Bells round the Necks of Animals

1690 عَنْ أبي هُرَيْرَة رضِيَ اللَّه عنْهُ قالَ : قال رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « لا تَصْحَبُ المَلائِكَةُ رُفْقَةً فيهَا كَلْبٌ أوْ جَرَسٌ » رواه مسلم .

1690. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Angels do not accompany the travellers who have with them a dog or a bell."

[Muslim].

Commentary: "Dog" here stands for that dog which is prohibited to keep. Dogs kept for the purpose of hunting and security do not fall in this category. Angels signify angels of mercy; otherwise we are attended all the time by the angels who record our deeds for us. Bell in this context refers to the bell which is placed in the neck of animals and rings when they move.

**1691 وعَنْهُ أنَّ النبيِّ صلَّى اللهُ عَلَيْهِ وسلَّم قال : « الجرسُ من مزَامِير الشَّيْطان » رَواهُ مُسْلِمٌ .
رواه أبو داود بإسناد صحيح على شرط مسلم .**

1691. Abu Hurairah (May Allah be pleased with him) said: The Prophet (PBUH) said, "The bell is one of the musical instruments of Satan."

[Muslim].

Commentary: Mazamir is the plural of Mizmar meaning musical instrument. It covers the lute, the plectrum and other musical instruments. All these are used by Satan to lead the people astray. Nowadays these articles have become alarmingly common. The matter does not end here. The public mentality is so distorted that they take music as food of the soul. (We seek the Refuge of Allah from it). It can be true of those whose souls are overpowered by Satan because one who lives in filth is so used to it that one cannot live without it. May Allah protect us from such satanic occupations.

Chapter 308

باب كراهة ركوب الجلاَّلة وهي البعير أو الناقة التي تأكل العَذِرة ، فإن أكلت علفاً طاهراً فطاب لحمها ، زالت الكراهة

Undesirability of Riding a Camel which eats Animals' waste

1692 عَنِ ابْنِ عُمَرَ رضِيَ اللَّه عنْهُما قال : نَهى رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم عن الجَلاَّلَةِ في الإبلِ أنْ يُرْكَب عَلَيْهَا .
رواهُ أبو داود بإسناد صحيح .

1692. Ibn `Umar (May Allah be pleased with them) said: The Messenger of Allah (PBUH) prohibited riding a camel which eats dung, or animal or human waste.
[Abu Dawud].

Commentary: Al-Jallalah means an animal which usually eats filthy things including human excrement. This filth becomes a part of his body and it stinks. When such animals are disgusting for riding, they would be obviously unlawful for food. It is, however, necessary that the Al-Jallalah should have the characteristic mentioned in the Hadith because ordinarily almost every animal does eat a little amount of filth but with the difference that it is not common food, nor does it become a part of its body. In any case, it should be borne in mind that Islam has stressed purity and cleanliness and warned against filth.

Chapter 309

باب النهي عن البُصاق في المسجد والأمر بإزالته

Prohibition of Spitting in the Mosque

1693 عَنْ أنسٍ رضي اللَّه عَنهُ أنَّ رَسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « البُصَاقُ في المسْجِدِ خَطِيئَةٌ، وكَفَّارَتُها دَفْنُها » متفق عليه .

والمرَاد بدَفْنِهَا إذا كانَ المسْجِدُ تُراباً أوْ رَمْلاً ونَحْوَهُ ، فيُوَارِيهَا تحْتَ ترابهِ . قالَ أبو المحاسن الرُّويَانى في كتابهِ « البحر » ، وقيل : المُرَادُ بدفْنِهَا إخْرَاجُهَا مِنَ المسْجِدِ ، أمَّا إذا كَانَ المَسْجِدُ مُبلَّطاً أوْ مجَصَّصاً ، فَدَلَكَهَا عليْهِ بمَداسِهِ أو بغيرِهِ كَما يَفْعَلُهُ كثيرٌ مِنَ الجهَّالِ، فَلَيس ذلكَ بدفْن بلْ زيادَةٌ في الخطِيئَةِ وتَكثيرٌ للقذَر في المَسْجِدِ ، وَعلى مَنْ فعَلَ ذلك أنْ يَمْسَحهُ بَعْدَ ذلك بثوْبِهِ أو بيده أوْ غَيْرِهِ أوْ يَغْسِلَهُ .

1693. Anas bin Malik (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Spitting in the mosque is a sin, and its expiation is that the spittle should be buried in earth."

[Al-Bukhari and Muslim].

Commentary: To atone for spitting in the mosque, one should bury the spittle in earth, but this applies when the floor of the mosque is covered with earth; as this is not the case today, one should wipe the spittle off or wash it off with clean water.

1694 وعَنْ عائِشَةَ رضي اللَّه عنْهَا أنَّ رسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم رَأى في جِدَار الْقِبْلَةِ مُخَاطاً ، أوْ بُزَاقاً ، أوْ نُخَامة ، فحكَّه . متفقٌ عليه .

1694. `Aishah (May Allah be pleased with her) said: The Messenger of Allah (PBUH) saw spittle or snot or sputum, sticking to the wall towards Qiblah and scratched it off.

[Al-Bukhari and Muslim].

Commentary: The narrator of this Hadith has expressed doubt about the exact nature of the filth, whether it was spittle, or phlegm or something else. Whatever it was, apparently it was dry. The Prophet (PBUH) scraped or rubbed it out and thus gave an important lesson of cleanliness to his Ummah.

1695 وعَنْ أنَسٍ رضي اللَّه عَنْهُ أنَّ رَسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « إنَّ هذِهِ المسَاجِدَ لا تَصْلُحُ لِشَيْءٍ مِنْ هذا الْبوْلِ ولا القذَر ، إنَّمَا هِيَ لِذِكْرِ اللَّه تَعَالى ، وقراءَةِ الْقُرْآنِ » أوْ كَمَا قالَ رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم . رواه مسلم .

1695. Anas (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "It is not proper to use the mosque for urinating or easing oneself. They are merely built for the remembrance of Allah and the recitation of the Qur'an", or as he stated.

[Muslim].

Commentary:

1. The Prophet (PBUH) said this on the urination of a bedouin in the mosque. He made him understand very politely and prudently that mosques are meant for worship, remembrance of Allah, recitation of the Qur'an and similar other acts of piety, and one should not do any thing that violates their sanctity.
2. The narrator has added the words "or as he stated". It was a practice with the narrators of Ahadith to say these words by way of care to cover the risk of any change in the Hadith wording.

Chapter 310

باب كراهية الخصومة في المسجد ورفع الصوت فيه ونشد الضالة والبيع والشراء والإجارة ونحوهما من المعاملات

Undesirability of Quarrelling or Raising voices in the Mosque

1696 عَنْ أبي هُرَيْرَة رضي اللَّه عَنْهُ أنَّهُ سَمِعَ رَسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يقُولُ : مَنْ سمِعَ رَجُلاً يَنْشُدُ ضَالَّةً في المسْجِدِ فَلْيَقُلْ : لا ردهَا اللَّه علَيْكَ ، فَإنَّ المساجِدَ لَمْ تُبْنَ لهذا » رَواهُ مُسْلِم.

1696. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "If anyone hears a man inquiring in the mosque about something he has lost, he should say: `La raddaha Allahu `alaika (May Allah not restore it to you),' for mosques are not built for this purpose."
[Muslim]

1967 وَعَنْهُ أنَّ رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم قالَ : « إذا رأيتم مَنْ يَبيعُ أو يبتَاعُ في المسجدِ ، فقُولُوا : لا أربَحَ اللَّه تِجَارتَكَ ، وَإذَا رأيْتُمْ مِنْ يَنْشُدُ ضَالَّةً فقولُوا : لا ردَّهَا اللَّه عَلَيكَ». رواه الترمذي وقال : حديث حسن .

1697. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah said, "When you see someone buying or selling in the mosque, say to him: `La arbaha-Allahu tijarataka (May Allah not make your bargain profitable)!' When you see someone announcing something lost in it, say: `May Allah not restore it to you!'"
[At-Tirmidhi].

1698 وعَنْ بُرِيْدَةَ رضِيَ اللَّه عَنْهُ أنَّ رَجُلاً نَشَدَ في المَسْجِدِ فقالَ : مَنْ دَعَا إلَيَّ الجَمَلَ الأحْمرَ ؟ فقالَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم « لا وَجَدْتَ إنَّمَا بُنِيَتِ المَسَاجِدُ لِمَا بُنِيَتْ لَهُ » رواه مسلم .

1698. Buraidah (May Allah be pleased with him) said: A man announced (the loss of his camel) in the mosque, uttering these words: "Has any one seen my red camel?" Upon this the Messenger of Allah (PBUH) said, "May it not be restored to you! The mosques are built for what they are meant to be (i.e., prayer, remembrance of Allah, acquiring knowledge, etc.)."
[Muslim].

1699 وَعَنْ عَمْرِو بْنِ شُعَيْبٍ ، عَنْ أبيهِ ، عَنْ جَدِّهِ رَضِيَ اللَّه عَنْهُ أنَّ رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّمَ نَهَى عَنِ الشِّرَاءِ وَالبَيْعِ فِي المسْجِدِ ، وَأنْ تُنْشَدَ فيهِ ضَالَّةٌ ، أَوْ يُنْشَدَ فِيهِ شِعْرٌ . رواهُ أبُــو دَاودَ ، والتِّرمذي وقال : حَدِيثٌ حَسَنٌ .

1699. `Amr bin Shu`aib on the authority of his grandfather (May Allah be pleased with him) said: The Messenger of Allah (PBUH) prohibited (us) from buying and selling in the mosque; (he also prohibited us from) making announcement in it about something lost and from reciting poems in it.
[Abu Dawud and At-Tirmidhi].

Commentary:
1. Some `Ulama' have stated that the prohibition in the above stated Ahadith is in the nature of aversion and disgust if the acts mentioned in the Hadith do not lead to disturbing those engaged in worship (be it Salat, recitation of the Qur'an or similar good acts) in the mosque. If they do disturb the worshippers, then the prohibition would be absolute.
2. Recitation of such poems is prohibited which relate to love stories and romantic tales. There is no harm in reciting such poems in mosques which relate to the Oneness of Allah, obedience of His Prophet (PBUH), and other subjects meant for the reformation of Muslims.
3. It is permissible to talk about the problems of Muslims and any other issues which are concerned with the welfare of community at large.
4. It is prohibited to hold Qawwali (singing spiritual topics) in mosques because it is accompanied by music and musical instruments. The verses recited in Qawwali are largely based on exaggeration and go beyond the limits

prescribed by the Shari`ah. Such things unnecessarily pacify the sentiments of the public and incline them to inaction. It is a pity that many people regard Qawwali permissible, which is sheer ignorance.

1700 وَعَنِ السَّائِبِ بْنِ يزيدَ الصَّحَابي رَضِيَ اللَّه عنْهُ قالَ : كُنْتُ في المَسْجِدِ فحَصَبنِي رَجُلٌ ، فَنَظَرْتُ فإِذَا عُمَرُ بنُ الخَطَّابِ رَضِيَ اللَّه عَنْهُ فقالَ : اذهَبْ فأْتِني بِهَذَيْنِ فَجِئْتُهُ بِهمَا، فقالَ : مِنْ أَيْنَ أَنْتُمَا ؟ فقالا : مِنْ أَهْلِ الطَّائِفِ ، فقالَ : لَوْ كُنْتُما مِنْ أَهْلِ الْبَلَدِ ، لأَوْجَعْتُكُمَا ، تَرْفَعَانِ أَصْوَاتَكُمَا فِي مسْجِدِ رَسُولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم ؟ رَوَاهُ البُخَاري .

1700. As-Sa`ib bin Yazid (May Allah be pleased with him) said: While I was in the mosque, someone threw a pebble at me, and when I looked up, I saw that it was `Umar bin Al-Khattab, who said: "Go and call me these two men." I brought them and `Umar (May Allah be pleased with him) asked them: "Where are you from?" On their replying that they belonged to At-Taif, he said: "Had you been the inhabitants of Al-Madinah, I would have given you a beating for raising your voices in the mosque of the Messenger of Allah (PBUH)."
[Al-Bukhari].
Commentary: The action of `Umar (May Allah be pleased with him) mentioned in the Hadith tells us that to speak loudly in the mosque amounts to desecrating it, which is a punishable offense.
2. If one is able of it, he must stop people from acts which amount to denial of Divine injunctions and contravene the Shari`ah.

Chapter 311

باب نهي من أكل ثوماً أو بصلاً أو كُرَّاثاً أو غيره مما له رائحة كريهة عن دخول المسجد قبل زوال رائحته إلا لضرورة

Undesirability of Entering the Mosque after Eating raw Onion or Garlic

1701 عَنِ ابْنِ عُمَرَ رَضِيَ اللَّه عَنْهُمَا أَنَّ النَّبِيَّ صَلّى اللهُ عَلَيْهِ وسلَّم قال : مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ ـ يَعْني الثُّومَ ـ فلا يقْربَنَّ مَسْجِدَنَا » متفقٌ عليه .
وفي روايةٍ لمسلم : « مَسَاجِدَنَا » .

1701. Ibn `Umar (May Allah be pleased with them) said: The Prophet (PBUH) said, "He who has eaten garlic should not come to our mosque."
[Al-Bukhari and Muslim].
The narration in Muslim is: "He who has eaten garlic should not come to our mosques."

1702 وَعَنْ أَنَسٍ رَضِيَ اللَّه عَنْهُ قال : قالَ النبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم : « مَنْ أَكَلَ مِنْ هذِهِ الشَّجَرَةِ فَلا يَقْربنَّا ، وَلا يُصَلِّيَنَّ مَعَنا » متفقٌ عليه .

1702. Anas (May Allah be pleased with him) said: The Prophet (PBUH) said, "He who has eaten from this plant (i.e., garlic) should not approach us and should not offer Salat (prayer) along with us."
[Al-Bukhari and Muslim].

1703 وَعَنْ جَابِرٍ رَضِيَ اللَّه عَنْهُ قالَ : قالَ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم : « مَنْ أَكَلَ ثُوماً أَوْ بَصَلاً ، فَلْيَعْتَزِلْنَا ، أَوْ فَلْيَعْتَزِلْ مَسْجِدَنَا » متفقٌ عليه .
وفي روايةٍ لمُسْلِمٍ : مَنْ أَكَلَ الْبَصَلَ ، وَالثُّوم ، وَالْكُرَاث ، فَلا يَقْرَبَنَّ مسْجِدَنَا ، فَإِنَّ المَلائِكَةَ تَتَأَذَّى مِمَّا يتأذَّى مِنْهُ بَنُو آدمَ » .

1703. Jabir (May Allah be pleased with him) said: The Prophet (PBUH) said, "He who has eaten garlic or onion should keep away from us or our mosques."
[Al-Bukhari and Muslim].
The narration in Muslim is: "He who has eaten onion or garlic or leek should not approach our mosque, because the angels are also offended by the strong smells) that offend the children of Adam."
[Muslim].
Commentary: It is not permissible to eat raw onions, garlic or anything with a strong offending smell before going to the mosque. It is permissible, however, to eat them after their strong odour has vanished as a result of cooking or boiling. Since their odour vanishes after cooking, their use is permissible in cooked form.

1704 وَعَنْ عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللَّه عَنْهُ أَنَّهُ خطبَ يَوْمَ الجُمُعَةِ فقالَ فِي خُطْبَتِهِ : ثُمَّ إِنَّكُمْ أَيُّهَا النَّاسُ تَأْكُلُونَ شَجَرَتَيْنِ ما أَرَاهُمَا إِلاَّ خَبِيثَتَيْنِ : الْبَصَلَ ، وَالثُّومَ ، لَقَدْ رَأَيْتُ رَسولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم إِذَا وَجَدَ رِيحَهُمَا مِنَ الرَّجُلِ فِي المَسْجِدِ أَمَرَ بِه ، فَأُخْرِجَ إِلى الْبَقِيعِ، فَمَنْ أَكَلَهُمَا ، فَلْيُمِتْهُمَا طَبْخاً . رواه مسلم .

1704. It has been narrated that `Umar (May Allah be pleased with him) said in the sermon of Friday prayer: "O you people! You eat garlic and onion. I think the odour of these to be very offensive. I saw that if the Messenger of Allah (PBUH) happened to find a man with such offensive odour in the mosque, he would order him to be taken out of the mosque and sent to Al-Baqi`. He who wants to eat any of these, should cook them till their odour dies out.
[Muslim].
Commentary: Khabith generally means impure, base and wicked, but it is also used in the sense of Haram (unlawful), that is for eatables which are forbidden or which have an unpleasant and disgusting smell. Garlic, onion etc., are Khabith in their raw form and Muslims have been prohibited from going to the mosque after eating them. One can, however, eat them in their cooked form. One can also use them when the time to go to mosque for Salat is not very near. We also learn from this Hadith that one should not eat any such odorous thing when he has to go to the mosque or Madrasah or any congregation for some religious purpose because it will be repulsive for the people

present there. Their eating is, however, permissible even in their raw form, if one is not going to the mosque for Salat.

2. We also learn from this Hadith that mosques should be kept free from every kind of filth and odorous things. There is no justification for the construction of toilets in the premises of mosque. Mosques which have toilets within their compounds must be divested of the toilets to purge them of the unclean environments.

Chapter 312

باب كراهية الاحتباء يوم الجمعة والإمام يخطب لأنه يجلب النوم

Undesirability of Sitting with Erected Legs during Friday Sermon

1705 عنْ مُعَاذِ بْنِ أنسٍ الجُهَنيِّ ، رَضِيَ اللَّه عَنهُ أَنَّه النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم نَهَى عَنِ الحِبْوَةِ يَوْمَ الجُمُعَةِ وَالإِمَامُ يَخْطُبُ . رواهُ أبو داود ، والترمذي وَقالا : حدِيثٌ حَسَنٌ .

1705. Mu`adh bin Anas Al-Juhani (May Allah be pleased with him) said: The Prophet (PBUH) forbade (us) from sitting with our legs drawn up to our belly (Ihtiba') during the Friday Khutbah (religious talk before the prayer).
[Abu Dawud and At-Tirmidhi].

Commentary: Habut is the root word of Ihtiba' which means to sit in such a position that the two knees are joined by means of the hand or some cloth with one's belly. To sit in this style during the Friday sermon is not desirable because it causes drowsiness which in turn interrupts the sermon. It must be remembered that listening to the Friday sermon is obligatory and drowsiness during the course of the sermon is likely to disturb it and can also spoil Wudu' which is a prerequisite for the validation of Salat.

Chapter 313

باب نهي من دخل عليه عشر ذي الحجة وأراد أن يضحِّيَ عن أخذ شيء من شعره أو أظفاره حتى يضّحيَ

Prohibition of having a Hair cut or paring one's nail during the first ten days of Dhul-Hijjah for one who intends to Sacrifice an Animal

1706 عَنْ أمِّ سَلَمة رضِيَ اللَّه عَنْهَا قالَتْ : قالَ رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم : « مَنْ كَانَ لَهُ ذِبْحٌ يَذْبَحُهُ ، فَإذا أُهِلَّ هِلالُ ذِي الحِجَّة ، فَلا يَأْخُذَنَّ مِنْ شَعْرِه وَلا منْ أظْفارِهِ شَيْئاً حتى يُضَحِّيَ » رَواهُ مُسْلِم .

1706. Umm Salamah (May Allah be pleased with her) said: The Messenger of Allah (PBUH) said, "When anyone of you intends to sacrifice the animal and enter in the month of Dhul-Hijjah, he should not get his hair cut or nails pared till he has offered his sacrifice."

[Muslim].

Commentary: According to this Hadith, one who intends to sacrifice animal on `Eid Al-Adha, should abstain from paring nails, having a hair cut, and shaving the armpits and the private parts so that his sacrifice is in accordance with the Sunnah. One should have a hair cut on the tenth of Dhul-Hijjah after having offered the sacrifice. Some Ahadith tell us that if a person who does not sacrifice an animal on `Eid Al-Adha but pares his nails and has his hair cut on the tenth Dhul-Hijjah will be given by Allah the reward of sacrifice.

Chapter 314

باب النهي عن الحلف بمخلوق كالنبي و الكعبة و الملائكة

Prohibition of Swearing in the name of anything besides Allah

1707 عَن ابْن عُمَرَ ، رضِيَ اللَّه عنْهُمَا ، عَنِ النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم ، قالَ : « إنَّ اللَّه تَعالى ينْهَاكُمْ أنْ تَحْلِفُوا بابائِكُمْ ، فمَنْ كَانَ حَالِفاً ، فلْيَحْلِفْ باللَّهِ ، أوْ لِيَصْمُتْ » متفقٌ عليه.
وفي رواية في الصحيح : « فمنْ كَانَ حَالِفاً ، فلا يَحْلِفْ إلاَّ باللَّهِ ، أوْ لِيسْكُتْ »

1707. Ibn `Umar (May Allah be pleased with them) said: The Prophet (PBUH) said, "Allah has prohibited you from taking an oath by your fathers. He who must take an oath, may do so by swearing in the Name of Allah or he should remain silent."
[Al-Bukhari and Muslim].
Commentary: We learn from this Hadith that taking the oath of one's ancestors is prohibited. In the forthcoming Ahadith one is also forbidden from taking the oath of false gods and devils.

1708 وعنْ عَبْدِ الرحْمن بْن سمُرَة ، رضِي اللَّه عنْهُ قالَ : قَالَ رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : «لا تحْلِفُوا بالطَّواغِي ، ولا بآبائِكُمْ » رواه مسلم .
»الطَّوَاغي « : جَمْعُ طاغية ، وهِي الأصْنَامُ ، وَمِنْهُ الحديثُ : « هذِهِ طاغِيةُ دوْسٍ » : أيْ : صنمُهُم ومعْبُودُهُم . ورُوِيَ في غير مُسْلِم : « بالطَّواغِيتِ » جمْع طاغُوت ، وهُو الشَّيطانُ وَالصَّنَمُ .

1708. `Abdur-Rahman bin Samurah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Swear neither by the name of Taghut (i.e., false deities, false leaders, etc.) nor by your fathers."
[Muslim].

1709 وعنْ بُريْدة رضِي اللَّه عنهُ أنَّ رسُول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « من حلف بالأمانَةِ فليْس مِنا » .
حديثٌ صحيحٌ ، رواهُ أبُو داود بإسنادٍ صحِيح .

1709. Buraidah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "He who swears by Amanah (trust) is not one of us."
[Abu Dawud with authentic Isnad].
Commentary: The oath of Amanah means to say "By Amanah" as one says "By Allah". This is prohibited for the reason that one can take the oath of Allah or any of His Attributes. Amanah is one of the Commandments of Allah and an obligation prescribed by Him, like Salat, Saum, Hajj etc. In this way, the Commandments of Allah assume the resemblance of His Glorious Names and Attributes, which is not correct.

1710 وعنْهُ قال : قال رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « منْ حلَفَ ، فقال : إني برِيءٌ مِنَ الإسلامِ فإنْ كانَ كاذِباً ، فَهُو كما قالَ ، وإنْ كَانَ صادِقاً ، فَلَنْ يرْجِعَ إلى الإسْلامِ سالِماً». رواه أبو داود .

1710. Buraidah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "If anyone swears that in such and such case he will be free from Islam and afterwards he turns out to be a liar, he will be as he has sworn; but if he is speaking the truth, he will not revert safely to Islam."
[Abu Dawud].
Commentary: What this Hadith tells us is that if someone says "If I do such and such thing, I will be a Kafir", now, if he really meant that if he did that he will adopt Kufr, then he will at once become a Kafir. But if he meant that he will strictly adhere to Islam and never take the way of Kufr, he will not become a Kafir but the style in which he said it was certainly wrong. Therefore, he must make repentance and beg forgiveness from Allah for it. It will be better if he recites again Kalimahtush-Shahadah to renew his Faith.

1711 وَعنِ ابْن عمر رضِيِ اللَّه عنْهُمَا أنَّهُ سمعَ رَجُلاً يَقُولُ : لاَ والْكعْبةِ ، فقالَ ابْنُ عُمر : لا تَحْلِفْ بغَيْر اللَّهِ ، فإِني سَمِعْتُ رسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم يقُولُ : « منْ حلفَ بِغَيْرِ اللَّهِ ، فقدْ كَفَر أَوْ أَشرْكَ » رواه الترمذي وقال : حديثٌ حسَنٌ .
وفسَّر بعْضُ الْعلماءِ قوْلهُ : « كفر أوْ أشرك » علَى التَّغْلِيظِ كما رُوِي أنَّ النبيَّ صلّى اللهُ عَلَيْهِ وسَلَّم قال: « الرِّيَاءُ شِرْكٌ » .

1711. Ibn `Umar (May Allah be pleased with them) said: I heard a man saying: "No, by the Ka`bah." I admonished him: "Do not swear by any thing besides Allah, for I heard the Messenger of Allah (PBUH) saying, `He who swears by anyone or anything other than Allah, has indeed committed an act of Kufr or Shirk'."
[At-Tirmidhi].
[Some `Ulama' are of the opinion that the words of the Prophet (PBUH) that "He who swears by anyone or anything other than Allah has indeed committed an act of Kufr or Shirk," are in the nature of extreme admonition. And in fact, it is not Shirk. The same applies to the saying of the Prophet (PBUH), who said, "showing off is Shirk."]
Commentary: Imam An-Nawawi has regarded the saying "showing off is Shirk" as Hadith is not narrated in these words. It is, however, true that what the Prophet (PBUH) has stated about the evil and sinfulness of showing off implies that it is also a (minor) Shirk. For instance he stated that "He who kept fast or offered Salat for mere show, has indeed committed Shirk." In any case, to take oath of anyone other than Allah is strictly forbidden. It is, therefore, necessary to abstain from swearing by other than Allah. Unfortunately, such oaths are very common and people do not realize that they are prohibited and unlawful.

Chapter 315

باب تغليظ اليمين الكاذبة عمداً

Illegality of Swearing Falsely

1712 عَن ابْنِ مسْعُودٍ رضِي اللَّه عَنْهُ أنَّ النَّبِيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « منْ حلفَ على مَالِ امْرِيءٍ مُسْلِمٍ بغيْرِ حقِّهِ ، لقِي اللَّه وهُو علَيْهِ غضْبانُ » قالَ : ثُمَّ قرأ علَيْنَا رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم مِصدَاقه منْ كتاب اللَّهِ عزَّ وجَلَّ : { إنَّ الَّذِينَ يَشْتَرُونَ بعهْدِ اللَّهِ وأيْمانِهِمْ ثمناً قليلاً } [آل عمران : 77] إلى آخِرِ الآيةِ : مُتَّفَقٌ عليْه .

1712. Ibn Mas`ud (May Allah be pleased with him) said: The Prophet (PBUH) said, "He who takes oath to acquire the property of a Muslim unjustly will meet Allah and He will be angry with him" then he recited: "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter. Neither will Allah speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment." (3:77)
[Al-Bukhari and Muslim].

1713 وعَنْ أبي أُمامة إياس بْنِ ثعْلَبَةَ الحَارِثِيِّ رضِــيَ اللَّه عَنْهُ أن رسُول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « من اقْتَطعَ حَقَّ امْرِيءٍ مسْلِمٍ بيمِينِهِ ، فقدْ أوْجَب اللَّه لَهُ النَّارَ . وحرَّم عَلَيْهِ الْجنَّةَ» فقالَ لَهُ رَجُلٌ : وإنْ كَانَ شَيْئاً يسِيراً يا رسُولَ اللَّهِ ؟ قالَ : « وَإنْ كان قضِيباً مِنْ أراكٍ » رواهُ مُسْلِمٌ .

1713. Abu Umamah Iyas bin Tha`labah Al-Harithi (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "He who misappropriates the right of a Muslim by taking a false oath, Allah will condemn him to the fire of Hell and will forbid Jannah for him." A person asked: "O Messenger of Allah, even if it is something insignificant?" He replied, "Yes, even if it is the twig of the Arak tree."
[Muslim].

1714 وعنْ عبْدِ اللَّهِ بْنِ عمرو بْنِ الْعاص رضِي اللَّه عَنْهُمَا عن النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « الْكَبَائِرُ : الإِشْرَاكُ باللَّهِ ، وَعُقُوقُ الْوَالِدَيْن ، وَقَتْلُ النَّفْس ، والْيَمِينُ الْغمُوسُ » رواه البخاري .
وفي روايةٍ له : أن أعْرَابِيًّا جاءَ إلى النَّبِيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم فقال : يَا رَسُولَ اللَّه ما الْكَبَائِرُ ؟ قالَ : «الإِشْرَاكُ بِاللَّهِ » قالَ : ثُمَّ ماذا ؟ قالَ : « الْيَمِينُ الْغمُوسُ » قُلْتُ : وَمَا الْيمِينُ الْغمُوسُ ؟ قال : « الَّذِي يَقْتَطِعُ مَالَ امْريءٍ مسلم ، » يعْنِي بيمِينٍ هُوَ فِيها كاذِبٌ .

1714. `Abdullah bin `Amr bin Al-As (May Allah be pleased with them) said: The Prophet (PBUH) said, "Of the major sins are: Associating anything in worship with Allah, disobedience to the parents, killing without justification and taking a false oath (intentionally)."
[Al-Bukhari].
Another narration is: A bedouin came to the Prophet (PBUH) and asked him: "O Messenger of Allah, what are the cardinal sins?" He (PBUH) replied, "Associating anything with Allah in worship." The man asked: "(What is) next?" The Messenger of Allah (PBUH) replied, "Al-Yamin Al-Ghamus." He asked: "What do you mean by Al-Yamin Al-Ghamus?" The Messenger of Allah (PBUH) replied, "Swearing falsely to usurp the property of a Muslim."
Commentary: "Ghamus" means to drown. A false oath drowns one in sin. For this reason, it is called Al-Yamin Al-Ghumus, the oath that drowns one in sin. Is it open to expiation? Some religious scholars believe that it is, while others think it is not, because in their opinion it is a lie which is employed to deprive somebody of his wealth and property. For this reason, they say that in such case one should beg pardon from Allah and arrange to restore the wealth and property to the victim. This seems to be the more appropriate course for it because mere repentance cannot remit this sin. It is necessary to rectify the wrong and compensate the victim.

Chapter 316

باب ندب من حلف على يمين ، فرأى غيرها خيراً منها أن يفعل ذلك المحلوف عليه ، ثم يكفر عن يمينه

Desirability of Expiating the Oath taken by a Person who afterwards Breaks it for a better Alternative

1715 عَنْ عبْدِ الرَّحْمنِ بْنِ سَمُرةَ رضِيِ اللَّه عَنْهُ قالَ : قَالَ لِي رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم: «... وإِذَا حَلَفْتَ على يَمِينٍ ، فَرَأَيْتَ غَيْرَهَا خَيْراً مِنهَا ، فأْتِ الَّذِي هُوَ خَيْرٌ ، وكفِّرْ عن يَمِينك » متفقٌ عليه .

1715. `Abdur-Rahman bin Samurah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said to me, "When you take an oath and consider something else to be better than it, make expiation for your oath and choose the better alternative."
[Al-Bukhari and Muslim].

Commentary: What we learn from this Hadith is that if a person has taken an oath to do something but subsequently realizes that it is better to forego the oath, he should expiate for the oath rather than sticking to it because it is easier to expiate for the oath than to suffer a loss, be it in religion or otherwise.

1716 وعَنْ أبي هُرَيْرَة رضِيَ اللَّه عَنْهُ أنَّ رسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « منْ حلف عَلَى يَمِينٍ فرأى غَيْرَهَا خَيْراً مِنْهَا ، فلْيُكَفِّرْ عَنْ يَمِينِهِ ، ولْيَفْعَلْ الَّذِي هُوَ خَيْرٌ » رواهُ مسلم .

1716. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "When you swear an oath and consider something else to be better than it, make expiation for your oath and do the thing that is better."
[Muslim].

1717 وَعَنْ أبي مُوسَى رضِيَ اللَّه عَنْهُ أنَّ رسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « إنِّي واللَّهِ إنْ شَاءَ اللَّه لا أحلِفُ عَلَى يَمِينٍ ، ثُمَّ أرَى خَيْراً منها إلاَّ كَفَّرْتُ عَنْ يَمِيني ، وأتيْتُ الَّذِي هُوَ خَيْرٌ » متفقٌ عليه .

1717. Abu Musa (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Verily, I swear by Allah, if Allah wills, I shall not swear to do something but that if I consider something else to be better than it, then I shall make expiation for my oath and adopt the thing that is better."
[Al-Bukhari and Muslim].

1718 وَعَنْ أبي هُرَيْرَةَ رضِيِ اللَّه عنْهُ قالَ : قالَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « لأنْ يَلَجَّ أحَدُكُمْ في يَمِينِهِ في أهْلِهِ آثَمُ لَهُ عِنْدَ اللَّهِ تَعالى مِنْ أنْ يُعْطِيَ كَفَّارَتَهُ الَّتي فَرضَ اللَّه عَلَيْهِ» متفقٌ عليه .
قولُهُ : « يلَجَّ » بفتْح اللاَّم ، وَتَشْدِيدِ الجيم : أيْ يتَمادَى فِيها ، ولاَ يُكَفِّرُ ، وقولُه : «آثَمُ » بالثاءِ المثلثة ، أيْ : أكْثَرُ إثْماً .

1718. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Persistence in respect of his oath about his family is more sinful with Allah than the payment of its expiation prescribed by Allah."
[Al-Bukhari and Muslim].

Commentary:
1. "Ahl" means wife, children and other members of one's family. For example, if a man takes an oath regarding some matter relating to his wife, although the act he has forbidden himself is better for him, it will be sinful to stick to the oath. Far less than this sin would be the breaking of the oath to normalize his relation with his wife and children. The essence of all these Ahadith is that if one comes to realize that, after taking an oath, his oath was wrong, then he must break the oath and do what he had vowed not to do. There are different forms of breaking the oaths. For instance, if one has taken an oath that he will drink alcohol, it will be obligatory for him to break his oath. Or if one takes an oath to not to do a thing which is desirable, or taken an oath to do something which is not desirable, then it will be desirable to break the oath. Similarly, if one takes an oath to not to do something permissible then the act of breaking the oath will also come in the category of permissible.

2. The expiation of an oath is necessary. This can be done by means of feeding ten poor persons, or by providing clothes to a similar number of persons, or by setting a slave free. If one does not have the capacity to do any of the three acts, then he should observe fast for three days..
3. If, in spite of realizing that the act one has vowed not to do is better, one still sticks to his oath, he would be then more sinful.
4. The teachings and practices of the Prophet (PBUH) tell us that to adopt the better course is preferable to sticking to the oath.

Chapter 317

باب العفو عن لغو اليمين وأنه لا كفارة فيه

Expiation of Oaths

Allah, the Exalted, says:
"Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten Masakin (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should observe fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e., do not swear much)." (5:89)

1719 وَعَنْ عَائِشَةَ رَضِيَ اللَّه عَنْهَا قالَتْ : أُنْزِلَتْ هَذِهِ الآيَةُ : { لا يُؤَاخِذُكُمْ اللَّه بِاللَّغْوِ في أيْمَانِكُمْ } في قَوْلِ الرَّجُلِ : لا واللَّهِ ، وَبَلَى واللَّهِ . رواه البخاري .

1719. \`Aishah (May Allah be pleased with her) reported: The Ayah: "Allah will not punish you for what is unintentional in your oaths ..." was revealed in respect of those persons who are in the habit of repeating: \`No, by Allah'; and \`Yes, by Allah.'
[Al-Bukhari].
Commentary:
1. From the previous as well as present chapter we learn that there are three kinds of oaths:
First, false oath (Al-Yamin Al-Ghamus).
Second, absurd (Laghw) oath, which is neither sinful nor is there any expiation for its violation.
Third, Al-Mu\`aqqadah. It is an oath which one takes wholeheartedly for doing or not doing anything. It is liable for expiation if one violates it. Its expiation is mentioned in this Hadith.
2. What will be the quantity of the average food that is to be served to the ten person by way of expiation? We do not find any elaboration of this in any Hadith. Some \`Ulama' have stated that it means meals of the day and night. Some scholars have taken support of a Hadith and suggested that it should be one Mudd (about half kilogram) per head because this is the quantity which the Prophet (PBUH) prescribed as expiation for sexual intercourse with one's wife during fasting. The expiation prescribed by him was 15 Sa\` dates which were to be divided among sixty poor fellows. Since one Sa\` consists of four Mudd, the quantity of food, without curry, for ten persons would be six kilograms. (Ibn Kathir). This means that it would be six kilograms of flour, or rice, or dates etc. Thus, even if ten poor persons are served with an average meal, it would be a substantial quantity. Allah Alone knows what is correct.

Chapter 318

باب كراهة الحلف في البيع وإن كان صادقاً

Abomination of Swearing in Transaction

1720 عَنْ أبي هُرَيْرَةَ رَضِيَ اللَّه عَنْهُ قالَ : سَمِعْتُ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم يقُولُ : «الحَلِفُ منْفقةٌ للسِّلْعَةِ ، مَمْحَقَةٌ للْكَسْبِ » متفقٌ عليه .

1720. Abu Hurairah (May Allah be pleased with him) said: I heard the Messenger of Allah (PBUH) saying, "Swearing produces a ready sale for a commodity, but blots out the blessing."
[Al-Bukhari and Muslim].

Commentary: What is meant here is that if a person takes an oath while offering a merchandise, he may succeed in selling a large quantity of it, but this is not a fair means of business because it increases the sale but robs the business of its blessings. Therefore, even if a person is perfectly right in his statement in respect of his merchandise, he should not take an oath to influence his customers.

1721 وَعَنْ أبي قَتَادَةَ رضِيَ اللَّه عَنْهُ قالَ : سَمِعْتُ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم يَقُولُ : « إيَّاكُمْ وكَثْرَةَ الحلِفِ في الْبَيْعِ ، فإنَّهُ يُنَفِّقُ ثُمَّ يَمْحَقُ » رواه مسلم .

1721. Abu Qatadah (May Allah be pleased with him) said: I heard the Messenger of Allah (PBUH) saying, "Beware of excessive swearing in sale, because it may promote trade but this practice will eliminate the blessing."
[Muslim].

Commentary: This Hadith also mentions the same thing which has been stated in the preceding Hadith. It has food for thought that when oath robs the deal of its blessing, even if one's oath is perfectly true, how great a sin those commit who take false oaths to sell their goods! May Allah save us from committing this sin.

Chapter 319

باب كراهة أن يسأل الإنسان بوجه الله عز وجل غير الجنة

About Begging in the Name of Allah

1722 عَنْ جابرٍ رضِيَ اللَّه عَنْهُ قال : قالَ رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « لا يُسْأَلُ بوَجْهِ اللَّهِ إلاَّ الجَنَّةُ» رواه أبو داود .
(ضعيف) . [فيه : سليمان بن معاذ التميمي ، ضعفه ابن معين ، وأبو زرعة وأبو حاتم الرازيان والنسائي].

1722. Jabir (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "No one should ask in the Face of Allah for anything except Jannah."
[Abu Dawud].
Commentary: Sheikh Al-Albani has stated with regard to this Hadith the following points:
First, this Hadith is weak in authority.
Second, even if its authority is taken to be correct, then begging in the Name of Allah for worldly needs is prohibited; but how can the begging of good of the Hereafter, guidance and the path to Jannah becomes prohibited? Nevertheless, begging in the Name of Allah for worldly gains is disapproved.

1723 وَعَن ابْنِ عُمَرَ رضِيَ اللَّه عنْهُما قالَ : قال رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « مَن اسْتَعَاذَ باللَّهِ ، فأعِيذُوهُ ، ومنْ سَأَل باللَّهِ ، فأعْطُوهُ ، ومَنْ دَعَاكُمْ ، فأجِيبُوه ، ومَنْ صنَع إلَيْكُمْ معْرُوفاً فكَافِئُوهُ ، فإنْ لمْ تَجِدُوا مَا تُكَافِئُونَهُ به ، فادَعُوا لَهُ حَتَّى تَروْا أنَّكُمْ قَدْ كَافأْتُمُوهُ » حديثٌ صَحِيحٌ ، رواهُ أبُو داود ، والنسائي بأسانيد الصحيحين .

1723. Ibn `Umar (May Allah be pleased with them) said: The Messenger of Allah (PBUH) said, "Grant shelter to him who begs for it in the Name of Allah, give to him who begs in the Name of Allah, accept the invitation of him who invites you, and requite him who does a favour to you, but if you are unable to requite him, go on praying for him till you are sure that you have requited him adequately."
[Abu Dawud and An-Nasa'i].
Commentary: The following points are clear from this Hadith:
First, supplicating for safety and asking in the Name of Allah is endorsed.
Second, if a person begs in the Name of Allah, he should not be turned down. He must be given something to honour the Name of Allah. However, if one is sure that the petitioner is a professional beggar and does not stand in need of what he is begging, then it is better to turn him down in order to discourage the evil of begging in the society.
Third, one should return kindness, with kindness but if one is unable to do so then one should wholeheartedly pray for the benefactor because this is also a form of returning a kindness.
Fourth, one must accept invitation to a feast provided it is free from all things forbidden by Islam.

Chapter 320

باب تحريم قوله شاهِنشاه للسلطان وغيره لأن معناه ملك الملوك

Prohibition of Addressing somebody as 'The King of Kings'

1724 عَنْ أبي هُرَيْرَةَ رضِيَ اللَّه عَنْهُ عن النَّبيِّ صلّى اللهُ عَلَيْهِ وسلَّم قال : « إنَّ أَخْنَعَ اسمٍ عندَ اللَّهِ عزَّ وجَلَّ رَجُلٌ تَسَمَّى مَلِكَ الأملاكِ » متفق عَلَيه .
قال سُفْيَانُ بن عُيَيْنَةَ « مَلِكُ الأمْلاكِ » مِثْلُ شاهِنشَاهِ .

1724. Abu Hurairah (May Allah be pleased with him) said: The Prophet (PBUH) said, "The most disgraceful man near Allah is a man who calls himself (or likes others to call him) Malikul-Amlak (i.e., king of kings)."
[Al-Bukhari and Muslim].

Commentary: Allah appreciates humility and humbleness and abhors pride and haughtiness. To arrogate to oneself the title of `The king of kings' reflects pride and not humility and is, therefore, forbidden. Moreover, this is an Exclusive Attribute of Allah and it is unjust to associate it with any one else.

Chapter 321

باب النهي عن مخاطبة الفاسق والمبتدع ونحوهما بسيدي ونحوه

Prohibition of Conferring a Title of Honor upon a Sinner, a Hypocrite, and the Like

1725 عن بُرَيْدَةَ رَضِيَ اللَّه عنهُ قالَ : قالَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « لا تَقُولُوا لِلْمُنَافِقِ سَيِّدٌ ، فَإِنَّهُ إنْ يكُ سَيِّداً ، فَقَدْ أَسْخَطْتُمْ رَبَّكُمْ عزَّ وَجَلَّ » رواه أبو داود بإسنادٍ صحيح .

1725. Buraidah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Do not address a hypocrite with the title of chief, (or similar titles of respect) for even if he deserves this title you will invite Allah's Wrath by using it for him."
[Abu Dawud].

Commentary: A sinner does not deserve any respect. His respect amounts to inviting the Wrath of Allah. Hypocrites, innovators in religion, disbelievers, polytheists, atheists, heretics and those who disobey Allah and His Prophet (PBUH) fall in this category, and none of them deserve any respect. It is the Muslims, the pious and those who are faithful to Allah and His Prophet (PBUH) who are worthy of respect.

Chapter 322

باب كراهة سبَّ الحُمّى

Undesirability of Reviling Fever

1726 عنْ جَابرٍ رَضِيَ اللَّه عَنْهُ أنَّ رسُول اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم دخَلَ على أمِّ السَّائبِ ، أوْ أمِّ المُسَيَّبِ فقالَ : « مَالكِ يا أمَّ السَّائبِ ـ أوْ يَا أمِّ المُسيَّبِ ـ تُزَفْزِفينَ ؟ » قالَتْ : الحُمَّى لا بارَكَ اللَّه فِيهَا ، فقَالَ : « لا تَسُبِّي الحُمَّى ، فإنَّهَا تُذْهِبُ خَطايا بَني آدم ، كَمَا يُذْهِبُ الْكِيرُ خَبثَ الحدِيدِ » رواه مسلم .

«تُزَفْزِفِينَ » أيْ : تَتَحرَّكِينَ حركَةً سريعَةً ، ومَعْنَاهُ : تَرْتَعِدُ ، وَهُوَ بضمِّ التاءِ وبالزاي المكررة والفاء المكررة ، ورُوِي أيضاً بالراءِ المكررة والقافين .

1726. Jabir (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) visited Umm Sa'ib (or Umm Musaiyyab) and asked her, "What ails you O Umm Sa'ib (or Umm Musaiyyab)? You are shivering." She replied: "It is a fever, may Allah not bless it!" He said to her, "Do not revile fever, for it cleanses out the sins of the sons of Adam in the same way that a furnace removes the dirt of iron."

[Muslim].

Commentary: We learn from this Hadith that as diseases are means of expiation of sins, one should not condemn them. More so for the person that they are a part of fate - the Will of Allah. However, there is no harm in taking necessary measures to overcome them because Shari'ah makes it obligatory to do so..

Chapter 323

باب النهي عن سبِّ الريح ، وبيان ما يقال عند هبوبها

Prohibition of Reviling the Wind

1727 عَنْ أبي المُنْذِرِ أبَيِّ بْنِ كَعْبٍ رَضِيَ اللَّه عَنْهُ قالَ : قالَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « لا تَسُبُّوا الرِّيحَ ، فَإذَا رَأَيْتُمْ ما تَكْرَهُونَ ، فقُولُوا : اللَّهُمَّ إنَّا نَسْأَلُكَ مِنْ خَيْرِ هذِهِ الرِّيحِ وخَيْرِ مَا فِيهَا وخَيْرِ ما أمِرَتْ بِهِ ، ونَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الرِّيحِ وَشَرِّ ما فيها وشرِّ ما أمِرَتْ بِهِ » رواه الترمذي وقالَ : حَديثٌ حسنٌ صحيح .

1727. Abul-Mundhir Ubaiy bin Ka`b (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Do not revile the wind. When you experience something abominable (about it), supplicate: `Allahumma inna nas'aluka min khairi hadhihir-rihi, wa khairi ma fiha, wa khairi ma umirat bihi. Wa na`udhu bika min sharri hadhihir-rihi, wa sharri ma fiha, wa sharri ma umirat bihi. (O Allah, we beg of You the good of this wind and the good of that which it contains and the good of that which it has been commanded; and we seek refuge in you from the evil of this wind and the evil of that which it contains and the evil of that which it has been commanded)."
[At-Tirmidhi].

1728 وعنْ أبي هُرَيْرة رَضِي اللَّه عَنْهُ قال : سَمِعْتُ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم يقُولُ : الرِّيحُ مِنْ رَوْحِ اللَّهِ تَأتِي بالرَّحْمَةِ ، وَتَأْتِي بالعَذَابِ ، فإذَا رَأَيْتُمُوهَا فلا تَسُبُّوهَا ، وَسَلُوا اللَّه خَيْرَهَا ، واسْتَعِيذُوا باللَّهِ مِنْ شَرِّهَا » رواه أبو داود بإسناد حسنٍ .
قوله صلّى اللهُ عَلَيْهِ وسلَّم : « مِنْ رَوْحِ اللَّهِ » هو بفتح الراءِ : أيْ رَحْمَتِهِ بعِبَادِهِ .

1728. Abu Hurairah (May Allah be pleased with him) said: I heard the Messenger of Allah (PBUH) saying, "The wind is the Blessing of Allah. Sometimes it brings His Mercy and sometimes it brings His Chastisement. When you experience it, do not revile it but beg of Allah its good; and seek Allah's Refuge against its evil."
[Abu Dawud with good Isnad].

1729 وعنْ عَائِشَةَ رَضِيَ اللَّه عنْها قالَتْ : كَانَ النَّبيُّ صلّى اللهُ عَلَيْهِ وسلَّمِ إذا عَصفَتِ الرِّيح قالَ : «اللَّهُمَّ إني أسْأَلُكَ خَيْرَهَا ، وَخَيْرَ مَا فِيهَا ، وخَيْرَ ما أرسِلَتْ بِهِ ، وَأَعُوذُ بِكَ مِنْ شَرِّهِا ، وَشَرِّ ما فِيها ، وَشَرِّ ما أرسِلَتْ بِهِ » رواه مسلم .

1729. `Aishah (May Allah be pleased with her) said: Whenever the wind blew strongly, The Prophet (PBUH) would say: "Allahumma inni as'aluka khairaha, wa khaira ma fiha, wa khaira ma ursilat bihi. Wa a`udhu bika min sharriha, wa sharri ma fiha, wa sharri ma ursilat bihi. (O Allah, I beg of You its good and the good of that which it contains and the good of the purpose for which it has been sent; and I seek Your Refuge from its evil and the evil of that which it contains and the evil of the purpose for which it has been sent)."
[Muslim].
Commentary: Like His innumerable other gifts, the wind is a free gift of Allah, which is essential for man's health and sustenance. But if Allah wills, He can turn it into a means of destruction and ruin. Therefore, one should pray to Allah to enable him to benefit from its good effects and save him from bad ones.

Chapter 324

باب كراهة سبِّ الدِّيك

Undesirability of Reviling the Rooster

1730 عنْ زيْدِ بْنِ خَالِدٍ الجُهَنيِّ رَضيَ اللَّه عَنْهُ قالَ : قالَ رَسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « لا تَسُبُّوا الدِّيكَ ، فإِنَّهُ يُوقِظُ للصلاةِ » رواه أبو داود بإِسنادٍ صحيح .

1730. Zaid bin Khalid Al-Juhani (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Do not revile the rooster for it wakes you up for prayer."

[Abu Dawud].

Commentary: This Hadith is self-evident. The utility of the cock is not realized much nowadays as Adhan is amplified through loud-speakers. Before the invention of loudspeakers, the voice of Mu'adhdhin could go to a short distance only and it was cock's crow which used to awaken the Muslims for Tahajjud and Fajr prayers. Thus, we learn from this Hadith that whosoever cooperates in virtue, should be respected. One should also induce people to virtue and cooperate with them in good deeds so that one is well rewarded for it by Allah.

Chapter 325

باب النهي عن قول الإنسان :مُطِرْنَا بِنَوْء كذا

Prohibition of Attributing Rain to the Stars

1731 عَنْ زَيْدِ بْنِ خَالِدٍ رَضِيَ اللَّه عَنْهُ قالَ : صلَّى بِنَا رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم صَلاَةَ الصُّبْحِ بالحُدَيْبِيَةِ في إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلِ ، فَلَمَّا انْصرَفَ أَقْبَلَ عَلى النَّاسِ ، فَقَال : هَلْ تَدْرُون مَاذَا قالَ رَبُّكُمْ ؟ » قالُوا : اللَّهُ ورَسُولُهُ أَعلَمُ . قالَ : « قالَ : أَصْبَحَ مِنْ عِبَادِي مُؤمِنٌ بي، وكَافِرٌ ، فأَمَّا مَنْ قالَ مُطِرْنَا بِفَضْلِ اللَّهِ ورَحْمتِهِ ، فذلِكَ مُؤمِنٌ بي كَافِرٌ بِالْكَوْكَبِ ، وأَمَّا مَنْ قالَ : مُطِرْنا بِنَوْءِ كَذا وكذا ، فذلكَ كَافِرٌ بي مُؤمِنٌ بِالْكَوْكَبِ» متفقٌ عليه .

والسَّماءُ هُنَا : المَطَرُ .

1731. Zaid bin Khalid (May Allah be pleased with him) said: The Messenger of Allah (PBUH) led the Fajr prayer at Al-Hudaibiyyah after a rainfall during the night. At the conclusion of prayer, he turned towards the people and said, "Do you know what your Rubb has said?" They replied: "Allah and His Messenger know better." Upon this he remarked, "He has said: `Some of My slaves have entered the morning as My believers and some as unbelievers. He who said: We have had a rainfall due to the Grace and Mercy of Allah, believes in Me and disbelieves in the stars; and he who said: We have had a rainfall due to the rising of such and such star, disbelieves in Me and affirms his faith in the stars.'"

[Al-Bukhari and Muslim].

Commentary:

1. Since Allah is the Real Creator and Maker of all things and events, these should without any exception be attributed to Him Alone. If a reference is made to the cause or causes which occasion an incident or event, it is permissible but to ascribe them entirely to some factor or factors is the conduct of polytheists and amounts to Shirk and Kufr.

2. People of the Period of Ignorance used to ascribe the rain which occurred at the appearance or setting of some star, to that star and would thus accept it as the real cause of it. In this Hadith, such ascription has been regarded as Kufr and Shirk.

Chapter 326

باب تحريم قوله لمسلم : يا كافر

Prohibition of Calling a Muslim an Infidel

1732 عَن ابنِ عُمَرَ رَضِيَ اللَّه عَنْهُمَا قالَ : قالَ رَسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « إذا قالَ الرَّجُلُ لأخِيهِ : يَا كَافِر ، فقدْ بَاءَ بِهَا أحَدُهُما ، فإنْ كَان كَمَا قالَ وَإلاَّ رَجَعَتْ عَلَيْهِ » متفقٌ عليه .

1732. Ibn `Umar (May Allah be pleased with them) said: The Messenger of Allah (PBUH) said, "When a person calls his brother (in Islam) a disbeliever, one of them will certainly deserve the title. If the addressee is so as he has asserted, the disbelief of the man is confirmed, but if it is untrue, then it will revert to him."
[Al-Bukhari and Muslim].

Commentary: We learn from this Hadith that to call a Muslim a Kafir is strictly prohibited because if the one who has been called as such does not have the traits which makes him a Kafir, then the one who says it will be held Kafir.

1733 وعَنْ أبي ذَرٍّ رَضِيِ اللَّه عنْهُ أنَّهُ سمِعَ رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم يَقُولُ : « منْ دَعَا رَجُلاً بِالْكُفْرِ ، أوْ قالَ : عَدُوَّ اللَّهِ ، وليْس كَذلكَ إلاَّ حَارَ علَيْهِ » متفقٌ عليه . « حَارَ » : رَجَعَ.

1733. Abu Dharr (May Allah be pleased with him) said: I heard the Messenger of Allah (PBUH) saying, "If somebody accuses another of disbelief or calls him the enemy of Allah, such an accusation will revert to him (the accuser) if the accused is innocent."
[Al-Bukhari and Muslim].

Commentary: This Hadith also tells us that to call without reason any Muslim a Kafir or enemy of Allah is strictly prohibited.

Chapter 327

باب النهي عن الفُحش وبَذاءِ اللّسان

Prohibition of Obscenity

1734 عَن ابْنِ مَسْعُودٍ رَضِيَ اللَّه عَنْهُ قالَ : قالَ رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « لَيْس المُؤْمِنُ بالطَّعَّان ، وَلا اللَّعَّان ، وَلا الْفاحِشِ ، وَلا الْبَذِيء » رواه الترمذي وقال: حديثٌ حسنٌ.

1734. Ibn Mas`ud (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "A true believer does not taunt or curse or abuse or talk indecently."
[At-Tirmidhi].

Commentary: We learn from this Hadith that in order for one to be a perfect believer, it is not enough to possess all the moral qualities but one must also keep oneself away from moral evils.

1735 وعنْ أنَسٍ رضي اللَّه عَنهُ قال : قالَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « مَا كَانَ الْفُحْشُ في شَيْءٍ إلاَّ شانَهُ، ومَا كَانَ الحَيَاءُ في شَيْءٍ إلاَّ زَانَهُ » رواه الترمذي، وقال : حديثٌ حسن.

1735. Anas (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Indecency does not leave anything untainted and decency does not leave anything ungraced and embellished."
[At-Tirmidhi].

Commentary: This Hadith induces us to abandon indencency and adopt decency.

Chapter 328

باب كراهة التقعير في الكلام بالتشدُّق وتكلُّف الفصاحة

Undesirability of Pretentiousness and Exaggeration during Conversation

1736 عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّه عَنْهُ أنَّ النَّبِيَّ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « هَلَكَ المُتَنَطِّعُونَ » قالَهَا ثلاثاً . رَوَاهُ مُسْلِم .
»المُتَنَطِّعُونَ » : المُبَالِغُونَ في الأمُورِ .

1736. Ibn Mas`ud (May Allah be pleased with him) said: The Prophet (PBUH) said, "Ruined are Al-Mutanatti`un." He repeated this thrice.
[Muslim].

Commentary: Mutanatti`un are those people who are in the habit of making unnecessary and unreasonably fine distinctions, exaggeration, artificial and eloquent speech in simple matters. We learn from this Hadith that in all matters one should adopt simplicity and avoid exaggeration no matter whether in speech or action.

1737 وَعَن عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ العَاصِ رَضِيَ اللَّه عنْهُمَا أنَّ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قالَ: «إنَّ اللَّه يُبْغِضُ الْبَلِيغَ مِنَ الرِّجَالِ الَّذي يَتَخَلَّلُ بِلِسَانِهِ كَمَا تَتَخَلَّلُ الْبَقَرَةُ » . رَواه أبو داودَ ، والترمذي ، وقال : حديثٌ حسن .

1737. `Abdullah bin `Amr bin Al-As (May Allah be pleased with them) said: The Messenger of Allah (PBUH) said, "Verily, Allah dislikes an eloquent person who rolls his tongue as a cow rolls its tongue (while eating)."
[Abu Dawud and At-Tirmidhi].

Commentary: The person referred to in this Hadith is one who speaks with affection to display his eloquence.

1738 وعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّه عنْهُما أنَّ رَسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قالَ : إنَّ مِنْ أحَبِّكُمْ إليَّ ، وَأقْرَبِكمْ مِنِّي مَجْلِساً يَوْمَ الْقِيامةِ ، أحَاسِنُكُمْ أخْلاقاً ، وَإنَّ أبْغَضَكُمْ إليَّ ، وَأبْعَدَكُمْ مِنِّي يومَ الْقِيَامَةِ ، الثَّرْثَارُونَ ، وَالمُتَشَدِّقُونَ وَالمُتَفَيْهِقُونَ » رواه الترمذي وقال : حديثٌ حسن ، وقد سبق شرحُهُ في باب حُسْنِ الخُلق .

1738. Jabir bin `Abdullah (May Allah be pleased with them) said: The Messenger of Allah (PBUH) said, "The dearest and the closest of you to me on the Day of Resurrection will be those who are the best in behaviour; and the most hateful and the farthest from me on the Day of Resurrection will be the talkative and the most pretentious and the most rhetorical."
[At-Tirmidhi].

Commentary: Ath-Thartharun (most voluble) is the plural of Tharthar which comes from the word Thartharah, meaning to speak repeatedly in an artificial manner. Mutashaddiqun (loud-mouthed) is the plural of Mutashaddiq, which means a person who speaks loudly to display his eloquence. Mutafaihiqun is the plural of Mutafaihiq which is from the word Fihq, meaning to fill. This Hadith is a reference to those people who speak in a loud and lofty manner. All these characteristics of speech are indicative of artificiality and affectation which are condemned by Shari`ah, and people having these defects will be far away from the Prophet (PBUH) and will face the Wrath of Allah. Islam likes simple, polite and natural style of conversation. In fact, all moral virtues will be a means of the nearness of the Prophet (PBUH) and the Pleasure of Allah. May Allah enable us to adopt these virtues.

Chapter 329

Abomination of Self-Condemnation

1739 - عن عائشة رضي الله عنها عن النبي صلى الله عليه وسلم قال: لا يقولن أحدكم خبثت نفسي ولكن ليقل لقست نفسي» متفق عليه

1739. `Aishah (May Allah be pleased with her) said: The Prophet (PBUH) said, "None of you should say: `My soul has become evil.' He should say: `My soul is in bad shape.'"

[Al-Bukhari and Muslim].

Commentary: Khabusatu and Laqisatu are synonymous but the former has appearance of greater sinfulness. Imam Al-Khattabi says that this is a guidance for speaking in a proper manner. One should always use a decent word and abstain from impolite language.

Chapter 330

باب كراهة تسمية العنب كرماً

Undesirability of Calling Grapes 'Al-Karm'

1740 عَنْ أبي هُرَيْرَةَ رضيَ اللَّه عَنْهُ قالَ : قالَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « لا تُسَمُّوا الْعِنَبَ الْكَرْمَ ، فإنَّ الْكَرْمَ المُسْلِمُ » متفقٌ عليه . وهذا لفظ مسلمٍ .
وفي روايةٍ : « فإنَّمَا الْكَرْمُ قَلْبُ المُؤْمِنِ » وفي رواية للبخاري ومسلِم : « يَقُولُونَ الْكرمُ إنَّمَا الْكَرْمُ قَلْبُ المُؤْمِنِ » .

1740. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "None of you should use the word Al-Karm for grapes, for Al-Karm is a Muslim (worthy of respect)."
[Al-Bukhari and Muslim]
Another narration is: "Verily, Al-Karm is the heart of a true believer."
Another narration is: "People have named grapes as Al-Karm; verily, only the heart of a believer is Al-Karm."
Commentary: We learn from this Hadith that all the derivatives from the word Al-Karm can be used legitimately for Muslims only because Muslim is Karim. It is, therefore, wrong to call grapes as Karm.

1741 وَعَنْ وَائِلِ بْنِ حَجرٍ رَضِيَ اللَّه عَنْهُ عَنِ النَّبيِّ صلّى اللهُ عَلَيْهِ وسلَّم قال : « لا تَقُولُوا : الْكَرْمُ، وَلَكِنْ قُولُوا : الْعِنَبُ ، وَالحبَلَةُ » رواه مسلم .
«الحبَلَةُ » بفتح الحاءِ والباءِ ، ويقال أيضاً بإسكان الباءِ .

1741. Wa'il bin Hujr (May Allah be pleased with him) said: The Prophet (PBUH) said, "Do not say Al-Karm when talking about grapes but say Al-`Inab or Al-Habalah."
[Muslim].
Commentary: Al-Habalah or Habilah means grapevine. It is undesirable (Makruh) to refer to the grapes as Al-Karm, which also means grapes in Arabic, for it is the true Muslim who deserves to be called with a name which is derived from the word Al-Karm.

Chapter 331

باب النهي عن وصف محاسن المرأة لرجل لا يحتاج إلى ذلك لغرض شرعي كنكاحها ونحوه

Prohibition of Describing the Charms of a Woman to a man without a valid reason approved by the Shari'ah

1742 عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّه عنْهُ قالَ : قالَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « لا تُبَاشِرِ المرْأةُ المَرْأةَ ، فَتَصِفَهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إلَيْهَا » متفقٌ عليه .

1742. Ibn Mas`ud (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "No woman should touch another woman's body and then describe the details of her figure to her husband in such a manner as if he was looking at her."

[Al-Bukhari].

Commentary: "Mubashirah" means "meeting of two bodies" and here it signifies that one should not see another person's body. Here, it is used in its literal as well as metaphorical sense. What it really means is that neither a woman should see the body of any other woman nor should she touch her own body with the body of some other woman, for if she does so, she will come to know the physical qualities of the other woman which she may disclose to her husband. Such disclosures may induce her husband to mischief and eventually ruin her own life. One is allowed, however, to disclose a woman's charms to a man who intends to marry her.

Chapter 332

باب كراهة قول الإنسان في الدعاء : اللهُمَّ اغفر لي إن شئت

Abomination of saying: "Forgive me if you wish, O Allah!"

1743 عنْ أبي هُرَيْرَةَ رَضِيَ اللَّه عَنْهُ أنَّ رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « لا يَقُولَنَّ أحَدُكُمْ : اللَّهُمَّ اغْفِرْ لي إنْ شِئْتَ : اللَّهُمَّ ارْحَمْني إنْ شئْتَ ، لِيعْزِمِ المَسْأَلَةَ ، فإنَّهُ لا مُكْرِهَ لَهُ » متفــقٌ عليه .
وفي روايةٍ لمُسْلِمٍ : « ولَكِنْ ، لِيَعْزِمْ ولْيُعْظِمِ الرَّغْبَةَ ، فَإنَّ اللَّه تَعالى لا يتَعَاظَمُهُ شَـيْءٌ »

1743. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "You must not supplicate: `O Allah! forgive me if You wish; O Allah bestow mercy on me if You wish.' But beg from Allah with certitude for no one has the power to compel Allah."
[Al-Bukhari and Muslim]
Another narration of Muslim is: "A supplication should be made in full confidence and one should persistently express his desire (before Allah) in his supplication, for no bounty is too great for Allah to bestow (upon his slaves)."
Commentary: "Beg from Allah with certitude" means that one should not pray with `ifs' and `buts' but should make a definite prayer and insist upon it. "For no bounty is too great for Allah" means that Allah has absolute power to answer our prayers, whether they relate to religious or worldly matters.

1744 - عن أنس رضي الله عنه قال قال رسول الله صلى الله عليه وسلم : إذا دعا أحدكم فليعزم المسألة ولا يقولن اللهم إن شئت فأعطني فإنه لا مستكره له (متفق عليه).

1744. Anas (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "When one of you supplicates, let him be decisive and he should not say: `O Allah, bestow upon me such and such if You wish', because no one has the power to compel Him."
[Al-Bukhari and Muslim].
Commentary: One should pray to Allah will full confidence that He will answer his prayers. One should also persist in praying and never give in to despair.

Chapter 333

باب كراهة قول : ما شاء الله وشاء فلان

Abomination of saying: "What Allah Wills and so-and-so Wills"

1745 عنْ حُذَيْفَة بْنِ اليَمَانِ رَضِيَ اللَّه عَنْه عَنِ النَّبِيِّ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « لا تَقُولوا : ماشاءَ اللَّه وشاءَ فُلانٌ ، ولكِنْ قولوا : مَا شَاءَ اللَّه ، ثُمَّ شَاءَ فُلانٌ » رواه أبو داود بإسنادٍ صحيح.

1745. Hudhaifah bin Yaman (May Allah be pleased with him) said: The Prophet (PBUH) said, "Say not: `What Allah wills and so-and-so wills', but say: `What Allah wills, and then what so-and-so wills.'"

[Abu Dawud with authentic Isnad].

Commentary: The first form mentioned in this Hadith is prohibited for the reason that it combines the will of someone with the Will of Allah, which is utterly wrong and against the factual position. In the second form, the Will of Allah comes first, which is the correct position, and the will of someone else comes later which is subject to the Will of Allah. The later form is quite fair.

It is as if someone says to a person, "I have only Allah's Support and yours". In this statement Allah and man (the person addressed) are given the same status, which is most unfair and unjust. It would, however, be all right to say "We have the support of Allah and then yours", because this statement does not have any trace of Shirk, which the former statement has.

Chapter 334

باب كراهة الحديث بعد العشاء الآخرة

Abomination of Holding Conversation after 'Isha' (Night) Prayer

1746 عَنْ أبي بَرْزَةَ رَضِيَ اللَّه عَنْهُ أنَّ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم كَانَ يَكرَهُ النومَ قَبْلَ العِشَاءِ وَالحَدِيثَ بعْدَهَا . متفقٌ عليه .

1746. Abu Barzah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) disliked going to bed before the `Isha' (night) prayer and indulging in conversation after it."
[Al-Bukhari and Muslim].

Commentary: The prohibition of going to bed before `Isha' prayer is that if one sleeps late at night, it becomes difficult for him to get up for Tahajjud prayer or Fajr prayer. Moreover, if a person goes to sleep soon after `Isha' prayer, all his activities of the day will end at `Isha', which is the most meritorious act. It should also be borne in mind that when holding a conversation which is disliked or forbidden at other times becomes even more so at this particular time (i.e., after `Isha' prayer). Imam An-Nawawi's contention that things like academic discussion, talking to a guest, discussing the lives of the pious etc., are not only permissible but desirable, is also subject to the condition that such an activity does not involve the risk of losing the Fajr prayer. If one spends so much time in such activities that he is likely to miss the Fajr prayer, then the permission to hold academic discussion becomes doubtful.

1747 وعَن ابْنِ عُمرَ رَضِيَ اللَّه عَنْهُمَا أنَّ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم صلّى العِشَاءَ في آخِرِ حيَاتِهِ، فلمَّا سلَّم ، قالَ : « أرَأيْتَكُمْ لَيْلَتَكُمْ هَذِهِ ؟ فإنَّ على رَأسِ مِئَةِ سَنَةٍ لا يَبْقى مِمَّنْ هُوَ عَلَى ظَهْرِ الأرْضِ اليَوْمَ أحدٌ » متفقٌ عليه .

1747. Ibn `Umar (May Allah be pleased with them) said: Once, towards the end of his life, the Messenger of Allah (PBUH) concluded the `Isha' (night) prayer and said, "After one hundred years from tonight none of the people on the surface of the earth will survive."
[Al-Bukhari and Muslim].

Commentary: The Prophet (PBUH) had made a prophecy that none of the people who were alive on that night would live beyond the end of the century. `None of the people on the surface of the earth will survive' has been interpreted as "those who had seen him and known him would not stay alive after a hundred years of his death from that night. This was true, for the last Companion of the Prophet, Abu Tufail Amir bin Wa'ilah, died in 110 A.H., i.e., exactly one hundred years after the Prophet's prophecy.

1748 وَعَنْ أنَسٍ رَضِيَ اللَّه عَنْهُ أنَّهم انْتَظَرُوا النَّبيَّ صلّى اللهُ عَلَيْهِ وسلَّم فجاءَهُمْ قريباً مِنْ شَطْرِ اللَّيْلِ فصلَّى بهم ، يعني العِشَاءَ قالَ : ثُمَّ خَطَبَنَا فقالَ : « ألا إنَّ النَّاسَ قدْ صلُّوا ، ثُمَّ رَقدُوا » وَإنَّكُمْ لَنْ تَزَالُوا في صَلاةٍ ما انْتَظرْتُمُ الصَّلاةَ » رواه البخاري .

1748. Anas (May Allah be pleased with him) said: Once the Prophet (PBUH) delayed the `Isha' (night) prayer till midnight. He (PBUH) turned to us after the prayer and said, "All the people slept after offering their prayers, but you who waited, will be accounted as if you were engaged in your prayer throughout the period."
[Al-Bukhari].

Commentary: We learn the following three points from this Hadith: First: `Isha' prayer can be deferred till midnight.
Second: It is permissible to keep awake for it to offer it in congregation. It is also permissible to engage in a beneficial activity after `Isha' prayer involving such important matters as acquiring teaching knowledge or even spending time with one's wife or guest.
Third: The period spent in waiting will be treated as time spent in Salat and its reward will also be greater in similar proportions.

Chapter 335

باب تحريم امتناع المرأة من فراش زوجها إذا دعاها ولم يكن لها عذر شرعي

Prohibition of Refusal by a Woman when her Husband calls her to his Bed

1749 عَنْ أبي هُرِيْرة رَضِيَ اللَّه عَنْهُ قالَ : قالَ رَسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « إذا دَعَا الرَّجُلُ امْرَأَتَهُ إلى فِراشِهِ فأَبَتْ ، فَباتَ غَضْبانَ عليْهَا ، لعَنَتْهَا المَلائِكَةُ حتى تُصْبح » متفقٌ عليه.
وفي رواية : حَتَّى « تَرْجِع » .

1749. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "If a man calls his wife to his bed and she refuses, and thus he spends the night angry with her, the angels continue cursing her till the morning."

[Al-Bukhari and Muslim].

Commentary: It is incumbent on every women to respond to her husband's invitation to his bed for sexual intercourse. It would be a different matter if she has a lawful reason for it, such as observing an obligatory act of worship, like fasting during the month of Ramadan, illness, menses, etc. In such events she would be obviously unable to comply with the wish of her husband. But in the absence of any lawful reason, she would be condemned by the angels. This is emphasized on women for the reason that a husband should not ignore his wife and turn to some other women. If a woman fails to satisfy the sexual urge of her husband, he can go astray. It is, therefore, necessary that she should not show any slackness in complying with her husband's wishes.

Chapter 336

باب تحريم المرأة تطوعاً وزوجها حاضر إلاّ بإذنه

Prohibition of Observing an Optional Saum (Fast) by a Woman without the Permission of her Husband

1750 عنْ أبي هُريْرة رضِيَ اللَّه عنْهُ أنَّ رسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « لا يَحِلُّ للمَرْأةِ أنْ تَصُومَ وَزَوْجُهَا شاهِدٌ إلاَّ بإذْنِه ولا تَأْذَنَ في بَيْتِهِ إلاَّ بإذْنِه » متفقٌ عليه .

1750. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "It is not lawful for a woman to observe an optional Saum (fast) without the permission of her husband when he is at home. Nor should she allow anyone to enter his house without his permission."
[Al-Bukhari and Muslim].

Commentary: Fasting here signifies voluntary fasting. Similar is the case of other voluntary prayers, i.e., voluntary Salat, recitation, etc. It is not permissible to do such acts without the permission of the husband if he is present. It should be borne in mind that a women is not permitted to let even her natural relations (who are Mahram) come in her home in the absence of her husband. She can, however, allow such persons to come about whom her husband has given express permission or in respect of whom he keeps silent.

Chapter 337

باب تحريم رفع المأموم رأسه من الركوع أو السجود قبل الإمام

Prohibition of raising one's Head before the Imam

1751 عنْ أبي هُريْرَة رَضِيَ اللَّه عَنْهُ أنَّ النَّبيَّ صلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « أمَا يَخْشَى أحَدُكُمْ إذا رفعَ رأسَهُ قبْلَ الإمَامِ أنْ يَجْعلَ اللَّه رأسَهُ رأسَ حِمارٍ ، أوْ يَجْعلَ اللَّه صُورتَهُ صُورَةَ حِمارٍ» متفقٌ عليه .

1751. Abu Hurairah (May Allah be pleased with him) said: The Prophet (PBUH) said, "Does he who raises up his head before the Imam not fear that Allah will make his head that of a donkey or make his appearance similar to that of donkey?"

[Al-Bukhari and Muslim].

Commentary: This Hadith has a stern warning for those who take precedence over the Imam in the course of Salat. The faces of such will be turned by Allah into those of donkeys, and that is least difficult for Him. Sheikh Ibn Hajar Al-Haithami mentioned in his Al-Mu`jam that some people's faces have really been turned into those of donkeys. It is, therefore, essential for everyone who offers Salat in congregation, to follow the actions of Imam in Salat. To do anything before the Imam in the course of Salat, is a great sin and some scholars hold that such Salat is valid but the one who does so will be deemed sinful. Imam Ibn Hanbal, however, regards this Salat as invalid.

Chapter 338

باب كراهة وضع اليد على الخاصرة في الصلاة

Prohibition of Placing the hands on the sides during As-Salat (The Prayer)

1752 عَنْ أبي هُرِيْرة رَضِيَ اللَّه عَنْهُ أن رسول الله صلّى اللهُ عَلَيْهِ وسَلَّم: نـهي عن الخَصْرِ في الصَّلاةِ. متفقٌ عليهِ .

1752. Abu Hurairah (May Allah be pleased with him) said: We are prohibited from placing the hand on the side during As-Salat (the prayer).

[Al-Bukhari and Muslim].

Commentary: There are two sides of everyone, the left and the right. Since keeping hands on one of them is a sign of arrogance, this is prohibited in Salat. At-Tabarani and Al-Baihaqi have reported a Hadith in which Messenger of Allah (PBUH) said: "Placing the hands on the sides during Salat, is an act of the dwellers of the Fire." One can, however, do so only if there is such a pain that he is compelled to place the hands there.

Chapter 339

باب كراهة الصلاة بحضرة الطعام ونفسه تتوق إليه

Abomination of Joining As-Salat (The Prayer) when the Food is ready or when one is in desperate need to answer the call of Nature

1753 عَنْ عَائِشَةَ رَضِيَ اللَّه عَنْهَا قالَتْ : سَمِعْتُ رَسُول اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم يَقُولُ : « لا صَلاة بحَضرَةِ طعَامٍ ، ولا وَهُوَ يُدَافِعُهُ الأَخْبَثَانَ » رواه مسلم .

1753. `Aishah (May Allah be pleased with her) said: I heard the Messenger of Allah (PBUH) saying, "No Salat (prayer) should be performed when the food has been served, nor should it be performed when a person is in need of relieving himself."

[Muslim].

Commentary: We learn from this Hadith that one should not offer Salat when he is hungry and the food has been served or has to answer the call of nature. The reason behind is that if one offers Salat in that condition, he will not be able to do it with full concentration. Similarly, if one has to answer the call of nature, he should first do so and then offer Salat.

Chapter 340

باب النهي عن رفع البصر إلى السماء في الصلاة

Prohibition of raising one's Eyes towards the sky during As-Salat (The Prayer)

1754 عَنْ أنسِ بْنِ مَالكٍ رَضِيَ اللَّه عَنْهُ قالَ : قالَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « مَا بالُ أقوَامٍ يَرْفَعُون أَبْصَارَهُمْ إِلى السَّماءِ في صَلاتِـهِمْ ، » فَاشْتَدَّ قَوْلُهُ في ذلك حَتَّى قالَ : « لَيَنْتَهُنَّ عَنْ ذلك ، أَوْ لَتُخْطَفَنَّ أَبْصارُهُمْ ، » رواه البخاري .

1754. Anas bin Malik (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "How is it that some people raise their eyes towards the sky during As-Salat (the prayer)?" He stressed (this point) and added, "People must refrain from raising their eyes towards heaven in Salat (prayer), or else their sights will certainly be snatched away."

[Al-Bukhari].

Commentary: Looking towards the sky during prayer disturbs the concentration in Salat and there is a stern warning against this bad habit. One can, however, do so after Salat, i.e., during one's supplications.

Chapter 341

باب كراهة الالتفات في الصلاة لغير عذر

Undesirability of Glancing in one Direction of the other during Prayer

1755 عَنْ عَائِشَةَ رضِيَ اللَّه عنْهَا قالَتْ : سأَلْتُ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم عَنِ الالْتِفَاتِ في الصَّلاةِ فقالَ : « هُوَ اخْتِلاسٌ يخْتَلِسهُ الشَّيْطَانُ مِنْ صلاةِ الْعَبْدِ » رواهُ البُخَاري .

1755. `Aishah (May Allah be pleased with her) said: I asked the Messenger of Allah (PBUH) about random looks in Salat (prayer), and he replied, "It is something which Satan snatches from the slave's Salat."
[Al-Bukhari].
Commentary: "Pouncing" or "snatching" means to take away something swiftly from someone while he is not alert. When a person looks here and there in the course of Salat and does not concentrate on it, Satan avails this opportunity and spoils his Salat.

1756وَعَنْ أَنَسٍ رَضِيَ اللَّه عَنْهُ قالَ : قالَ لي رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « إيَّاكَ وَالالْتِفَاتَ في الصَّلاةِ ، فَإنَّ الالْتِفَاتَ في الصَّلاةِ هَلَكَةٌ، فإنْ كَانَ لابُدَّ، ففي التَّطوُّعِ لا في الْفَرِيضَةِ».
رواه التِّرمذي وقال : حديثٌ حسنٌ صَحِيحٌ .
(ضعيف) . [فيه : علي بن زيد بن جدعان ، وهو ضعيف] .

1756. Anas (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said to me, "Beware of looking around in Salat (prayer), because random looks in Salat are a cause of destruction. If there should be no help from it, it is permissible in the voluntary and not in obligatory Salat."
[At-Tirmidhi].
Commentary: In the chain of transmitters [i.e., Sanad] of this Hadith, we find `Ali bin Zaid bin Jad`an who is known to be Da`if (i.e., weak). If this narration is not reliable, then seeing here and there even in voluntary Salat is not permissible. However, if at all looking is inevitable, one can slightly turn his face because if one turns the whole body, his Salat would become invalid as he would not be facing the Qiblah which is essential for Salat.

Chapter 342

باب النهي عن الصلاة إلى القبور

Prohibition of facing the Graves during Salat (Prayer)

1757 عَنْ أبي مَرْثَدٍ كَنَّازِ بْنِ الحُصَيْنِ رَضِيَ اللَّه عَنْهُ قالَ : سمِعْتُ رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم يَقُولُ : « لا تُصَلُّوا إلى القُبُورِ ، وَلا تَجْلِسُوا علَيْها » رواه مُسْلِم .

1757. Abu Marthad Kannaz bin Husain (May Allah be pleased with him) said: I heard the Messenger of Allah (PBUH) saying: "Do not offer Salat (prayer) facing the graves and do not sit on them."
[Muslim].

Commentary:

1. It is prohibited to face the graves while offering Salat. Its reason seems to be that it creates a resemblance to polytheists. Moreover, it has a trace of reverence for someone other than Allah, which takes one towards Shirk.
2. It is forbidden for Muslims to sit on the graves because it is disrespect of man whom Allah has honoured. Therefore Muslims should avoid both practices mentioned above. Imam An-Nawawi said: Our companions (the scholars) said that it is Makruh (undesirable) to plaster the grave; while sitting, leaning against it or resting on it is Haram (forbidden).

Chapter 343

باب تحريم المرور بين يدي المصلّي

Prohibition of passing in front of a Worshipper while he is offering Salat (Prayer)

1758 عَنْ أبي الجُهيْم عَبْدِ اللَّهِ بْنِ الحَارِثِ بْنِ الصِّمَّةِ الأنْصَارِيِّ رَضِيَ اللَّه عَنْهُ قال: قالَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « لَوْ يَعْلَمُ المَارُّ بَيْنَ يدي المُصَلِّي مَاذا عَلَيْهِ لَكَانَ أنْ يَقِفَ أَرْبَعِينَ خَيْراً لَهُ مِنْ أنْ يَمُرَّ بَيْنَ يَدَيْهِ » قالَ الرَّاوي : لا أدْري : قالَ أَرْبَعِين يوماً ، أو أَرْبَعِينَ شَهْراً ، أوْ أَرْبَعِينَ سَنَةً .. متفقٌ عليه .

1758. Abul-Juhaim `Abdullah bin Al-Harith (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "If the person who passes in front of a praying person, realizes the enormity of the sinfulness of this act, it will have been better for him to wait forty than to pass in front of him."
[Al-Bukhari and Muslim].
[The narrator was not sure whether the Prophet (PBUH) said forty days, months or years.]
Commentary: We learn from this Hadith that it is a great sin to pass before a person who is offering Salat. People should also take care that they do not offer Salat without placing a Sutrah in front of them. A Sutrah refers to anything that a person sets up in front of him; this could be a stick, another person praying in front of him or even a line which he can draw on the ground. The distance between the person offering his Salat and the Sutrah should not be more than approximately one meter and a half. If the distance is longer than this, then it is not unlawful to pass before someone offering Salat.

Chapter 344

باب كراهة شروع المأموم في نافلة بعد شروع المؤذن في إقامة الصلاة

Undesirability of offering optional Prayer after the announcement of Iqamah

1759 عَنْ أبي هُرَيْرَةَ رَضِيَ اللَّه عَنْه عَن النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « إذا أقِيمتِ الصلاةُ ، فلا صَلاةَ إلا المكتوبَة » رواه مسلم .

1759. Abu Hurairah (May Allah be pleased with him) said: The Prophet (PBUH) said, "When the Iqamah is called, no prayer should be performed except the obligatory prayer."
[Muslim].
Commentary: When the Iqamah has been announced (prescribed recitation at the commencement of Salat when offered in congregation, after the worshippers have taken up that position), it is not permissible to offer any other prayer - whether it is Sunnah or Nafl. If a person has already started any, he should break it to join the congregation. He should offer the Salat which he terminated after the obligatory Salat offered in congregation. It is against this Hadith to continue Nafl Salat or Sunnah when the worshippers have taken the position to offer Salat in congregation and Iqamah has been called. Some scholars are of the opinion that one can continue the performance of Fajr Sunnah, even after the congregational Salat has started. They have taken the plea that if there is no risk of losing the first Rak`ah, it is permissible to continue the Sunnah of Fajr prayer. Their plea is against the present Hadith. It is a common feature to see the worshippers offering Sunnah during the course of Fajr prayer offered in congregation. Thus in practice, the Sunnah of the Fajr prayer are continued regardless of this stipulation. In any case, this practice is totally against the injunctions contained in this Hadith.

Chapter 345

باب كراهة تخصيص يوم الجمعة بصيام أو ليلته بصلاة من بين الليالي

Abomination of Selecting Friday for Fasting

1760 عَنْ أبي هُرَيْرة رضيَ اللَّه عَنْهُ عَن النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « لا تَخُصُّوا لَيْلَةَ الجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالي ، ولا تَخُصُّوا يَوْمَ الجُمُعَةِ بِصيَامٍ مِنْ بيْنِ الأيَّامِ إلاَّ أنْ يَكُونَ في صَوْمٍ يَصُومُهُ أحَدُكُمْ » رواه مسلم .

1760. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Do not choose the Friday night among all other nights for standing in (Tahajjud) prayer, and do not choose Friday among all other days for Saum (fasting) except that one you have accustomed to."
[Muslim].
Commentary: It is undesirable to fix Jumu`ah for voluntary fast. One can, however, observe fasting if Friday occurs in his routine of fasts, i.e., if one observes fast on alternate days and Jumu`ah occurs on the day when he observes fast, or if one observes the fast of the Day of `Arafah, or the Day of `Ashura', and Friday occurs on that day, or if Friday occurs during the Ayyam Al-Beid, or Friday occurs when one is observing fasts of Nadhr (fasts one has vowed for). There is no harm in observing fast on Friday in all such cases but its special observance on Friday is not recommended.

1761وعَنْهُ قال : سَمِعْتُ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم يقُولُ : « لا يَصُومَنَّ أحَدُكُمْ يَوْمَ الجُمُعَةِ إلاَّ يَوْماً قَبْلَهُ أوْ بعْدَهُ » متفقٌ عليه .

1761. Abu Hurairah (May Allah be pleased with him) said: I heard the Messenger of Allah (PBUH) as saying: "None of you should observe fast on Friday except that he should observe fast either one day before it or one day after it."
[Al-Bukhari and Muslim].
Commentary: We learn from this Hadith that we can fast on Friday if we fast, along with it, on Thursday or Saturday, i.e., either one day before or after it.

1762وعَنْ مُحَمَّدِ بْنِ عَبَّادٍ قال : سَأَلْتُ جَابِراً رَضِيَ اللَّه عَنْهُ : أنَهَى النَّبيُّ صلّى اللهُ عَلَيْهِ وسَلَّم عَنْ صَوْمِ الجُمُعَةِ ؟ قالَ : نَعَمْ . متفقٌ عليه .

1762. Muhammad bin `Abbad (May Allah be pleased with him) said: I asked Jabir (May Allah be pleased with him). Did the Prophet (PBUH) prohibit fasting on Friday?" He said, "Yes."
[Al-Bukhari and Muslim].

1763وعَنْ أمِّ المُؤْمِنِينَ جُوَيْرِيَة بِنْتِ الحَارِثِ رَضِيَ اللَّه عَنها أنَّ النَّبِيَّ صلّى اللهُ عَلَيْهِ وسَلَّم دَخَلَ عَلَيْهَا يوْمَ الجُمُعَةِ وَهِيَ صائمَةٌ ، فقالَ : « أصُمْتِ أمْسِ ؟ » قالَتْ : لا ، قالَ : « تُريدينَ أنْ تَصُومِي غداً ؟ » قالَتْ : لا ، قالَ : « فَأَفْطِري » رَوَاهُ البُخاري .

1763. Juwairiyah bint Al-Harith (May Allah be pleased with her), the Mother of the Believers, said that the Prophet (PBUH) visited her on a Friday and she was observing fast. He asked, "Did you observe fast yesterday?" She said, "No." He asked, "Do you intend to observe fast tomorrow?" She said, "No." He said, "In that case, give up your fast today."
[Al-Bukhari].
Commentary: We learn from this Hadith that if someone is keeping fast on Friday and has not fasted the day before, nor does he intend to fast the following day, i.e., Saturday, it is permissible for him to break his fast.

Chapter 346

باب تحريم الوصال في الصوم وهو أن يصوم يومين أو أكثر ، ولا يأكل ولا يشرب بينهما

Prohibition of Extending Fast beyond one Day

1764 عَنْ أبي هُرَيْرَة وَعَائِشَةَ رَضِي اللَّه عنْهُمَا أنَّ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم نَهَى عَنِ الْوِصالِ . متفقٌ عليه .

1764. Abu Hurairah and `Aishah (May Allah be pleased with them) said: The Prophet (PBUH) prohibited observing continuous voluntary fasts beyond one day.
[Al-Bukhari and Muslim].

1765وَعَن ابْنِ عُمَرَ رَضِي اللَّه عَنْهُما قالَ : نَهَى رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم عَنِ الْوِصالِ . قالُوا : إنَّكَ تُواصِلُ ؟ قالَ : « إنِّي لَسْتُ مِثْلَكُمْ ، إني أُطْعَمُ وَأُسْقَى » متفقٌ عليه ، وهذا لَفْظُ الْبُخاري .

1765. Ibn `Umar (May Allah be pleased with them) said: The Messenger of Allah (PBUH) prohibited observing continuous fasts beyond one day. The Companions submitted: "But you do it." He replied, "I am not like you. I am given to eat and to drink (from Allah)."
[Al-Bukhari and Muslim].
Commentary:
1. Through this Hadith we learn that in certain matters the Prophet (PBUH) had some specific injunctions which were obligatory for him but not for his Ummah. Such things were permissible for him but not for his followers. All these things are called his special distinctions. It is not permissible for Muslims to follow such practices. One of these things is Saum Al-Wisal, which means to observe fast for several days at a stretch without taking any food. Since Allah had granted him special power and patience, he could observe fast continuously for days. As his followers are not endowed with that energy and patience, they are not permitted to do so.
2. "I am not like you" does not mean that "I am not a man like you," because such an interpretation goes against a categorical statement of the Qur'an to the effect that "I am a man like you". What the statement "I am not like you" really means is "you do not possess that special power which has been granted to me."
3. "I am given to eat and to drink" signifies that Allah (SWT) provides him with the strength and energy which he can derive from food and drink without necessarily having them.

Chapter 347

باب تحريم الجلوس على قبر

Prohibition of Sitting on the Graves

1766 عَنْ أبي هُرَيْرَةَ رضِي اللَّه عنْهُ قال : قال رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : لأنْ يجْلِسَ أحدُكُمْ على جَمْرَةٍ ، فتُحْرِقَ ثِيَابَه، فَتَخْلُصَ إلى جِلْدِهِ خَيرٌ لَهُ مِنْ أنْ يجْلِسَ على قبْرٍ» رواه مسلم.

1766. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "It is much better for one of you to sit on a live coal, which will burn his clothes and get to his skin than to sit on a grave."
[Muslim].
Commentary: To sit on the grave is strictly prohibited [see Hadith No. 1758]. Ibn Hajar Al-Haithami and others, however, regard this act to be only Makruh (undesirable) and maintain that the warning contained in the Hadith is for those people who sit on them for urinating or defecating. The Hadith also elucidates the fact that graves should be respected and that glorifying the people in them by plastering them or building over them is not permissible.

Chapter 348

باب النهي عن تجصيص القبور والبناء عليها

Prohibition of Plastering and Building over the Graves

1767 عَنْ جَابِرٍ رضِي اللَّه عَنْهُ قالَ : نَهَى رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم أنْ يُجَصَّصَ الْقبْرُ ، وَأنْ يُقْعَدَ عَلَيهِ ، وأنْ يُبْنَى عَلَيْهِ . رواه مسلم .

1767. Jabir (May Allah be pleased with him) said: The Messenger of Allah (PBUH) forbade that the graves should be plastered (made into permanent structures), used as sitting places (for the people) or building over them.
[Muslim].

Commentary: We learn the following points from this Hadith:
1. The construction of permanent graves is sheer extravagance because they do not benefit the dead. This act is `disliked' and reaches the level of prohibition when graves are ornamented and embellished.
2. Sitting on the graves is a disliked act, as has been made clear in the previous Hadith.
3. It is such a respect for the dead which inclines people to Shirk. Construction of dome etc., over the graves have also the same effect.

Chapter 349

باب تغليظ تحريم إباق العبد من سيده

Prohibition for a Slave to run away from his Master

1768 عَنْ جَرير رَضِيَ اللَّه عَنْهُ قالَ : قالَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « أَيَّمَا عَبْدٍ أَبَقَ ، فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ رواه مسلم .

1768. Jarir bin Abdullah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "If a slave runs away from his master, his responsibility to him is absolved."
[Muslim].

**1769وَعَنْهُ عَنِ النَّبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم : « إذا أَبَقَ الْعبْدُ ، لَمْ تُقْبَلْ لَهُ صلاةٌ » رواه مسلم .
وفي روَاية : « فَقَدْ كَفَر » .**

1769. Jarir bin Abdullah (May Allah be pleased with him) said: The Prophet (PBUH) said, "When the slave runs away from his master, his Salat (prayer) will not be accepted."
[Muslim].
Another narration is: "He is guilty of disbelief (i.e., in case he believes in the lawfulness of doing so)."
Commentary: The institution of slavery does not exist in the modern world, but if it exists anywhere or a situation arises in which it re-emerges, the principle stated in this Hadith will be applicable. The Hadith also makes it clear that if someone has expressed his commitment to serve somebody, he should not back out. It also urges us to show gratefulness to one's benefactors and to reciprocate the good, one receives.

Chapter 350

باب تحريم الشفاعة في الحدود

Undesirability of Intercession in Hudud

Allah, the Exalted, says:
"The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day." (24:2)

1770 وعَنْ عَائِشَةَ رضِيَ اللَّهُ عَنْها ، أنَّ قُرَيْشاً أهَمَّهُمْ شَأْنُ المرْأةِ المخْزُومِيَّةِ الَّتِي سَرَقَتْ فقالُوا : منْ يُكَلِّمُ فيها رَسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ، فقالُوا : ومَنْ يَجْتَرِيءُ عَلَيْهِ إلاَّ أُسَامَةُ بْنُ زَيدٍ، حِبُّ رسولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم ، فكَلَّمَهُ أُسامَةُ فقالَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « أَتَشْفَعُ في حَدٍّ مِنْ حُدُودِ اللَّهِ تَعالى ؟ » ثم قام فاختطب ثُمَّ قالَ : « إنَّمَا أهلَكَ الَّذينَ قَبْلَكُمْ أنَّهم كَانُوا إذا سَرَقَ فِيهِمُ الشَّريفُ تَرَكُوهُ، وإذا سَرَقَ فِيهِمُ الضَّعِيفُ ، أقامُوا عَلَيْهِ الحَدَّ ، وايْمُ اللَّهِ لَوْ أنَّ فاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا » متفقٌ عليه .

وفي رِوَايةٍ: فتَلَوَّنَ وَجْهُ رسولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم ، فقالَ : « أَتَشْفَعُ في حَدٍّ مِنْ حُدودِ اللَّهِ،؟» قالَ أُسامَةُ : اسْتَغْفِرْ لي يا رسُولَ اللَّهِ . قالَ : ثُمَّ أمرَ بِتِلْكَ المرْأةِ ، فقُطِعَتْ يَدُهَا.

1770. `Aishah (May Allah be pleased with her) reported: The Quraish were anxious about a woman from Banu Makhzum who had committed theft and asked : "Who will speak to the Messenger of Allah (PBUH) about her?" Then they said: "No one will be bold enough to do so except Usamah bin Zaid, the (Companion who was) dearly loved by the Messenger of Allah (PBUH)." So Usamah (May Allah be pleased with him) spoke to him and the Messenger of Allah (PBUH) (angrily) said, "Are you interceding regarding one of the punishments prescribed by Allah?" He then got up and delivered an address in which he said, "Indeed what destroyed the people before you was just that when a person of high rank among them committed a theft, they spared him; but if the same crime was done by a poor person they inflicted the prescribed punishment on him. I swear by Allah that if Fatimah daughter of Muhammad should steal, I would have her hand cut off."
[Al-Bukhari and Muslim].
In another narration `Aishah (May Allah be pleased with her) said: (Upon hearing the intercession of Usamah), the face of the Messenger of Allah (PBUH) changed color (because of anger) and he said, "Do you dare to intercede in matters prescribed by Allah?" Usamah pleaded: "O Messenger of Allah! Pray for my forgiveness." `Aishah (May Allah be pleased with her) added: Thereafter the Messenger of Allah (PBUH) gave orders to have that woman's hand cut off.

Commentary:
1. Hadd is the punishment fixed by Shari`ah and which no one has the authority to increase or decrease. For instance, theft is punishable by the cutting of the hand; the punishment of adultery is a hundred stripes or Rajm (stoning to death); the punishment of drinking of intoxicants is forty stripes etc.
2. Nobody has the right to intercede or make any recommendation in this matter.
3. There is no distinction of male or female in the matter of these punishments (Hudud). Whoever commits a crime which is punishable by Hadd, whether that person is male or female, will be liable for punishment prescribed under Hadd - the punishment, the limits of which have been defined in the Qur'an and Hadith.
4. No one is exempted from Hadd, no matter how great he is, because there is no distinction of great or small in the matter of Hadd.
5. We must learn a lesson from the history of past nations so that we can save ourselves from such misdeeds which caused their ruin.
6. This Hadith brings into prominence the distinction and eminence of Usamah and his position in the eyes of the Prophet (PBUH).

Chapter 351

باب النهي عن التغوط في طريق النَّاس وظلهم وموارد الماء ونحوها

Prohibition of Relieving Nature on the Paths

Allah, the Exalted, says:
"And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin." (33:58)

1771 وَعَنْ أبي هُرَيْرَةَ رَضِيَ اللَّه عَنْهُ أنَّ رَسُول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « اتَّقُوا الَّلاعِنَيْن » قالُوا ومَا الَّلاعِنَان ؟ قالَ : « الَّذِي يَتَخَلَّى في طريق النَّاس أوْ في ظِلِّهِمْ » رواه مسلم .

1771. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Avoid two habits which provoke cursing." The Companions said: "What are those things which provoke cursing?" He said, "Relieving on the thoroughfares or under the shades where people take shelter and rest."
[Muslim].

Commentary: We learn from this Hadith that a Muslim must avoid all such things which cause inconvenience to other Muslims. If one uses the places mentioned in this Hadith as toilet, this would not only cause inconvenience to the public but may also cause an epidemic. It is also necessary to avoid such things for the sake of cleanliness. Some religious scholars are of the opinion that this act is deemed to be a major sin, as it brings people's curses upon the one who practices it.

Chapter 352

باب النهي عن البول ونحوه في الماء الراكد

Prohibition of Urinating into Stagnant Water

1772 عَنْ جَابِرٍ رَضيَ اللَّه عَنْهُ : أنَّ رسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم نَهَى أنْ يُبَال في المَاءِ الرَّاكدِ . رواهُ مسلم .

1772. Jabir (May Allah be pleased with him) said: The Messenger of Allah (PBUH) forbade urinating into stagnant water.
[Muslim].
Commentary: "Stagnant water" means water which is not flowing, like the water in a pond or a tank. When urination is prohibited at such places, defecating would be more sternly prohibited. One must also avoid throwing filth in it.
How vast and comprehensive the injunctions of Islam are, and how thoroughly Islam has grasped the problems of people, is something unique in the realm of religion. No other world religion can match it in this respect. It is very unfortunate indeed that in spite of having such perfect and complete religion, the Muslims are far away from practising its noble teachings. May Allah enable us to become true followers of Islam.

Chapter 353

باب كراهة تفضيل الوالد بعض أولاده على بعض في الهبة

Prohibition of giving preference to Children over one another in giving Gifts, etc.

1773 عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رضِيَ اللَّه عنْهُمَا أَنَّ أَبَاهُ أَتَى بِهِ رَسول اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم فقال : إنِّي نَحَلْتُ ابْني هذا غُلاماً كَانَ لي ، فقالَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « أكُلَّ وَلَدِكَ نَحلْتَهُ مِثْلَ هَذا؟» فقال : لا ، فقالَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « فَأَرْجِعْهُ » .
وفي رِوَايَةٍ : فقالَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « أَفَعَلْتَ هَذا بِوَلَدِكَ كُلِّهِمْ ؟ » قالَ : لا ، قالَ : « اتَّقُوا اللَّه وَاعْدِلُوا في أَوْلادِكُمْ » فَرَجَعَ أَبي ، فردَّ تلْكَ الصَّدَقَة .
وفي رِوَايَةٍ : فقال رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « يَا بَشِيرُ أَلَكَ وَلَدٌ سِوَى هَذا ؟ قالَ : نَعَمْ ، قال: « أَكُلَّهُمْ وَهَبْتَ لَهُ مِثْلَ هَذا ؟ » قالَ : لا ، قالَ : « فَلا تُشْهِدْني إذاً فَإِنِّي لا أشْهَدُ عَلَى جَوْرٍ » .
وَفي رِوايَةٍ : « لا تُشْهِدْني عَلى جَوْرٍ » .
وفي روايةٍ : « أَشْهِدْ عَلَى هذا غَيْري ، » ثُمَّ قال : « أَيَسُرُّكَ أَنْ يَكُونُوا إلَيْكَ في الْبِرِّ سَوَاءً ؟ » قالَ : بلى ، قالَ : « فَلا إذاً » متفقٌ عليه .

1773. An-Nu`man bin Bashir (May Allah be pleased with them) said: My father took me to the Messenger of Allah (PBUH) and said to him: "I have gifted one of my slaves to this son of mine." The Messenger of Allah (PBUH) said, "Have you given such gift to every son of yours?" He replied, "No." Thereupon he said, "Take this gift back."
Another narration is: The Messenger of Allah (PBUH) said, "Be mindful of your obligation to Allah and do justice in respect of your children." My father came back and revoked his gift.
Another narration is: The Messenger of Allah (PBUH) asked, "Have you other children besides this one?" He said, "Yes." The Messenger of Allah (PBUH) asked, "Have you awarded a gift like this to all of them." He said, "No." The Messenger of Allah (PBUH) said, "I am not going to bear witness to this act of injustice."
Another narration is: The Messenger of Allah (PBUH) asked, "Do you not except goodness from all of them as you except from him?" He said, "Yes, of course." The Messenger of Allah (PBUH) said, "Then don't do this (i.e., do not give a gift to one son only)."
[Al-Bukhari and Muslim].
Commentary: We learn from this Hadith the following important points:
1. In every matter, one should consult scholars and experts of Shari`ah. This was the practice of the Companions (May Allah be pleased with them).
2. Parents should deal with all their children with equity and justice. Preferential treatment with any child affects them adversely. Obviously injustice creates tension for parents as well as children and eventually family ties are broken.
3. This Hadith is also advanced by those `Ulama' in support of their contention that if a person wants to distribute his property among his children during his lifetime, he should not make any discrimination among his male and female children and should give an equal share to all of them.

Chapter 354

باب تحريم إحداد المرأة على ميت فوق ثلاث أيام إلا على زوجها أربعة أشهر وعشرة أيام

Prohibition of Mourning beyond Three Days (For Women)

1774 عَنْ زَيْنَبَ بِنْتِ أبي سَلَمَةَ رَضِيَ اللَّه عَنْهُمَا قالَتْ : دَخَلْتُ عَلَى أُمِّ حَبِيبة رَضِيَ اللَّه عَنْها زَوْجِ النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم حِينَ تُوُفِّي أَبُوها أَبُو سُفْيَانَ بْنُ حَرْبٍ رَضِي اللَّه عَنْهُ ، فَدَعَتْ بِطِيبٍ فِيهِ صُفْرَةٌ خَلُوقٍ أَوْ غَيْرِهِ ، فَدَهَنَتْ مِنْهُ جَارِيَةً ، ثُمَّ مَسَّتْ بِعَارِضَيْها . ثُمَّ قَالَتْ : وَاللَّهِ مَالي بِالطِّيبِ مِنْ حاجَةٍ ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم يقُولُ عَلى المِنْبرِ: « لا يحِلُّ لامْرأَةٍ تُؤْمِنُ باللَّهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاثِ لَيَالٍ ، إلاَّ عَلى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْراً » قَالَتْ زَيْنَبُ : ثُمَّ دَخَلْتُ عَلى زَيْنَبَ بِنْتِ جَحْشٍ رَضِيَ اللَّه عَنْها حِينَ تُوُفِّيَ أَخُوهَا ، فَدَعَتْ بِطِيبٍ فَمَسَّتْ مِنْه ، ثُمَّ قَالَتْ : أَمَا وَاللَّهِ مَالي بالطِّيبِ مِنْ حاجَةٍ ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم يَقُولُ عَلى المِنْبَر : « لا يَحِلُّ لامْرَأَةٍ تُؤْمِنُ باللَّهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ عَلى مَيِّتٍ فَوْقَ ثَلاَثٍ إلاَّ عَلى زوجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْراً». متفقٌ عليه .

1774. Zainab bint Abu Salamah (May Allah be pleased with them) said: I went to Umm Habibah (May Allah be pleased with her) the wife of the Prophet (PBUH), when her father Abu Sufyan bin Harb (May Allah be pleased with him) died. Umm Habibah (May Allah be pleased with her) sent for a yellow coloured perfume or something else like it, and she applied it to a slave-girl and then rubbed it on her own cheeks and said: "By Allah, I have no need for perfume, I heard the Messenger of Allah (PBUH) saying from the pulpit, `It is not permissible for a woman who believes in Allah and the Last Day to mourn for the dead beyond three days, except for the death of her husband; in which case the period of mourning is of four months and ten days.'" Zainab said: I then visited Zainab, daughter of Jahsh (May Allah be pleased with her) when her brother died; she sent for perfume and applied it and then said: "Beware! By Allah, I don't feel any need of perfume but I heard the Messenger of Allah (PBUH) saying from the pulpit, `It is not permissible for a woman who believes in Allah and the Last Day to mourn the dead beyond three days except in case of her husband (for whom the period is) four months and ten days.'"
[Al-Bukhari and Muslim]

Commentary: The period of mourning the husband's death is four months and ten days while ordinarily it is three days only (for others). The reasons behind mourning the dead husband is: Firstly, the purification of womb. Secondly, it is a mark of respect for the relation and love between husband and wife. The scent which was used in the two incidents reported in this Hadith occurred after the stipulated period of mourning in ordinary cases - that is three days. After the expiry of the mourning period, the woman is allowed to resume her routine. The Hadith mentions the man's right over his wife after his death; it also shows the importance of conjugal ties in Islam.

Chapter 355

باب تحريم بيع الحاضر للبادي وتلقي الركبان والبيع على بيع أخيه والخطبة على خطبته إلا أن يأذن أو يردَّ

Prohibition of Malpractices in Commerce

1775 عَنْ أنَسٍ رَضِيَ اللَّه عَنْهُ قالَ : نَهَى رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم أنْ يَبِيعَ حَاضِرٌ لِبَادٍ وَإنْ كَانَ أخَاهُ لأبِيه وَأمِّهِ . متفق عليه .

1775. Anas bin Malik (May Allah be pleased with him) said: The Messenger of Allah (PBUH) forbade that a person in the city should make a deal on behalf of a villager on commission even if he is his real brother."
[Al-Bukhari and Muslim]
Commentary: "Al-Hadir" means one who lives in the city, while "Al-Badi" means a villager or a desert dweller. "He should not make a deal" here signifies that the urbanite should not go to the villager and propose to him leave his goods with him for sale and he would send him the sale proceeds of the goods piecemeal as they sell. In the opinion of some `Ulama' this is prohibited if the merchandise is valuable and the villager is not aware of its real worth and the urbanite wants to exploit his ignorance. But, on the contrary, if the proposal is for the welfare of the villager and the urbanite merely wants the owner to receive its due price then the offer is admissible. The first proposition is prohibited because that will cause a loss to the villager; the second is permissible as it is a well-meaning offer.
"A person in the city should not make a deal on behalf of a villager" has been interpreted by `Abdullah bin `Abbas (May Allah be pleased with them) to mean that he should not work as a broker for a villager because in that case he will be interested to sell it on a higher price in order to have a better commission in the deal, which will unnecessarily raise its cost.
On one side, the purchase of goods coming from outside has been prohibited before its arrival on the market so that nobody can exploit the ignorance of the outsiders, and on the other side, villagers are enjoined to sell their goods themselves so that the commission of the broker does not increase the price of the goods. If an urbanite sells the merchandise of any villager on a fair price without charging any commission then this is permissible, as is confirmed by Ahadith. If the people living in cities charge each other commission on the purchase or sale of their goods this is permissible.

1776وَعَنْ ابْنِ عمرَ قال : قالَ رَسول اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : « لا تَتَلَقَّوُا السلَعَ حَتَّى يُهْبَطَ بِهَا إلى الأسْوَاقِ » متفقٌ عليه .

1776. Ibn `Umar (May Allah be pleased with them) said: The Messenger of Allah (PBUH) said, "Do not meet the merchandise till they arrive in the market."
[Al-Bukhari and Muslim].
Commentary: "Do not meet the merchandise" signifies "Do not meet trade caravans in transit." The purpose being that those who bring food grains from villages, should not suffer any loss because of their ignorance of the market conditions. But if someone does it with a good intention then this is permissible.

1777وَعَنْ ابْنِ عَبَّاسٍ رَضِيِ اللَّه عَنْهُما قالَ : « قالَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم : « لا تَتَلَقَّوُا الرُّكْبَانَ ، ولا يبعْ حَاضِر لِبَادٍ » ، فقالَ لَهُ طاووسُ : ما « لا يَبعْ حَاضِرٌ لِبادٍ ؟ » قال : لا يكُونُ لَهُ سَمْسَاراً . متفقٌ عليه .

1777. Ibn `Abbas (May Allah be pleased with them) said: The Messenger of Allah (PBUH) said, "The caravans carrying merchandise should not be met on the way to purchase from them; a man in the city should not sell for a man of the desert."
Tawus asked him (Ibn `Abbas): "What do these words really imply?" He said: "He should not work as an agent on his behalf."
[Al-Bukhari and Muslim].
Commentary: This Hadith makes it clear that no one should work as a broker to exploit the ignorance of villagers who bring their merchandise in the market. But if one does it with a good intention then this is permissible.

Nowadays different forms of brokerage are in vogue in our markets out of which some are permissible and some are prohibited.

1778وعَنْ أبي هُرَيْرَةَ رَضِيَ اللَّه عنْهُ قالَ : نَهَى رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم أنْ يَبِيعَ حَاضِرٌ لِبَادٍ ولا تَنَاجَشُوا ولا يبع الرَّجُلُ عَلى بَيْعِ أخيهِ ، ولا يخطبْ عَلى خِطْبَةِ أخِيهِ ، ولا تسْألِ المرأةُ طلاقَ أخْتِهَا لِتَكْفَأَ مَا في إنَائِهَا .
وفي روايَةٍ قالَ : نَهَى رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم عَنِ التَّلَقِّي وأن يَبْتَاعَ المُهَاجِرُ لأعْرابيٍّ ، وأنْ تشْتَرِطَ المرْأةُ طلاقَ أُخْتِهَا ، وَأنْ يَسْتَامَ الرَّجُلُ عَلى سوْمِ أخيهِ ، ونَهَى عَنِ النَّجَشِ والتَّصْرِيةِ. متفقٌ عليه .

1778. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) forbade that a man in the city should be the commission agent of a man from the desert and prohibited the practice of Najsh (i.e., offering a high price for something in order to allure another customer who is interested in the thing); and that a man should make an offer while the offer of his brother is pending; or that he should make a proposal of marriage while that of his brother is pending; or that a woman should try that a sister of hers might be divorced so that she might take her place.
Another narration is: The Messenger of Allah (PBUH) forbade the people from meeting the caravan on the way for entering into business transaction with them; and the selling of the goods by a dweller of the city on behalf of a man of the desert; and the seeking by a woman the divorce of her sister (from her husband); and the practice of Najsh and leaving the animals unmilked (for sometime for the purpose of accumulation of milk to deceive the buyer).
[Al-Bukhari and Muslim].
Commentary: "Litakfa ma fi ina'iha" means that "Whatever is in her vessel is overturned." This is a figurative expression meaning "She would marry her (Muslim sister's) husband when he divorces her present wife."
"Leaving the animals unmilked" means that a saleable cattle is not milked for two or three times to create an impression that the cattle is rich in milk, which is not the true case. This is also prohibited. Other points mentioned in this Hadith have been discussed earlier.

1779وعَنِ ابْنِ عُمَرَ رضي اللَّه عَنْهُمَا ، أنَّ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « لا يبعْ بَعْضُكُمْ عَلَى بَيْعِ بعْضٍ ، ولا يَخْطُبْ على خِطبَةِ أخِيهِ إلاَّ أنْ يَأْذَنَ لَهُ » متفقٌ عليه ، وهذا لَفْظُ مسلم .

1779. Ibn `Umar (May Allah be pleased with them) said: The Messenger of Allah (PBUH) said, "A person should not enter into a transaction when his (Muslim) brother has already negotiated, nor should he make a proposal of marriage when that of his brother is pending, except with the permission of the latter."
[Al-Bukhari and Muslim]
Commentary: We learn from this Hadith that if a man knows that such and such person has asked some woman for marriage and she has accepted the proposal then he should not make an offer of marriage to her. But if the matter has ended and the first proposal permits him to try his luck then he can make a proposal to her for marriage. On the same analogy, it is prohibited for a woman to send a proposal of marriage to a man with whom some woman is already negotiating or has already negotiated.

1780وعَنْ عُقْبةَ بنِ عَامِرٍ رضي اللَّه عَنْهُ أنَّ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « المُؤْمِنُ أخُو المُؤمِنِ ، فلاَ يحِلُّ لِمُؤمِنٍ أنْ يبْتَاعَ عَلَى بَيْعِ أخيهِ ولاَ يَخْطِبْ على خِطبَةِ أخِيه حتَّى يَذَرَ » رواهُ مسلم .

1780. `Uqbah bin `Amir (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "A Mu'min is the brother of another Mu'min; and thus it is not permissible for a Mu'min to make an offer while the offer of his brother is pending, nor should he make a proposal of marriage while that of his brother is pending till he withdraws his proposal."
[Muslim].
Commentary: All the acts prohibited in the Ahadith cited above are such that they can cause or increase ill-will and enmity among people. For this reason, all these things have been forbidden by Islam to obviate all possibilities of dissension and discord and bring about mutual affection, fraternity and accord.

Chapter 356

باب النهي عن إضاعة المال في غير وجوهه التي أذن الشرع فيها

Prohibition of Squandering Wealth

1781 عَنْ أبي هُرَيْرةَ رضي اللَّه عَنْهُ قالَ : قال رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « إنَّ اللَّه تَعَالى يَرضي لَكُمْ ثلاثاً ، وَيَكْرَه لَكُمْ ثلاثاً : فيَرضي لَكُمْ أنْ تَعْبُدوه ، وَلا تُشركُوا بهِ شَيْئاً ، وَأنْ تَعْتَصِموا بحَبْلِ اللَّهِ جَمِيعاً وَلا تَفرَّقُوا ، ويَكْرهُ لَكُمْ : قِيلَ وَقالَ ، وَكَثْرَةَ السُّؤالِ ، وإضَاعَةَ المَالِ » رواه مسلم ، وتقدَّم شرحه .

1781. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Verily, Allah likes three things for you and disapproves three things for you. He likes that you should worship Him Alone, not to associate anything with Him (in worship) and to hold fast to the Rope of Allah and not to be divided among yourselves; and He disapproves for you irrelevant talk, persistent questioning and the squandering of the wealth." [Muslim].

Commentary: This Hadith has already been mentioned [Hadith No. 342]. Although the initial portion is missing there and three things which have been disliked are mentioned in its text. Beside stressing Tauhid, holding fast to the Rope of Allah and unity (which are greatly liked by Allah), this Hadith forbids unnecessary debate, hair-splitting and extravagance as all the three are disliked by Allah.

Wealth has a great importance in man's life since it is the very source of sustenance and basis of his livelihood, its wastage is akin to cutting the branch of the tree on which one is sitting.

1782وَعَنْ وَرَّادٍ كَاتِبِ المُغِيرَةِ بن شُعْبَة قالَ : أمْلَى عَلَيَّ المُغِيرَةُ بنُ شُعبة في كتاب إلى مُعَاويَةَ رضي اللَّه عنْه ، أنَّ النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم كَانَ يَقُول في دبُرِ كُلِّ صَلاةٍ مَكْتُوبَةٍ : « لا إلَهَ إلاَّ اللَّه وَحدَهُ لا شَرِيكَ لَهُ ، لَهُ المُلْكُ وَله الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيءٍ قَدِيرٌ ، اللَّهُمَّ لا مانِعَ لِمَا أعْطَيْتَ ، وَلا مُعْطِيَ لِمَا مَنَعْتَ ، وَلا يَنْفَعُ ذَا الجَدِّ مِنْكَ الْجَدُّ » وَكَتَبَ إلَيْهِ أنَّهُ « كَانَ يَنْهَى عَنْ قِيل وقالَ ، وإضَاعَةِ المَال ، وَكَثْرةِ السُّؤَالِ ، وكَانَ يَنْهَى عَنْ عُقُوق الأمهَّاتِ ، ووأدِ الْبَنَاتِ ، وَمَنْعٍ وهَاتِ » متفقٌ عَلَيْهِ ، وسبق شرحه .

1782. Warrad, the scribe of Al-Mughirah bin Shu`bah (May Allah be pleased with him) said: Al-Mughirah bin Shu`bah dictated a letter to me addressed to Mu`awiyah (May Allah be pleased with him) that the Prophet (PBUH) used to supplicate at the end of each obligatory Salat (prescribed prayer): "La ilaha illallahu, wahadahu la sharika lahu, lahul-mulku, wa lahul-hamdu, wa Huwa `ala kulli shai'in Qadir. Allahumma la mani`a lima a`taita, wa la mu`tiya lima mana`ta, wa la yanfa`u dhal-jaddi mink-al-jaddu. (There is no true god except Allah, the One, Who has no partner. His is the sovereignty and His is the praise, and He is Able to do everything. O Allah! Nobody can withhold what You give; and nobody can give what You withhold; and the high status of a person is of no avail against Your Will)." He also wrote to him that the Prophet (PBUH) used to forbid irrelevant talk, wasteful expenditure, persistent questioning, disobedience of parents (especially mothers), infanticide of daughters by burying them alive, depriving others of their rights and acquisition of property wrongfully.
[Al-Bukhari and Muslim].

Commentary: The matters mentioned in this Hadith have been discussed in detail before. What this Hadith specially brings out is that the custom or writing or dictating Ahadith existed even during the age of the Companions. In this respect that was the first period of the compilation of Ahadith. Thus, it is wrong to say that there did not exist any system of recording Hadith in the days of the Companions.

Chapter 357

باب النهي عن الإشارة إلى مسلم بسلاح سواء كان جادّاً أو مازحاً

Prohibition of Pointing with a Weapon at another Brother in Faith

1783 - عَن أبي هُرَيْرَة رضي اللَّه عَنْه عَنْ رَسُول اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال: «لاَ يشِرْ أحَدُكُمْ إلى أخِيهِ بالسِّلاَح ، فإنَّهُ لاَ يَدْرِي لَعَلَّ الشَّيْطانَ يَنْزعُ في يدِهِ ، فَيَقَعَ في حُفْرَةٍ من النَّار » متفقٌ عليهِ.
وفي روَايةٍ لِمُسْلِمٍ قالَ : قالَ أبُو القَاسِمِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « مَنْ أشارَ إلَى أخيهِ بحَدِيدَةٍ ، فإنَّ المَلائِكة تَلْعنُهُ حتَّى يَنْزِعَ ، وإنْ كَانَ أخَاهُ لأبيهِ وأمِّهِ » .
قوْلُهُ صَلّى اللهُ عَلَيْهِ وسَلَّم : « يَنْزِع » ضُبط بالْعَيْنِ المُهْمَلَةِ مَعَ كَسْرِ الزَّاي ، وبالْغَيْنِ المُعْجَمَةِ مع فتحِها ومعناهما مُتَقارِبٌ ، مَعْنَاهُ بالمهْمَلَةِ يَرْمِي ، وبالمُعجمَةِ أيْضاً يَرْمِي وَيُفْسِدُ ، وَأصلُ النَّزْعِ : الطَّعنُ وَالْفَسَادُ .

1783. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "None of you should point at his brother with a weapon because he does not know that Satan may make it lose from his hand and, as a result, he may fall into a pit of Hell-fire (by accidentally killing him)."
[Al-Bukhari and Muslim].
The narration in Muslim is: Abul-Qasim (i.e., the Messenger of Allah) (PBUH) said, "He who points at his (Muslim) brother with a weapon is cursed by the angels even if the other person should be his real brother."
Commentary: "Silah" is that weapon which is used in war for attack and defense, i.e., sword, gun, pistol, lance, etc. To point any such weapon towards a Muslim or Dhimmi, even to frighten him, is forbidden. It is very unfortunate that, contrary to the teachings of Islam, display and use of weapons are very common nowadays so much so that the fashion of air fire festivities is gaining increasing popularity in Muslim society. This fashion is totally against the teachings of Islam and its dangerous consequences are witnessed everyday. May Allah grant us guidance to follow the Right Path.

1784وَعَنْ جابرٍ رضي اللَّه عنْهُ قالَ : « نَهَى رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم أنْ يُتَعَاطى السَّيْفُ مَسْلُولاً » .
رواهُ أبو داود ، والترمذي وقال : حديثٌ حسَنٌ .

1784. Jabir (May Allah be pleased with him) said: The Messenger of Allah (PBUH) prohibited from presenting a drawn sword to another."
[Abu Dawud and At-Tirmidhi].
Commentary: If a naked sword drops from one's hand, it can injure one's hand, foot or any part of the body. Similar is the case of a sharp knife or any other similar weapon and tool. One should never give it to anyone from its blade side. When we study such things, we are really wonderstruck to see the care which Islam has taken to respect humanity.

Chapter 358

باب كراهة الخروج من المسجد بعد الإذان إلا بعذر حتى يصلي المكتوبة

Undesirability of Leaving the Mosque without offering Salat (Prayer) after the Adhan has been Proclaimed

1785 عَنْ أبي الشَّعْثاءِ قال : كُنَّا قُعُوداً مع أبي هُرَيْرة رضي اللَّه عنهُ في المسْجِدِ ، فَأَذَّنَ المؤَذِّنُ ، فقام رَجُلٌ مِنَ المسْجِدِ يَمْشِي ، فأتْبعهُ أبُو هُريْرة بصَرهُ حتَّى خَرجَ مِنَ المسْجِدِ، فقالَ أبُو هُريْرَة : أمَّا هَذَا فقدْ عصَى أبَا الْقاسِمِ صَلّى اللهُ عَلَيْهِ وسَلَّم . رواه مسلم .

1785. Abu Sha`tha' said: We were sitting with Abu Hurairah (May Allah be pleased with him) in the mosque when the Mu'adhdhin proclaimed the Adhan. A man stood up in the mosque and started walking out. Abu Hurairah (May Allah be pleased with him) stared at him till he went out of the mosque. Upon this Abu Hurairah (May Allah be pleased with him) said: Indeed, this man has disobeyed Abul-Qasim (PBUH).
[Muslim].

Commentary: We learn from this Hadith that after hearing Adhan, one should not leave the mosque without offering the obligatory Salat connected with it, unless one has a very genuine reason for doing so.

Chapter 359

باب كراهة ردَّ الريحان لغير عذر

Undesirability of Rejecting the Gift of Perfume

1786 عَنْ أبي هُرَيْرَةَ رضي اللَّه عَنْهُ ، قال : قالَ رَسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم : « مَنْ عُرِضَ عَلَيْهِ رِيْحَانٌ ، فَلا يَرُدَّهُ ، فَإنَّهُ خَفيفُ المَحْمَلِ ، طَيِّبُ الرِّيح » رواهُ مسلم .

1786. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "He who is presented with a flower of sweet basil should not reject it, because it is light in weight and pleasant in odour." [Muslim].

1787وَعَنْ أنَسِ بن مَالِكٍ رضي اللَّه عَنْهُ أنَّ النبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم كَانَ لا يَرُدُّ الطِّيبَ . رواهُ البُخاري .

1787. Anas bin Malik (May Allah be pleased with him) reported: The Prophet (PBUH) never refused a gift of perfume.
[Al-Bukhari].
Commentary: We learn the following points from this Hadith:
1. A gift of perfume or something similar to it should be accepted.
2. The fondness of the Prophet (PBUH) for perfume. The fact that he never refused this gift is enough to illustrate his penchant for it.
3. The desirability of the use of perfume.

Chapter 360

باب كراهة المدح في الوجه لمن خيف عليه مفسدة من إعجاب

Undesirability of Praising a Person in his Presence

1788 عَنْ أبي مُوسى الأشْعرِيِّ رضي اللَّهُ عَنْهُ قالَ : سَمِعَ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم رَجُلاً يُثْني عَلى رَجُلٍ وَيُطْرِيهِ فِي المِدْحَةِ ، فَقَالَ : « أَهْلَكْتُمْ ، أوْ قطعْتُمْ ظهرَ الرَّجُلِ » متفقٌ عليهِ .
»والإطْرَاءُ « : المُبالَغةُ في المَدْحِ .

1788. Abu Musa Al-Ash`ari (May Allah be pleased with him) said: The Prophet (PBUH) heard a person lauding another person or praising him too much. Thereupon he said, "You killed the man," or he said, "You ruined the man."
[Al-Bukhari and Muslim].

1789وَعَنْ أبي بَكْرَة رضي اللَّه عنْهُ أنَّ رجُلاً ذُكِرَ عِنْدَ النبيِ صلّى اللهُ عَلَيْهِ وسلَّم ، فَأثْنَى عَلَيْهِ رَجُلٌ خَيْراً ، فقالَ النبيِ صلّى اللهُ عَلَيْهِ وسلَّم : « ويْحَكَ قطعْتَ عُنُقَ صَاحِبِكَ » يقُولُهُ مِراراً « إنْ كَانَ أحَدُكُمْ مَادِحاً لا مَحَالَةَ ، فلْيَقُلْ : أَحْسِبُ كَذَا وكَذَا إنْ كَانَ يرَى أنَّهُ كَذلِكَ ، وَحَسِيبُهُ اللَّه ، ولاَ يُزَكَّى علَى اللَّهِ أحَدٌ » متفق عليه .

1789. Abu Bakrah (May Allah be pleased with him) reported: Mention of a man was made to the Prophet (PBUH) and someone praised him whereupon he (PBUH) said, "Woe be to you! You have broken the neck of your friend!" He repeated this several times and added, "If one of you has to praise his friend at all, he should say: `I reckon him to be such and such and Allah knows him well', if you think him to be so-and-so, you will be accountable to Allah because no one can testify the purity of others against Allah."
[Al-Bukhari and Muslim].
Commentary: This Hadith prohibits us from praising anyone in his face. If at all one has to praise someone, he should say that "In my opinion he is such and such," provided he really thinks as he says. The reason for this is that it is Allah Alone Who knows him thoroughly and none can claim to be innocent before Him.

1790وَعَنْ هَمَّامِ بنِ الْحَارِثِ ، عنِ المِقْدَادِ رضي اللَّه عَنْهُ أنَّ رَجُلاً جعَل يَمْدَحُ عُثْمَانَ رضي اللَّه عنه ، فَعمِدَ المِقدادُ ، فَجَثَا عَلَى رُكْبَتَيْهِ ، فَجَعَلَ يَحثُو في وَجْهِهِ الْحَصْبَاءَ، فقالَ لَهُ عُثْمَانُ : مَا شَأْنُكَ ؟ فقال : إنَّ رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم قالَ : « إذَا رَأيْتُمُ المَدَّاحِينَ ، فَاحْثُوا في وَجُوهِهِمُ التُّراب » رَوَاهُ مسلم .
فَهَذِهِ الأحَادِيثُ في النَّهْي ، وَجَاءَ في الإبَاحَةِ أحَادِيثُ كَثِيرَةٌ صَحِيحَةٌ .
قالَ الْعُلَمَاءُ : وَطَرِيقُ الجَمْعِ بَيْنَ الأحَادِيثِ أنْ يُقالَ : إنْ كَانَ المَمْدُوحُ عِنْدَهُ كَمَالُ إيمَانٍ وَيَقِينٍ ، وَرِيَاضَةُ نَفْسٍ ، وَمَعْرِفَةٌ تَامَّةٌ بِحَيْثُ لا يَفْتَتِنُ ، وَلا يَغْتَرُّ بِذلِكَ ، وَلا تَلْعَبُ بِهِ نَفْسُهُ ، فَلَيْسَ بِحَرَامٍ وَلا مَكْرُوهٍ ، وَإنْ خِيفَ عَلَيْهِ شَيءٌ مِنْ هَذِهِ الأمُورِ كُرِهَ مَدْحُهُ في وَجْهِهِ كَرَاهَةً شَدِيدَةً ، وعَلَى هَذَا التَّفْصِيلِ تُنَزَّلُ الأحاديثُ المُخْتَلِفَةُ في ذَلِكَ . وَمِمَّا جَاءَ في الإبَاحَةِ قَوْلُهُ صلّى اللهُ عَلَيْهِ وسلَّم لأبي بَكْرٍ رضي اللَّه عَنْهُ : « أرْجُو أنْ تَكُونَ مِنْهُمْ » أيْ : مِنَ الَّذِينَ يُدْعَوْنَ مِنْ جَمِيعِ أبْوابِ الْجَنَّةِ لِدُخُولِهَا ، وفي الحَدِيثِ الآخَرِ : « لَسْتَ مِنْهُمْ » أيْ : لَسْتَ مِنَ الَّذِينَ يُسْبِلُونَ أُزُرَهُمْ خُيَلاءَ . وَقَالَ صَلّى اللهُ عَلَيْهِ وسلَّم لِعُمَرَ رضي اللَّه عَنْهُ : « مَا رَآكَ الشَّيْطَانُ سَالِكاً فَجّاً إلاَّ سلك فَجّا غَيْرَ فَجِّكَ » ، وَالأحَادِيثُ في الإبَاحَةِ كَثِيرَةٌ ، وَقَدْ ذَكَرْتُ جُمْلَةً مِنْ أطْرَافِهَا في كتاب : « الأذْكَارِ » .

1790. Hammam bin Al- Harith (May Allah be pleased with him) reported: A person began to praise `Uthman (May Allah be pleased with him), and Al-Miqdad (May Allah be pleased with him) sat upon his knees and began to throw pebbles upon the flatterer's face. `Uthman (May Allah be pleased with him) said: "What is the matter with you?" He said: "Verily, the Messenger of Allah (PBUH) said, `When you see those who shower undue praises upon others throw dust upon their faces.'"
[Muslim].

Commentary: The purpose of this Hadith seems to be that one should neither pay serious attention to one who praises nor reward him for it. If one can throw grit in his face, that should also be done. One should at least avoid such persons who are in the habit of praising people unnecessarily.

Imam An-Nawawi has stated that these Ahadith are in prohibition of praise while there are many in favour of it. `Ulama' are of the opinion that the two points of view can be reconciled. If the one who is praised has perfect Faith and confidence and is endowed with the gift of knowledge by Allah and has control over his self and thereby he is not likely to go astray by praise, then praising him is neither unlawful nor disgusting. But if he is vulnerable to praise then praising him in his presence is abhorred. Ahadith in prohibition of praise support this point of view. While one of the Ahadith, which are in favour of praise, relates to the occasion when the Prophet (May Allah be pleased with him) said to Abu Bakr As-Siddiq (May Allah be pleased with him): "I hope that you will also be among them," that is "You will be one of hose who will be called from every gate of Jannah." (See, Sahih Al-Bukhari, Kitab Fada'il As-Sahabah). Another Hadith on the issue relates to the event when the Prophet (PBUH) said to Abu Bakr (May Allah be pleased with him): "You are not one of them." What it signified was that "You are not one of those who keep their trousers below their ankles out of sheer pride." (See, Sahih Al-Bukhari, Manaqib Abu Bakr). He said to `Umar (May Allah be pleased with him): "When Satan sees you going on some way, he leaves it and proceeds to some other direction." (Al-Bukhari, Manaqib `Umar)

Chapter 361

باب كراهة الخروج من بلد وقع فيها الوباء فراراً منه وكراهة القدوم عليه

Undesirability of departing from or coming to a Place stricken by a Epidemic

Allah, the Exalted, says:
"**Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" (4:78)**
"**And do not throw yourselves into destruction." (2:195)**

1791 وَعَنْ ابْنِ عَبَّاسٍ رضي اللَّه عَنْهُمَا أنَّ عُمَرَ بْنَ الْخَطَّابِ رضي اللَّه عَنْهُ خَرَجَ إلَى الشَّامِ حَتَّى إذَا كَانَ بِسَرْغَ لَقِيَهُ أُمَرَاءُ الأجْنَادِ ـ أبُو عُبَيْدَةَ بْنُ الجَرَّاحِ وَأصْحَابُهُ ـ فَأخْبَرُوهُ أنَّ الْوبَاءَ قَدْ وَقَعَ بالشَّامِ ، قَالَ ابْنُ عَبَّاسٍ : فَقَالَ لِي عُمَرُ : ادْعُ لِي المُهاجِرِين الأوَّلِينَ فَدَعَوتُهم ، فاسْتَشَارهم ، وَأخْبَرَهُم أنَّ الْوَبَاءَ قَدْ وَقَعَ بالشَّامِ ، فَاخْتَلَفُوا ، فَقَالَ بَعْضُهُم : خَرَجْتَ لأمْرٍ ، ولا نَرَى أنْ تَرْجِعَ عَنْهُ . وَقَالَ بَعْضُهُمْ : مَعَكَ بَقِيَّةُ النَّاسِ وَأصْحَابُ رسُولِ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ، وَلا نَرَى أنْ تُقْدِمَهُم عَلَى هذا الْوَبَاءِ ، فَقَالَ : ارْتَفِعُوا عَنِّي ، ثُمَّ قَالَ : ادْعُ لِي الأنْصَارَ ، فَدَعَوتُهُم ، فاسْتَشَارهمْ ، فَسَلَكُوا سَبِيلَ المُهاجِرِين ، وَاخْتَلَفُوا كَاخْتلافِهم ، فَقَال : ارْتَفِعُوا عَنِي ، ثُمَّ قَالَ : ادْعُ لِي مَنْ كَانَ هَا هُنَا مِنْ مَشْيَخَةِ قُرَيْشٍ مِنْ مُهَاجِرَةِ الْفَتْحِ ، فَدَعَوْتُهُمْ ، فَلَمْ يَخْتَلِفْ عليه مِنْهُمْ رَجُلانِ ، فَقَالُوا : نَرَى أنْ تَرْجِعَ بِالنَّاسِ وَلاَ تُقْدِمَهُم عَلَى هَذَا الْوَبَاءِ ، فَنَادَى عُمَرُ رضي اللَّه عَنْهُ في النَّاس: إنِّي مُصبِحٌ عَلَى ظَهْرٍ ، فَأصْبِحُوا عَلَيْهِ : فَقَال أَبُو عُبَيْدَةَ ابْنُ الجَرَّاحِ رضي اللَّهُ عَنْهُ : أفِرَاراً مِنْ قَدَرِ اللَّه ؟ فَقَالَ عُمَرُ رضي اللَّه عَنْهُ : لَوْ غَيْرُكَ قَالَهَا يَا أبَا عُبَيْدَةَ ، ـ وكَانَ عُمَرُ يَكْرَهُ خِلافَهُ ، نَعَمْ نَفِرُّ مِنْ قَدرِ اللَّه إلى قَدَرِ اللَّه ، أرَأيْتَ لَوْ كَانَ لَكَ إبِلٌ ، فَهَبَطَتْ وَادِياً لَهُ عُدْوَتَانِ ، إحْدَاهُمَا خَصْبَةٌ ، والأخْرَى جَدْبَةٌ ، ألَيْسَ إنْ رَعَيْتَ الخَصْبَةَ رعَيْتَهَا بِقدَرِ اللَّه ، وإنْ رَعَيْتَ الجَدْبَةَ رعَيْتَهَا بقدَرِ اللَّه ، قَالَ : فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ رضي اللَّه عَنْهُ ، وكَانَ مُتَغَيِّباً في بَعْضِ حَاجَتِهِ ، فقَال : إنَّ عِنْدِي مِنْ هَذَا عِلْماً ، سَمِعْتُ رَسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يَقُولُ : « إذَا سَمِعْتُمْ بِهِ بِأرْضٍ ، فَلاَ تَقْدمُوا عَلَيْهِ ، وإذَا وَقَعَ بِأرْضٍ وَأنْتُمْ بِهَا ، فَلا تَخْرُجُوا فِرَاراً مِنْهُ » فَحَمِدَ اللَّه تَعَالَى عُمَرُ رضي اللَّه عَنْهُ وَانْصَرَفَ، متفقٌ عليه .
وَالْعُدْوَةُ : جَانِبُ الْوادِي .

1791. Ibn `Abbas (May Allah be pleased with them) reported: `Umar bin Al-Khattab (May Allah be pleased with him) set out for Ash-Sham (the region comprising Syria, Palestine, Lebanon and Jordan). As he reached at Sargh (a town by the side of Hijaz) he came across the governor of Al-Ajnad, Abu `Ubaidah bin Al-Jarrah (May Allah be pleased with him) and his companions. They informed him that an had broken out in Syria. Ibn `Abbas relates: `Umar (May Allah be pleased with him) said to me: "Call to me the earliest Muhajirun (Emigrants)." So I called them. He sought their advice and told them that an epidemic had broken out in Ash-Sham. There was a difference of opinion whether they should proceed further or retreat to their homes in such a situation. Some of them said: "You have set forth to fight the enemy, and therefore you should not go back;" whereas some of them said: "As you have along with you many eminent Companions of Messenger of Allah (PBUH), we would not advice you to set forth to the place of the plague (and thus expose them deliberately to a danger)." `Umar (May Allah be pleased with him) said: "You can now go away." He said: "Call to me the Ansar (the Helpers)." So I called them to him, and he consulted them and they differed in their opinions as well. He said: "Now, you may go." He again said: "Call the old (wise people) of the Quraish who had emigrated before the conquest of Makkah." I called them. `Umar (May Allah be pleased with him) consulted them in this issue and not even two persons among them differed in the opinions. They said: "We think that you should go back along with the people and do not take them to this scourge. `Umar (May Allah be pleased with him) made an announcement to the people, saying: "In the morning I intend to go back, and I want you to do the same." Abu 'Ubaidah bin Al-Jarrah (May Allah be pleased with him) said: "Are you going to run away from the Divine Decree?" Thereupon `Umar (May Allah be pleased with him) said: "O Abu 'Ubaidah ! Had it been someone else to say this." ('Umar (May Allah be pleased with him) did not like to differ with him). He said: "Yes, we are running from the Divine Decree to the Divine Decree. What do you think if you have camels and you happen to get down a valley having two sides, one of them covered with foliage and the other being barren, will you not act according to the Divine Decree if you graze them in vegetative land? In case you graze them in the barren land, even then you will be doing so according to the Divine Decree.
There happened to come `Abdur-Rahman bin `Auf who had been absent for some of his needs. He said: I have knowledge about it. I heard the Messenger of Allah (PBUH) saying, "If you get wind of the outbreak of plague in a

land, you should not enter it; but if it spreads in the land where you are, you should not depart from it." Thereupon `Umar bin Khattab (May Allah be pleased with him) praised Allah and went back.
[Al-Bukhari and Muslim].
Commentary: "Ajnad" stands for five regions of Syria: Palestine, Jordan, Damascus, Hims and Qansarin. (An-Nawawi).
'Umar (May Allah be pleased with him) praised Allah for the reason that his own Ijtihad was in accordance with the Hadith of the Prophet (PBUH). The opinion given by the groups of Ansar and Muhajirun before this Ijtihad was also based on some principles of Shari`ah: those who had advised not to return had evinced submission to the Will of Allah and their absolute trust in Him, and the other group which had preferred the way of precaution had suggested to avoid any such action which could prove harmful.
Although such precautionary measures could not save them from the Divine Decree, they decided to take all possible precautions because this is what is ordained by Allah. In fact, this was the basis of the Ijtihad made by `Umar, the veracity of which was proved by the Hadith of the Prophet (PBUH). This Hadith confirmed the point of view of Imam An-Nawawi. Thus, this Hadith highlights the following four important points:
1. The test of validity of any decision is its correspondence with Shari`ah.
2. The desirability of mutual consultation.
3. The power of the Imam to depart from the advice of the consultative body.
4. The responsibility of the Imam to make every possible effort for the security of his subjects.

1792وَعَنْ أُسَامَةَ بْنِ زَيْدٍ رضي اللَّه عَنْهُ عنِ النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « إذَا سمِعْتُمْ الطَّاعُونَ بِأَرْضٍ ، فَلاَ تَدْخُلُوهَا ، وَإذَا وقعَ بِأَرْضٍ ، وَأَنْتُمْ فِيهَا ، فَلاَ تَخْرُجُوا مِنْهَا » متفقٌ عليهِ .

1792. Usamah bin Zaid (May Allah be pleased with him) said: The Prophet (PBUH) said, "If you get wind of the outbreak of plague in a land, do not enter it; and if it breaks out in a land in which you are, do not leave it."
[Al-Bukhari and Muslim].

Chapter 362

باب التغليظ في تحريم السِّحْر

Prohibition of Magic

Allah, the Exalted, says:
"Sulaiman (Solomon) did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic." (2:102)

1793 وَعَنْ أبي هُرَيْرَة رضي اللَّه عَنْهُ عَنِ النبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « اجْتَنِبُوا السَّبْعَ المُوبِقَاتِ » قالُوا : يَا رسُولَ اللَّهِ ومَا هُنَّ ؟ قالَ : « الشِّرْكُ باللَّهِ ، السِّحْرُ ، وَقَتْلُ النَّفْسِ التي حرَّمَ اللَّه إلاَّ بالْحَقِّ ، وَأكْلُ الرِّبَا ، وَأكْلُ مَالِ اليتيم ، والتَّوَلِّي يَوْمَ الزَّحْفِ ، وقذفُ المُحْصنَات المُؤمِناتِ الْغَافِلات » متفقٌ عليه .

1793. Abu Hurairah (May Allah be pleased with him) said: The Prophet (PBUH) said, "Avoid the seven destructive things." It was asked: (by those present): "What are they, O Messenger of Allah?" He replied, "Associating anyone or anything with Allah in worship; practising sorcery, killing of someone without a just cause whom Allah has forbidden, devouring the property of an orphan, eating of usury, fleeing from the battlefield and slandering chaste women who never even think of anything touching chastity and are good believers."
[Al-Bukhari and Muslim].
Commentary: This Hadith has already appeared earlier. All the acts mentioned in it are unlawful. The teaching, learning and practising of magic are all unlawful, and Imam An-Nawawi has quoted this Hadith here to prove the prohibition of magic in Islam.

Chapter 363

باب النهي عن المسافرة بالمصحف إلى بلاد الكفار إذا خيف وقوعه بأيدي العدوّ

Prohibition of Carrying the Qur'an into the Land of Enemy

1794 عَنْ ابْنِ عُمَرَ رضي اللَّه عَنْهُمَا قالَ : « نَهَى رَسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم أنْ يُسَافِرَ بالقرآن إلَى أرْضِ الْعَدُوِّ » متفقٌ عليه .

1794. Ibn `Umar (May Allah be pleased with them) said: The Messenger of Allah (PBUH) forbade travelling to the land of the enemy carrying the Qur'an.

[Al-Bukhari and Muslim].

Commentary: This prohibition is out of fear that the disbelievers might abase and demean the Qur'an and will not give it due respect. It is, however, permissible to take it to places where there is no such fear.

Chapter 364

باب تحريم استعمال إناء الذهب وإناء الفضة في الأكل والشرب والطهارة وسائر وجوه الاستعمال

Prohibition of using Utensils made of Gold and Silver

1795 عَنْ أمِّ سَلَمَة رضي اللَّه عنها أنَّ رَسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « الَّذِي يَشْرَبُ في آنِيَةِ الْفِضَّةِ إِنَّمَا يُجَرْجِرُ في بَطْنِهِ نَار جَهَنَّم » متفقٌ عليه .
وفي روايةٍ لمُسْلِمٍ : « إنَّ الَّذِي يَأكُلُ أَوْ يَشْرَبُ في آنيةِ الْفِضَّةِ وَالذَّهَب » .

1795. Umm Salamah (May Allah be pleased with her) said: The Messenger of Allah (PBUH) said, "Whosoever drinks in utensils of silver, in fact, kindles in his belly the fire of Hell."
[Al-Bukhari and Muslim].
The narration of Muslim is: "Verily, the person who eats or drinks in utensils made of gold and silver."

1796وعنْ حُذَيْفَة رضي اللَّه عَنْهُ قالَ : إنَّ النبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم نَهَانَا عَن الحَرير ، والدِّيباج ، وَالشُّرْب في آنِيَةِ الذَّهَبِ وَالْفِضَّةِ ، وقال : « هُنَّ لَهُمْ في الدُّنْيَا وَهِيَ لَكُمْ في الآخِرةِ » متفقٌ عليهِ .
وفي روايةٍ في الصَّحِيحَيْن عَنْ حُذَيْفَة رضي اللَّه عَنْهُ : سَمِعْتُ رَسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يَقُولُ : « لا تَلْبسُوا الحَرِيرَ وَلا الدِّيبَاجَ ، ولا تَشْرَبُوا في آنيَةِ الذَّهَبِ والْفِضَّةِ ولا تَأكُلُوا في صِحَافِهَا» .

1796. Hudhaifah (May Allah be pleased with him) reported: The Prophet (PBUH) prohibited us from wearing silk or Dibaj and from drinking out of gold and silver vessels and said, "These are meant for them (non-Muslims) in this world and for you in the Hereafter."
In another narration Hudhaifah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Do not wear silk and Dibaj, nor eat or drink from utensils made of gold and silver."
[Al-Bukhari and Muslim].
Commentary: Dibaj is a kind of silk. Some say that thick silk is called Dibaj. Others say that it is the type of cloth in which some of the lengthwise and breadthwise threads are of pure silk, while the rest of the cloth is made of cotton.

1797وعَنْ أنس بن سِيرينَ قال : كُنْتُ مَعَ أنَسِ بن مالك رضي اللَّه عنْهُ عِنْد نَفَرٍ مِنَ المجُوسِ ، فَجِيءَ بفَالُودَج عَلى إنَاءٍ مِنْ فِضَّةٍ ، فَلَمْ يأكُلْهُ ، فَقِيلَ لَهُ حوّلْهُ فحوَّلَه عَلى إنَاءٍ مِنْ خَلَنْج ، وجِيءَ بِهِ فَأكَلَهُ . رواه البيهقي بإسْنَادٍ حَسَنٍ .

« الخَلَنْجُ » : الجَفْنَة »

1797. Anas bin Sirin (May Allah be pleased with him) said: I was with Anas bin Malik (May Allah be pleased with him) in the company of some Magians when Faludhaj (a sweet made of flour and honey) was brought in a silver utensil, and Anas did not take it. The man was told to change the utensil. So he changed the utensil and when he brought it to Anas, he took it.
[Al-Baihaqi].
Commentary: From the above narrations, it is clear that the use of utensils made of gold or silver is forbidden in Islam for eating, drinking and for all other purposes. However, medical use of golden or silver wire is not forbidden, e.g., the use of golden wire in securing teeth, or fixing a tooth partly made of gold.
Eating and drinking in utensils of precious metals (in which platinum may also be included) is forbidden as it is a show of pride and exhibition of richness. All such actions are against the basic teachings of Islam. Precious metals should not be used for decoration either.
1. However, women may use precious metals as ornaments, since according to some narrations there is exemption for the fair sex in this matter. Still some scholars maintain that the chain of such narrations is weak, so they do not allow their use in the ornaments of women as well. Sheikh Al-Albani has discussed this matter in detail in Adab Az-Zafaf and he does not agree with the opinion of these other scholars.
2. Silken dress is also forbidden for men and, similarly all types of dresses resembling silk are forbidden for them, which are a speciality of women. They are forbidden as creating likeness and resemblance to women. The reason behind this is that the softness and delicacy found in silk is against manliness.

3. The prohibition of these things reflects the temperament and disposition of Islam. Islam encourages simplicity and piety in eating, drinking, dress and living; and forbids luxury and ease that creates resemblance and likeness with the disbelievers. Alas! Present-day Muslims have adopted ease and luxury and made it the criterion of nobility and are following in the footsteps of the disbelievers. Everyone is busy day and night to attain the western standard of living by hook or by crook. May Allah lead them on the Right Path.

Chapter 365

باب تحريم لبس الرجل ثوباً مزعفراً

Prohibition of Wearing Saffron-Colored Dress

1798 عَنْ أنسٍ رضي اللَّه عَنْهُ قالَ : نَهَى النبي صلّى اللهُ عَلَيْهِ وسلَّم أنْ يَتَزَعْفَر الرَّجُلُ . متفقٌ عليه.

1798. Anas (May Allah be pleased with him) said: The Prophet (PBUH) prohibited men from wearing saffron-dyed clothes.
[Al-Bukhari and Muslim].

1799 **وعنْ عبدِ اللَّه بنِ عَمْرِو بن العاص رضي اللَّه عَنْهُمَا قالَ : رأى النبي صلّى اللهُ عَلَيْهِ وسلَّم عَلَيَّ ثَوْبَيْنِ مُعَصْفَرين فقال : « أمُّكَ أمَرَتْكَ بهذا ؟ » قلتُ : أغْسِلُهُمَا ؟ قال : « بلْ أحْرقهُما».**
وفي روايةٍ ، فقال : « إنَّ هذا منْ ثيَابِ الكُفَّار فلا تَلْبسْهَا » رواه مسلم .

1799. `Abdullah bin `Amr bin Al-`As (May Allah be pleased with them) said: The Prophet (PBUH) saw me dressed in two saffron-coloured garments and asked, "Has your mother commanded you to wear these?" I asked him, "Shall I wash them out?" He replied, "You had better set them to fire."
Another narration is: "These are garments of the disbelievers. So do not wear them."
[Muslim].
Commentary: Saffron and safflower are plants with a bright orange-yellow colour. Their use is forbidden because this colour is generally used by women and disbelievers, and men should show no resemblance to women and disbelievers in their dress.

Chapter 366

باب النهي عن صمت يومٍ إلى الليل

Prohibition of observing silence from Dawn till Night

1800 عَنْ عليٍّ رضي اللَّه عَنْهُ قالَ : حَفِظْتُ عَنْ رَسُولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسلّم : « لا يُتْمَ بَعْدَ احْتِلامٍ ، وَلا صُمَاتَ يَوْمٍ إلى اللَّيْلِ » رواه أبو داود بإسناد حسن .
قالَ الخَطَّابي في تفسير هذا الحديثِ : كَانَ مِنْ نُسُكِ الجاهِلِيَّةِ الصّمَاتُ ، فنُهُوا في الإسْلامِ عَنْ ذلكَ ، وأُمِرُوا بِالذِّكْرِ وَالحَدِيثِ بالخَيْر .

1800. `Ali (May Allah be pleased with him) said: I have retained in my memory the saying of the Messenger of Allah (PBUH) that: "No one is considered an orphan after he has attained the age of maturity; and it is unlawful to remain silent from dawn till night."
[Abu Dawud with Hasan (good) Isnad].

1801وعَنْ قيس بن أبي حازمٍ قالَ : « دَخَلَ أبُو بكرٍ الصِّدِّيقُ رضي اللَّه عَنْهُ على امْرَأَةٍ مِنَ أحْمَسَ يُقالُ لهَا : زَيْنَبُ ، فرَآهَا لا تَتَكَلّم . فقالَ : « مَالهَا لا تَتَكَلَّمُ » ؟ فقالُوا: حَجَّتْ مُصْمِتَةً ، فقالَ لهَا : « تَكَلَّمِي فإنَّ هذا لا يَحِلُّ ، هذا مِنْ عَمَلِ الجَاهِلِيةِ» ، فتَكَلّمَت . رواه البخاري .

1801. Qais bin Abu Hazim ¨(May Allah be pleased with him)(c) said: Abu Bakr (May Allah be pleased with him) came upon a woman named Zainab from the Ahmas tribe and noticed that she was observing total silence. He said: "What has happened to her? Why does she not speak?" People informed him that she had sworn to remain silent. He then said to her: "You should speak, it is not permissible (to observe silence), for it is an act of the Days of Ignorance (Jahiliyyah)." (After hearing this) she started speaking.
[Al-Bukhari].
Commentary:
1. From the above narrations it becomes clear that one can not be called an orphan when maturity is attained. The proof of maturity is night discharge and not any particular age. The age of maturity may differ in different countries according to the climate and individual body development. So night discharge has been fixed as the condition and criterion or sign of maturity. Night discharge means ejaculation of semen during sleep.
2. During the pre-Islamic period, keeping quiet was also considered as a sort of worship or devotion to God. Islam does not allow such ascetic ceremonies and extravagance. So such actions are forbidden. Further it has been stressed that instead of keeping quiet one should engage in good actions, such as enjoining good, forbidding evil, entertaining a guest, remembering Allah and glorifying Him. However, it is better to keep quiet rather than telling lies, indulging in indecent talk or backbiting.

Chapter 367

باب تحريم انتساب الإنسان إلى غير أبيه وتولّيه غير مواليه

Prohibition of attributing wrong Fatherhood

1802 عَنْ سَعْدِ بن أبي وقَّاصٍ رضي اللَّه عَنْهُ أنَّ النبيَّ صَلّى اللهُ عَلَيْهِ وسلَّم قالَ : مَن ادَّعَى إلى غَيْرِ أبيهِ وَهُوَ يَعْلَمُ أنَّهُ غيْرُ أبيهِ فالجَنَّةُ عَلَيهِ حَرامٌ » . متفقٌ عليهِ .

1802. Sa`d bin Abu Waqqas (May Allah be pleased with him) said: The Prophet (PBUH) said, "He who (falsely) attributes his fatherhood to anyone besides his real father, knowing that he is not his father, will be forbidden to enter Jannah."
[Al-Bukhari and Muslim].

1803وعن أبي هُرَيْرَة رضي اللَّه عنْهُ عَن النَّبيِّ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « لا تَرْغَبُوا عَنْ آبَائِكُمْ ، فَمَنْ رَغِبَ عَنْ أبيهِ فَهُوَ كُفْرٌ » متفقٌ عليه .

1803. Abu Hurairah (May Allah be pleased with him) said: The Prophet (PBUH) said, "Do not turn away from your fathers, for he who turns away from his father, will be guilty of committing an act of disbelief."
[Al-Bukhari and Muslim]
Commentary: To attribute one's fatherhood to someone other than one's real father due to the latter's poverty or in order to live a life of ease and comfort under the care of the person to whom one wishes to attribute his fatherhood, knowing that it is not lawful, is an act of Kufr (disbelief). If someone, however, does so without considering this unlawful act to be lawful, will in fact, be committing a major sin for which he will be punished in Hell-fire. This Hadith stresses the importance of safeguarding one's lineage and that of fulfilling the fathers' rights over their children.

- 1804وعَنْ يزيدَ شريك بن طارقٍ قالَ: رَأيْتُ عَلِيًّا رضي اللَّه عَنْهُ عَلى المِنْبَرِ يَخْطُبُ، فَسمِعْتهُ يقُولُ : لا واللَّهِ ما عِنْدَنا مِنْ كتاب نَقْرؤهُ إلاَّ كتاب اللَّه ، وَما في هذِهِ الصَّحِيفَةِ، فَنَشَرَهَا فإذا فِيها أسْنَانُ الإبلِ ، وَأشْيَاءُ مِنَ الجِرَاحاتِ ، وَفيهَا : قالَ رَسولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : المدِينَةُ حَرَمٌ ما بيْنَ عَيرٍ إلى ثوْرٍ ، فمَنْ أحْدَثَ فيها حدَثاً ، أوْ آوى مُحْدِثاً ، فعَلَيْهِ لَعْنَةُ اللَّهِ والمَلائِكَة وَالنَّاسِ أجْمَعِينَ ، لا يقْبَلُ اللَّه مِنْهُ يَوْمَ الْقِيامَة صرْفاً وَلا عدْلاً ، ذِمَّةُ المُسلِمِينَ وَاحِدَةٌ ، يسْعَى بها أدْنَاهُمْ ، فمَنْ أخْفَرَ مُسْلِماً ، فعلَيْهِ لَعْنَةُ اللَّه والمَلائِكَةِ وَالنَّاسِ أجْمَعِينَ، لا يقْبَلُ اللَّه مِنْهُ يوْمَ الْقِيامَةِ صرَفاً ولا عدْلاً . ومَن ادَّعى إلى غَيْرِ أبيهِ ، أو انتَمَى إلى غَيْرِ مَوَاليهِ ، فعليْهِ لَعْنَةُ اللَّه وَالملائِكَةِ وَالنَّاسِ أجْمَعِينَ ، لا يقْبَلُ اللَّه مِنْهُ يومَ الْقِيامَةِ صرْفاً وَلا عَدْلاً » . متفقٌ عليه . »ذِمَّةُ المُسْلِمِينَ « أيْ : عَهْدُهُمْ وأمانتُهم . « وَأخْفَرَهُ » : نَقَضَ عَهْدَهُ . « والصَّرفُ»: التَّوْبَةُ ، وَقِيلَ : الحِلَةُ . « وَالْعَدْلُ » : الفِدَاءُ .

1804. Yazid bin Sharik bin Tariq (May Allah be pleased with him) said: I saw `Ali (May Allah be pleased with him) giving a Khutbah (sermon) from the pulpit and I heard him saying: "By Allah, we have no book to read except Allah's Book and what is written in this scroll. He unrolled the scroll which showed a list of what sort of camels to be given as blood-money, and other legal matters relating to killing game in the sanctuary of Makkah and the expiation thereof. In it was also written: The Messenger of Allah (PBUH) said: `Al-Madinah is a sanctuary from `Air to Thaur (mountains). He who innovates in this territory new ideas in Islam, commits a sin therein, or shelters the innovators, will incur the Curse of Allah, the angels, and all the people, and Allah will accept from him neither repentance nor a ransom on the Day of Resurrection. The asylum (pledge of protection) granted by any Muslim (even of the) lowest status is to be honoured and respected by all other Muslims, and whoever betrays a Muslim in this respect (by violating the pledge) will incur the Curse of Allah, the angels, and all the people; and Allah will accept from him neither repentance nor a ransom on the Day of Resurrection. Whoever attributes his fatherhood to someone other than his (real) father, and takes someone else as his master other than his (real) master without his permission, will incur the Curse of Allah, the angels and all the people, and Allah will accept from him neither repentance nor a ransom on the Day of Resurrection."
[Al-Bukhari and Muslim].

Commentary: Air is a small mountain near Al-Madinah and Thaur is also a small mountain behind the famous Mount Uhud. The area between these two mountains is the forbidden area. It means that like the Haram of Makkah, no game should be killed, no trees or plants of this area should be cut and no disbeliever or polytheists should enter its boundary. The words "a'dl" and "sarf" translated here as 'repentance' and 'ransom' respectively also mean obligatory and voluntary (Nafl) acts of worship.

It has been established here that any act of disobedience or sin committed in Al-Madinah becomes a greater sin than if it is committed anywhere else. This Hadith also establishes that the claim that `Ali (May Allah be pleased with him) was given some specific knowledge of Khilafah (caliphate), which was not given to anybody else is also false. The Hadith also makes it clear that attributing one's fatherhood to someone other than his real father is a grave sin.

1805وَعَنْ أبي ذَرٍّ رضي اللَّه عَنْهُ أنَّهُ سَمِعَ رسولَ اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم يقُولُ : « لَيْسَ منْ رَجُلٍ ادَّعَى لِغَيْرِ أبيهِ وَهُوَ يَعْلَمُهُ إلاَّ كَفَرَ ، وَمَن ادَّعَى مَا لَيْسَ لهُ ، فلَيْسَ مِنَّا ، ولْيَتَبوَّأْ مقْعَدَهُ مِنَ النَّار ، ومَنْ دَعَا رَجُلاً بالْكُفْر ، أوْ قَالَ : عدُوَّ اللَّه ، ولَيْس كَذلكَ إلاَّ حَارَ عَلَيْهِ » متفقٌ عليه ، وَهَذَا لفْظُ روايةِ مُسْلِمٍ .

1805. Abu Dharr (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying: "A person who attributes his fatherhood to anyone other than his real father, knowing that he is not his father, commits an act of disbelief. And he who makes a claim of anything which in fact does not belong to him, is none of us. He should make his abode in Hell, and he who labels anyone as disbeliever or calls him the enemy of Allah and he is in fact not so, his charge will revert to him."

[Al-Bukhari and Muslim].

Commentary: These particular sins mentioned in the Hadith are great and are strictly forbidden. Every Muslim should remain away from them. May Allah save us all from these sins.

Chapter 368

باب التحذير من ارتكاب ما نهى الله عزَّ وجلَّ ورسوله صلى الله عليه وسلم

Prohibition of doing that which Allah and His Messenger have Prohibited

Allah, the Exalted, says:

"And let those who oppose the Messenger's commandment (i.e., his Sunnah legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them." (24:63)

"And Allah warns you against Himself (His punishment)." (3:30)

"Verily, (O Muhammad (PBUH)) the Grip (punishment) of your Rubb is severe." (85:12)

"Such is the Seizure of your Rubb when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful and severe." (11:102)

1806 وَعَنْ أبي هُرَيْرَة رضي اللَّه عَنْهُ أنَّ النبي صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « إنَّ اللَّه تَعَالى يَغَارُ ، وَغَيْرَةُ اللَّهِ أنْ يَأْتِيَ الْمَرْءُ مَا حَرَّمَ اللَّه عَليهِ » متفقٌ عليه.

1806. Abu Hurairah (May Allah be pleased with him) said: The Prophet (PBUH) said, "Allah, the Exalted, becomes angry, and His Anger is provoked when a person does what Allah has declared unlawful."

[Al-Bukhari and Muslim].

Commentary: This Hadith warns us against committing sins and all that Allah has forbidden in order to avoid exciting the anger of Allah.

Chapter 369

باب ما يقوله ويفعله من ارتكب منهياً عنه

Expiation for the violation of Commandments of Allah

Allah, the Exalted, says:

"And if an evil whisper from Shaitan (Satan) tries to turn you away (O Muhammad (PBUH)) (from doing good), then seek refuge in Allah." (41:36)

"Verily, those who are Al-Muttaqun (the pious), when an evil thought comes to them from Shaitan (Satan), they remember (Allah), and (indeed) they then see (aright)." (7:201)

"And those who, when they have committed Fahishah or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - and do not persist in what (wrong) they have done, while they know. For such, the reward is forgiveness from their Rubb, and Gardens with rivers flowing underneath (Jannah), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allah's Orders)!" (3:135,136)

"And all of you beg Allah to forgive you all, O believers, that you may be successful." (24:31)

1807 وعَنْ أبي هُرَيْرَةَ رضي اللَّه عَنْهُ عَن النَّبيِّ صلّى اللهُ عَلَيْهِ وسلَّم قال : « مَنْ حَلَف فقالَ في حلفِهِ: باللَّاتِ والْعُزَّى ، فلْيقُلْ : لا إلهَ إلاَّ اللَّه ومَنْ قالَ لِصاحِبِهِ ، تَعَالَ أقامِرْكَ فليتَصدَّق» . متفقٌ عليه .

1807. Abu Hurairah (May Allah be pleased with him) said: The Prophet (PBUH) said, "He who takes an oath and involuntarily says: `By Al-Lat and Al-`Uzza' should at once affirm: `La ilaha illallah (there is no true god except Allah)', and he who says to his companion: `Come let's gamble' should make expiation by giving something in charity."

[Al-Bukhari and Muslim].

Commentary: Al-Lat and Al-`Uzza were the idols of the polytheists of Arabia. To take oath or swear by them or by anything else besides Allah is an act of disbelief which takes one out of the fold of religion.

If any person swears by anything or anybody else other than Allah, he should recite "La ilaha illa Allah" and refresh and re-establish his belief in Allah. Similarly, if someone indulges in other sins, then he should repent and give in charity according to his resources. The reason is, as Allah (SWT) says: "Verily, the good deeds remove the evil deeds (i.e., small sins)." (11:114).

Book Eighteen: The Book of Miscellaneous Ahadith of Significant values

كتاب المنثورات والملح ، الإستغفار ، ماأعد الله للمؤمنين

Chapter 370

باب المنثورات والملح

Ahadith about Dajjal and Portents of the Hour

1808 عَن النَّواس بنِ سَمْعانَ رضي اللَّه عَنْهُ قالَ : ذَكَرَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم الدَّجَّالَ ذاتَ غَداةٍ ، فَخَفَّض فِيهِ ، وَرَفَع حَتَّى ظَنَنَّاه في طَائِفَةِ النَّخْلِ ، فَلَمَّا رُحْنَا إِلَيْهِ ، عَرَفَ ذلكَ فِينَا فقالَ : « ما شأنكم ؟ » قُلْنَا : يَارَسُولَ اللَّهِ ذَكَرْتَ الدَّجَّالَ الْغَدَاة ، فَخَفَّضْتَ فِيهِ وَرَفَعْتَ ، حَتَّى ظَنَنَّاه في طَائِفَةِ النَّخْلِ فقالَ : « غَيْرُ الدَّجَالِ أَخْوفَني عَلَيْكُمْ ، إنْ يخْرجْ وأنآ فِيكُمْ ، فأنَا حَجِيجُه دونَكُمْ ، وَإِنْ يَخْرجْ وَلَسْتُ فِيكُمْ ، فكلُّ امريءٍ حَجيجُ نَفْسِهِ ، واللَّه خَلِيفَتي عَلى كُلِّ مُسْلِمٍ . إنَّه شَابٌ قَطَطٌ عَيْنُهُ طَافِيَةٌ ، كأنِّي أشَبِّهُه بعَبْدِ الْعُزَّى بن قَطَنٍ ، فمَنْ أدْرَكَه مِنْكُمْ ، فَلْيَقْرَأ عَلَيْهِ فَوَاتِحَ سُورةِ الْكَهْفِ ، إنَّه خَارِجٌ خَلَّةً بينَ الشَّامِ وَالْعِرَاق ، فَعَاثَ يمِيناً وَعاثَ شمالاً ، يَا عبادَ اللَّه فاثبُتُوا » . قُلْنَا يا رسول اللَّه ومَالُبْثُه في الأَرْضِ ؟ قالَ : « أرْبَعُون يَوْماً : يَوْمٌ كَسَنَةٍ ، وَيَوْمٌ كَشَهْرٍ، ويومٌ كجُمُعَةٍ ، وَسَائِرُ أيَّامِهِ كأيَّامِكُم » . قُلْنَا : يا رَسُول اللَّه ، فذلكَ الْيَوْمُ الَّذِي كَسَنَةٍ أتكْفِينَا فِيهِ صلاةُ يَوْمٍ ؟ قال : « لا ، اقْدُرُوا لَهُ قَدْرَهُ » . قُلْنَا : يَارَسُولَ اللَّهِ وَمَا إسْراعُهُ في الأَرْضِ ؟ قالَ : « كَالْغَيْث استَدبَرَتْه الرِّيحُ ، فيَأتي على الْقَوْم ، فيَدْعُوهم ، فيؤْمنُون بهِ ، ويَسْتَجيبون لَهُ فيَأمرُ السَّماءَ فتُمْطِرُ ، والأَرْضَ فتُنْبتُ ، فتَرُوحُ عَلَيْهِمْ سارحتُهُم أطْوَلَ مَا كَانَتْ ذُرى ، وَأَسْبَغَه ضُرُوعاً ، وأمَدَّهُ خَواصِرَ، ثُمَّ يَأْتي الْقَوْمَ فيَدْعُوهم ، فيَرُدُّون عَلَيهِ قوْلَهُ ، فيَنْصَرِف عَنْهُمْ ، فيُصبْحُون مُمْحِلينَ لَيْس بأيْدِيهم شَيءٌ من أمْوالِهم ، ويَمُرُّ بالخَرِبَةِ فيقول لَهَا : أخْرِجِي كُنُوزَكِ ، فَتَتْبَعُه ، كُنُوزُهَا كيَعَاسِيب النَّحلِ ، ثُمَّ يدْعُو رَجُلاً مُمْتَلِئاً شَباباً فيضْرِبُهُ بالسَّيْفِ ، فيَقْطَعهُ ، جِزْلَتَيْن رَمْيَةَ الْغَرَضِ ، ثُمَّ يَدْعُوهُ ، فيُقْبلُ ، وَيَتَهَلَّلُ وجْهُهُ يَضْحَكُ . فَبَيْنَما هُو كَذلكَ إذْ بَعَثَ اللَّه تَعَالى المسِيحَ ابْنَ مَرْيم صَلّى اللهُ عَلَيْهِ وسَلَّم ، فيَنْزِلُ عِنْد المَنَارَةِ الْبَيْضَآءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودتَيْن ، وَاضعاً كَفَّيْهِ عَلى أجْنِحةِ مَلَكَيْن ، إذا طَأطَأَ رَأسهُ ، قطَرَ وإذا رَفَعَهُ تَحدَّر مِنْهُ جُمَانٌ كَاللُّؤلُؤ ، فَلا يَحِلُّ لِكَافِر يَجِدُّ رِيح نَفْسِهِ إلاَّ مات ، ونَفَسُهُ يَنْتَهِي إلى حَيْثُ يَنْتَهي طَرْفُهُ ، فيَطْلُبُه حتَّى يُدْرِكَهُ بِبَاب لُدٍّ فيَقْتُلُه . ثُمَّ يأتي عِيسَى صَلّى اللهُ عَلَيْهِ وسَلَّم قوْماً قدْ عَصَمَهُمُ اللَّه مِنْهُ ، فيَمْسَحُ عنْ وُجوهِهمْ ، ويحَدِّثُهُم بدرَجاتِهم في الجنَّةِ . فَبينما هُوَ كَذلِكَ إذْ أوْحَى اللَّه تَعالى إلى عِيسى صَلّى اللهُ عَلَيْهِ وسَلَّم أنِّي قدْ أخرَجتُ عِبَاداً لي لا يدانِ لأحَدٍ بقِتَالِهمْ ، فحَرِّزْ عِبادي إلى الطُّورِ ، وَيَبْعَثُ اللَّه يَأجُوجَ ومَأجوجَ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسلُون ، فيَمُرُّ أوائلُهُم عَلى بُحيْرةِ طَبريَّة فيَشْرَبون مَا فيها ، وَيمُرُّ آخِرُهُمْ فيقولُونَ : لَقَدْ كَانَ بِهَذِهِ مرَّةً ماءٌ . وَيُحْصَرُ نبي اللَّهِ عِيسَى صَلّى اللهُ عَلَيْهِ وسَلَّم وَأصحَابُهُ حَتَّى يكُونَ رأسُ الثَّوْرِ لأحدِهمْ خيْراً منْ مائَةِ دِينَارٍ لأحَدِكُمُ الْيَوْمَ ، فيَرْغَبُ نبي اللَّه عِيسَى صَلّى اللهُ عَلَيْهِ وسَلَّم وأصْحَابُه ، رضي اللَّه عَنْهُمْ ، إلى اللَّهِ تَعَالى، فيُرْسِلُ اللَّه تَعالى عَلَيْهِمْ النَّغفَ في رِقابِهِم ، فيُصبحُون فرْسى كَموْتِ نَفْسٍ وَاحِدَةٍ ، ثُمَّ يهْبطُ نبي اللَّه عيسى صَلّى اللهُ عَلَيْهِ وسَلَّم وَأصْحابهُ رضي اللَّه عَنْهُمْ ، إلى الأرْضِ ، فلاَ يَجِدُون في الأَرْضِ مَوْضِعَ شِبْرٍ إلاَّ مَلأهُ زَهَمُهُمْ وَنَتْنُهُمْ ، فيَرْغَبُ نبي اللَّه عِيسَى صَلّى اللهُ عَلَيْهِ وسَلَّم وَأصْحابُهُ رضي اللَّه عَنْهُمْ إلى اللَّه تَعَالَى ، فيُرْسِلُ اللَّه تَعَالى طيْراً كَأعْنَاقِ الْبُخْتِ ، فتحمِلُهُمْ ، فتَطرَحُهم حَيْثُ شَآءَ اللَّه ، ثُمَّ يُرْسِلُ اللَّه عَزَّ وجَلَّ مطَراً لا يَكِنُّ مِنْهُ بَيْتُ مدَرٍ ولا وَبَرٍ ، فيَغْسِلُ الأَرْضَ حَتَّى يَتْرُكَهَا كالزَّلَقَةِ . ثُمَّ يُقَالُ لِلأرْضِ : أنْبتي ثَمرَتَكِ ، ورُدِّي بركَتَكِ ، فيَوْمئذٍ تأكُلُ الْعِصَابَةُ مِن الرُّمَّانَةِ، وَيستْظِلون بِقِحْفِهَا ، وَيُبارَكُ في الرِّسْلِ حَتَّى إنَّ اللَّقْحَةَ مِنَ الإبلِ لَتَكْفي الفِئَامَ مِنَ النَّاس، وَاللَّقْحَةَ مِنَ الْبَقرِ لَتَكْفي الْقَبِيلَةَ مِنَ النَّاس ، وَاللَّقْحَةَ مِنَ الْغَنمِ لَتَكْفي الفَخِذَ مِنَ النَّاس .فَبَيْنَمَا هُمْ كَذلِكَ إذْ بَعَثَ اللَّه تعالَى رِيحاً طَيِّبَةً ، فتَأخُذُهم تَحْتَ آبَاطِهِمْ ، فتَقْبِضُ رُوحَ

كُلِّ مُؤمِنٍ وكُلِّ مُسْلِمٍ ، وَيبْقى شِرَارُ النَّاس يَتهَارجُون فِيهَا تَهَارُجَ الْحُمُرِ فَعَلَيْهِم تَقُومُ السَّاعَةُ» رواهُ مسلم .
قوله : « خَلَّةً بيْنَ الشَّام وَالْعِرَاق » أيْ : طَرِيقاً بَيْنَهُما . وقوْلُهُ : « عاثَ » بالْعيْنِ المهملة والثاءِ المثَلَّثةِ ، وَالْعَيْثُ : أشَدُّ الْفَسَادِ . « وَالذُّرَى » : بِضَمِّ الذَّالِ المُعْجَمَةَ وَهوَ أعالي الأسْنِمَةِ . وهُو جَمْعُ ذِرْوَةٍ بِضَمِ الذَّالِ وكَسْرِهَا « واليَعاسِيبُ » : ذكور النَّحْلِ . «وجزْلَتَين» أي : قِطْعتينِ ، « وَالْغَرَضُ » : الـهَدَفُ الَّذِي يُرْمَى إليْهِ بالنَّشَّابِ ، أيْ : يَرْمِيهِ رَمْيَةً كَرمْيِ النَّشَّابِ إلى الْهدَفِ . « وَالمهْرودة » بالدَّال المُهْمَلَة المعجمة ، وَهِي : الثَّوْبُ المَصْبُوغُ . قوْلُهُ : « لاَ يدَانِ » أيْ : لاَ طَاقة . « وَالنَّغفُ » : دُودٌ . « وفرْسَى » : جَمْعُ فَرِيسٍ ، وَهُو الْقتِيلُ : وَ « الزَّلَقَةُ » بفتح الزَّاي واللاَّمِ والْقافِ ، ورُوِيَ « الزُّلْفَةُ » بضمِّ الزَّاي وإسْكَانِ اللاَّمِ وبالْفاءِ ، وهي المِرْآةُ . « وَالعِصَابَة » : الجماعةُ ، « وَالرِّسْلُ » بكسر الراءِ : اللَّبنُ ، « وَاللِّقْحَة » : اللَّبُونُ ، « وَالْفِئَام » بكسر الفاءِ وبعدها همزة : الجمَاعَةُ . « وَالْفَخِذُ » مِنَ النَّاسِ : دُونَ الْقبِيلَةِ .

1808. An-Nawwas bin Sam`an (May Allah be pleased with him) reported: One morning the Messenger of Allah (PBUH) made a mention of Dajjal, and he described him to be insignificant and at the same time described him so significant that we thought he was on the date-palm trees (i.e., nearby). When we went to him (the Prophet (PBUH)) in the evening, he perceived the sign of fear on our faces. He said, "What is the matter with you?" We said: "O Messenger of Allah, you talked about Dajjal this morning raising your voice and lowering it until we thought he was hiding in the palm-trees grove: He said: "Something other than Dajjal make worry about you. If he appears while I am with you, I will defend you against him. But if he appears after I die, then everyone of you is his own defender. Allah is the One Who remains after me to guide every Muslim. Dajjal will be a young man with very curly hair with one eye protruding (with which he cannot see). I compare (his appearance) to that of Al-`Uzza bin Qatan. He who amongst you survives to see him, should recite over him the opening Ayat of Surat Al-Kahf (i.e., Surat 18: Verses 1-8). He will appear on the way between Syria and Iraq and will spread mischief right and left. O slaves of Allah! Remain adhered to the truth." We asked: "O Messenger of Allah! How long will he stay on the earth?" He said, "For forty days. One day will be like a year, one day like a month, one day like a week and the rest of the days will be like your days." We said: "O Messenger of Allah! Will one day's Salat (prayer) suffice for the Salat of that day which will be equal to one year?" Thereupon he said, "No, but you must make an estimate of time and then offer Salat." We said: "O Messenger of Allah! How quickly will he walk upon the earth?" Thereupon he said, "Like cloud driven by the wind (i.e., very quickly). He will come to the people and call them to his obedience and they will affirm their faith in him and respond to him. He will then give command to the sky and it will send its rain upon the earth and he will then send his command to the earth and it will grow vegetation. Then in the evening their pasturing animals will come to them with their humps very high and their udders full of milk and their flanks stretched. He will then come to another people and invite them, but they will reject him and he will leave them, in barren lands and without any goods and chattels! He would then walk through the waste land and say to it: `Bring forth your treasures', and the treasures will come out and follow him like swarms of bees. He will then call a person brimming with youth and strike him with the sword and cut him into two pieces and make these pieces lie at a distance, which is generally between the archer and his target. He will then call that young man and he will come forward, laughing, with his face gleaming out of joy; and it will be at this very time that Allah will send `Isa (Jesus), son of Maryam (Mary) who will descend at the white minaret in the eastern side of Damascus, wearing two garments lightly dyed and placing his hands on the wings of two angels. When he will lower his head, there would fall drops of water from his head, and when he will raise it up, drops like pearls would scatter from it. Every disbeliever who will find his (i.e., `Isa's) smell will die and his smell will reach as far as he will be able to see. He will then search for Dajjal until he will catch hold of him at the gate of Ludd (village near Jerusalem), and will kill him. Then the people, whom Allah will have protected, will come to `Isa son of Maryam, and he will wipe their faces and will inform them of their ranks in Jannah, and it will be under such conditions that Allah will reveal to `Isa these words: `I have brought forth from amongst my slaves such people against whom none will be able to fight, so take these people safely to the mountain.' And then Allah will send Ya'juj and Ma'juj (Gog and Magog people) and they will sworn down from every slope. The first of them will pass the Lake Tabariyah (near the Dead Sea in Palestine) and drink all its water. And when the last of them will pass, he will say: `There was once water there.' Prophet `Isa (PBUH) and his companions will then be so much hard-pressed that the head of an ox will be dearer to them than one hundred dinar, and `Isa along with his companions, will make supplication to Allah, Who will send insects which will attack their (Ya'juj and Ma'juj people) neck until they all will perish like a single person. Prophet, `¦sa and his companions will then come down and they will not find in the earth as much space as a single span which would not be filled with their corpses and their stench. Prophet `Isa and his companions will then again beseech Allah, Who will send birds whose necks will be like those of Bactrian camels, and they will carry them and throw them where Allah will desire. Then Allah will send down rain which will spare no house in the city or in the countryside. It would wash away the earth until it appears like a mirror. Then the earth will be told to bring forth its fruit and restore its blessings; and as a result of this, there will grow such a big pomegranate that a group of people will eat from it and seek shelter under its skin. Milk will be so blessed that the milk of one she-camel will suffice for a large company and the cow will give so much milk, that it will suffice for a whole tribe. The sheep will give so much milk that the whole family will

be able to drink out of that, and at that time Allah will send a pleasant wind which will soothe people even under their armpits, and will take the life of every Muslim and true believer, and only the wicked will survive. They will commit adultery in public like asses and the Resurrection Day will be held."

[Muslim].

Commentary: In the above statement we find details about the signs of the Day of Resurrection, the appearance of Dajjal (Antichrist), the coming of Prophet `Isa - son of Maryam, and the appearance of Gog and Magog people. We also find all the important events which will happen during these times. Here, we also note the havoc of Dajjal and the destruction of Gog and Magog people. Then finally the killing of them by the efforts of Prophet `Isa and his prayers.

1809وَعَنْ رِبْعِيِّ بْنِ حِرَاشٍ قال : انْطَلَقْتُ مَعَ أبي مسْعُودٍ الأنْصاريِّ إلى حُذَيْفَة بْنِ الْيَمَانِ رضي اللَّه عنهم فقالَ لَهُ أَبُو مسعودٍ ، حَدِّثْني مَا سمِعْت مِنْ رَسُولِ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم ، في الدَّجَّال قالَ : « إنَّ الدَّجَّالَ يَخْرُجُ وَإنَّ مَعَهُ ماءً وَنَاراً ، فَأَمَّا الَّذِي يَرَاهُ النَّاسُ ماءً فَنَارٌ تُحْرِقُ، وَأمَّا الَّذِي يَرَاهُ النَّاسُ نَاراً ، فَمَاءٌ بَارِدٌ عذْبٌ ، فَمَنْ أدْرَكَهُ مِنْكُمْ ، فَلْيَقعْ في الذي يَراهُ نَاراً ، فإنَّهُ ماءٌ عَذْبٌ طَيِّبٌ » فقالَ أَبُو مَسْعُودٍ : وَأَنَا قَدْ سَمِعْتُهُ . متَّفقٌ عَلَيْهِ .

1809. Rib`i bin Hirash (May Allah be pleased with him) said: I accompanied Abu Mas`ud Al-Ansari to Hudaifah bin Al-Yaman (May Allah be pleased with them). Abu Mas`ud said to him: "Tell us what you heard from the Messenger of Allah (PBUH) about Dajjal (the Antichrist)." Hudaifah said: He (PBUH) said, "Dajjal will appear, and with him will be water and fire. That which people consider to be water will in fact be a burning fire, and that which people will consider to be fire will in fact be cool and sweet water. He who from amongst you happens to face him, should jump into that which he sees as fire for that will be nice and sweet water." Abu Mas`ud said: "I have also heard this from the Messenger of Allah (PBUH)."
[Al-Bukhari and Muslim]

1810وَعَنْ عَبْدِ اللَّهِ بن عَمْرو بن العاص رضي اللَّه عَنْهُما قالَ : قالَ رَسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم: « يخْرُجُ الدَّجَّالُ في أمَّتي فَيَمْكُثُ أربعِينَ ، لا أدْرِي أرْبَعِينَ يَوْماً ، أو أرْبَعِينَ شَهْراً ، أوْ أرْبَعِينَ عَاماً ، فَيبْعثُ اللَّه تَعالى عِيسَى ابْنَ مَرْيمَ صَلّى اللهُ عَلَيْهِ وسلَّم فَيطْلُبُهُ فيُهْلِكه ، ثُمَّ يمْكُثُ النَّاسُ سبْعَ سِنِينَ لَيْس بَيْنَ اثْنَيْنِ عداوَةٌ .
ثُمَّ يُرْسِلُ اللَّه ، عزَّ وجَلَّ ، ريحاً بارِدَةً مِنْ قِبلِ الشَّامِ ، فَلا يبْقى على وَجْهِ الأرْضِ أحَدٌ في قلْبِهِ مِثقالُ ذرَّةٍ مِنْ خَيْرٍ أوْ إيمَانٍ إلاَّ قبَضَتْهُ ، حتَّى لَوْ أنَّ أحَدَكُمْ دخَلَ في كَبدِ جَبَلٍ ، لَدَخَلَتْهُ عَلَيْهِ حَتَّى تَقْبِضَهُ . فَيَبْقَى شِرَارُ النَّاسِ في خِفَّةِ الطَّيْرِ ، وأحْلامِ السِّباعِ لا يَعْرِفُون مَعْرُوفاً ، وَلا يُنْكِرُونَ مُنْكَراً ، فَيَتَمثَّلَ لَهُمُ الشَّيْطَانُ ، فيقُولُ : ألا تسْتَجِيبُون ؟ فَيَقُولُونَ : فَما تأمُرُنَا ؟ فَيأمرُهُم بِعِبادَةِ الأوْثَانِ ، وهُمْ في ذلكَ دارٌّ رِزْقُهُمْ ، حسنٌ عَيْشُهُمْ . ثُمَّ يُنْفَخُ في الصَّور ، فَلا يَسْمَعُهُ أحَدٌ إلاَّ أصْغى لِيتاً ورفع ليتاً ، وَأوَّلُ منْ يسْمَعُهُ رَجُلٌ يلُوطُ حَوْضَ إبلِه ، فَيُصْعَقُ ويسعق النَّاسُ حوله ، ثُمَّ يُرْسِلُ اللَّه ـ أوْ قالَ : يُنْزِلُ اللَّه ـ مَطَراً كأنَّهُ الطَّلُّ أو الظِّلُّ ، فَتَنْبُتُ مِنْهُ أجْسَادُ النَّاسِ ثُمَّ ينفخ فِيهِ أخْرَى فإذا هُمْ قِيامٌ يَنْظُرُون. ثمَّ يُقالُ يا أيها النَّاسُ هَلُمَّ إلى رَبِّكُم ، وَقِفُوهُمْ إنَّهُمْ مَسْؤولونَ ، ثُمَّ يُقالُ : أخْرِجُوا بَعْثَ النَّارِ فيُقالُ : مِنْ كَمْ ؟ فيُقالُ : مِنْ كُلِّ ألْفٍ تِسْعَمِائَةٍ وتِسْعةً وتِسْعينَ ، فذلكَ يوم يجْعَلُ الْوِلْدانَ شِيباً ، وذلكَ يَوْمَ يُكْشَفُ عنْ ساقٍ » رواه مسلم .
«اللِّيتُ » صَفْحَةُ العُنُق ، وَمَعْنَاهُ : يضَعُ صفْحَةَ عُنُقِهِ ويَرْفَعُ صَفْحتهُ الأخْرَى .

1810. `Abdullah bin `Amr bin Al-`As (May Allah be pleased with them) said: The Messenger of Allah (PBUH) said, "Dajjal (the Antichrist) will appear in my Ummah and he will stay in the world for forty. I do not know whether this will be forty days or forty months or forty years. Allah will then send (Prophet) `Isa (Jesus), son of Maryam (Mary). `Isa will pursue him and slaughter him. Then people will survive for seven years (i.e., after the demise of `Isa) in the state that there will be no rancour between two persons. Then Allah will send a cool breeze from the side of Ash-Sham. None will remain upon the face of the earth having the smallest particle of good or Faith in him but he will die, so much so that even if someone amongst you will enter the innermost part of a mountain, this breeze will reach that place also and will cause him to die. Only the wicked people will survive and they will be as fast as birds (i.e., to commit evil) and as ferocious towards one another as wild beasts. They will never appreciate the good, nor condemn evil. Then Shaitan (Satan) will come to them in the garb of a man and will say: `Will you not obey me?' They will say: `What do you order us to do?' He will command them to worship idols. They will have abundance of sustenance and will lead comfortable lives. Then the Trumpet will be blown. Every one hearing it, will turn his neck towards it and will raise it. The first one to hear that Trumpet will be a man who will be busy repairing the basin for his camels. He will become unconscious. Allah will send, or will cause to send, rain which will be like dew and

there will grow out of it (like wild growth) the bodies of the people. Then the second Trumpet will be blown and they will stand up and begin to look around. Then it will be said: `O people! Go to your Rubb.' Then there will be a command: `Make them stand there.' After it they will be called to account. Then it will be said: `Separate from them the share of the Fire.' It will be asked: `How much?' It will be said: `Nine hundred and ninety-nine out of every thousand.' That will be the Day which will make children hoary-headed men because of its terror and that will be the Day when the Shin will be uncovered."
[Muslim].
Commentary: The question arises as to what is the meaning of the phrase - the Shin will be uncovered - at this place? Some people say that it refers to the calamities and troubles of the Day of Judgement. But according to a reliable narration, it refers to an act of Allah of uncovering His Shin in a way which befits His Majesty. As believers, we must confirm Allah's all Qualities which He has stated in the Qur'an or mentioned through His Messenger (PBUH) without changing them or ignoring them completely or twisting their meanings or giving resemblance to any of the created things. What is meant by the uncovering of the Shin of Allah is something we can neither understand nor describe. We can only believe in it without understanding the real explanation of it, in the same way we believe in the Eye or Ear of Allah. We should believe in all these things as mentioned in the Qur'an and Hadith without trying to go into the explanation. This is the view of Ahlus-Sunnah wal-Jama`ah to which we should stick. (See Tafsir Ahsan-ul-Bayan)
Then all the Muslims will prostrate before Him. However, those people who used to pray and prostrate before Him in their worldly lives only for showing off or for gaining good reputation, will not be able to prostrate before Him on this occasion. Their spines will become stiff like a wooden board and it would become impossible for them to bend. (Sahih Al-Bukhari, Tafsir Surat An-Nur and Al-Qalam).

1811وَعَنْ أنَسٍ رضي اللَّه عَنْهُ قالَ : قال رَسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : « لَيْسَ مِنْ بَلَدٍ إلاَّ سَيَطَؤُهُ الدَّجَّالُ إلاَّ مَكَّةَ والمَدينةَ، ولَيْسَ نَقْبٌ مِنْ أنْقابهما إلاَّ عَلَيْهِ المَلائِكَةُ صَافِّينَ تحْرُسُهُما، فَيَنْزِلُ بالسَّبَخَةِ ، فَتَرْجُفُ المدينةُ ثلاثَ رَجَفَاتٍ ، يُخْرِجُ اللَّه مِنْهَا كُلَّ كَافِرٍ وَمُنَافِقٍ» رواه مسلم .

1811. Anas bin Malik (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "There will be no land which will not be trampled by Dajjal (the Antichrist) but Makkah and Al-Madinah; and there will be no passage leading to them which will not be guarded by the angels, arranged in rows. Dajjal will appear in a barren place adjacent to Al-Madinah and the city will be shaken three times. Allah will expel from it every disbeliever and hypocrite."
[Muslim].

1812وعَنْهُ رضي اللَّه عنْهُ أنَّ رسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم قالَ : « يَتْبعُ الدَّجَّال مِنْ يهُودِ أصْبهَانَ سَبْعُونَ ألْفاً علَيْهم الطَّيَالِسة » رواهُ مسلِمٌ .

1812. Anas (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Dajjal (the Antichrist) will be followed by seventy thousand Jews of Isfahan and will be dressed in robes of green coloured satin."
[Muslim].
Commentary: Isfahan is a city in Persia (Iran). Tailasan green sheet (is the dress of the Sheikhs of the non-Arab nations).

1813وعَنْ أمِّ شَرِيكٍ رضي اللَّه عَنْهَا أنَّها سمِعتِ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم يَقُولُ : « لَيَنْفِرَنَ النَّاسُ مِنَ الدَّجَّالِ في الجِبَالِ » رَوَاهُ مُسْلِمٌ .

1813. Umm Sharik (May Allah be pleased with her) reported: I heard the Prophet (PBUH) saying, "People will run away from Dajjal (the Antichrist) seeking shelter in the mountains."
[Muslim].

1814وعَن عِمْرَانَ بنِ حُصَيْنٍ رضي اللَّه عنْهما قالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم يَقُولُ: « مَا بَيْنَ خَلْق آدَم إلى قِيامِ السَّاعةِ أمْرٌ أكْبرُ مِنَ الدَّجَّالِ » رواه مسلم .

1814. `Imran bin Hussain (May Allah be pleased with them) reported: I heard the Messenger of Allah (PBUH) saying, "Between time of the creation of Adam and the Resurrection Day, there is nothing greater than the mischief of Dajjal (the Antichrist)."
[Muslim].

1815وعنْ أبي سَعِيدٍ الخُدْريِّ رضي اللَّه عَنْهُ عَنِ النبي صلّى اللهُ عَلَيْهِ وسلَّم قال : « يخْرُجُ الدَّجَّالُ فيتَوجَّه قِبَلَه رَجُلٌ منَ المُؤمنِين فيَتَلقَّاهُ المَسالح : مسالحُ الدَّجَّال ، فيقُولُونَ له : إلى أيْنَ تَعمِدُ ؟ فيَقُول : أعْمِدُ إلى هذا الَّذي خَرَجَ ، فيقولُون له : أو ما تُؤمِن بربِّنا ؟ فيقول : ما بربنَا خَفَاء ، فيقولون : اقْتُلوه ، فيقُول بعْضهُمْ لبعضٍ : أليْس قدْ نهاكُمْ ربُّكُمْ أنْ تقتلوا أحداً دونَه ، فيَنْطلِقُونَ به إلى الدَّجَّالِ ، فإذا رآه المُؤمِنُ قال : يَا أيُّهَا النَّاسُ إنَّ هذا الدَّجَّالُ الَّذي ذكر رَسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم فيأمُرُ الدَّجَّالُ بهِ فيُشَبَّحُ ، فيَقولُ : خُذُوهُ وَشُجُّوهُ ، فيُوسعُ ظهْرُهُ وبَطْنُهُ ضَرْباً ، فيقولُ : أوما تُؤمِنُ بي ؟ فيَقُولُ : أنْتَ المَسِيحُ الكَذَّابُ ، فيُؤمرُ بهِ ، فيؤْشَرُ بالمِنْشَارِ منْ مَفرقِهِ حتَّى يُفرق بَيْنَ رجْلَيْه ، ثُمَّ يَمْشِي الدَّجَّالُ بَيْنَ القِطْعتَيْن ، ثُمَّ يقولُ لَهُ : قُمْ ، فيَسْتَوِي قائماً . ثُمَّ يقولُ لَهُ : أتُؤمِنُ بي ؟ فيقولُ : مَا ازْددتُ فِيكَ إلاَّ بصِيرةً ، ثُمَّ يَقُولُ : يَا أيُّهَا النَّاسُ إنَّهُ لا يفْعَلُ بعْدِي بأحدٍ مِنَ النَّاسِ ، فيأخُذُهُ الدَّجَّالُ لِيَذْبحَهُ ، فيَجْعَلُ اللَّه مَا بيْنَ رقبَتِهِ إلى تَرْقُوتِهِ نُحَاساً ، فلا يَسْتَطِيعُ إلَيْهِ سَبيلاً ، فيَأْخُذُ بيَدَيْهِ ورجْلَيْهِ فيَقْذِفُ بهِ ، فيحْسَبُ الناسُ أنَّما قذَفَهُ إلى النَّار ، وإنَّما أُلْقِيَ في الجنَّةِ » فقالَ رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « هذا أعْظَمُ النَّاس شَهَادةً عِنْد ربِّ العالَمِينَ » رواه مسلم .
وروى البخاريُّ بَعْضَهُ بمعْنَاهُ . « المَسَالح » : هُمْ الخُفرَاءُ وَالطَّلائعُ .

1815. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: I heard the Prophet (PBUH) saying, "Dajjal (the Antichrist) will come forth and a person from amongst the believers will go towards him and the armed watchmen of Dajjal will meet him and they will say to him: `Where do you intend to go?' He will say: `I intend to go to this one who has appeared.' They will say to him: `Don't you believe in our lord (meaning Dajjal)?' He will say: `There (i.e., we know Him to be Allah, Alone, without any partners) is nothing hidden about our Rubb.' Some of them will say: `Let us kill him', but some others will say: `Has your lord (Dajjal) not forbidden you to kill anyone without his consent?' So they will take him to Dajjal. When the believer will see him, he will say: `O people! This is Dajjal about whom the Messenger of Allah (PBUH) has informed us.' Dajjal will have him laid on his stomach and have his head. He will be struck on his back and on his stomach. Dajjal will ask him: `Don't you believe in me?' He will say: `You are the false Messiah.' He will then give his order to have him sawn with a saw into two from the parting of his hair up to his legs. After that Dajjal will walk between the two halves and will say to him: `Stand up', and he will stand on his feet. He will then say to him: `Don't you believe in me?' The person will say: `It has added to my insight that you are Dajjal'. He will add: `O people! He will not be able to behave with anyone amongst people in such a manner after me.' Dajjal will try to kill him. The space between his neck and collarbone will turn into copper and he will find no way to kill him. So he will catch hold of him by his hand and feet and throw him into (what appears to be the fire). The people will think that he has been thrown into the fire whereas he will be thrown into Jannah." The Messenger of Allah (PBUH) added, "He will be the most eminent amongst the people with regard to martyrdom near the Rubb of the worlds."
[Muslim]
Commentary: In this narration we find the description of a believer's steadfastness and forbearance and his final martyrdom while facing the wickedness and temptation of the mischief of Dajjal, i.e., Antichrist.
Here, we find that the part of his neck will turn into copper which could either happen in reality or, according to another interpretation, that he (Dajjal) will not be able to kill him. Allah knows better, as Allah can do whatever He likes, or it may just be a statement like a parable or a simile and some people think that this refers to the fact that Dajjal will not be able to cut his neck. But it is better to consider it in terms of reality.

1816وعَنِ المُغِيرَةِ بنِ شُعْبةَ رضي اللَّه عَنْهُ قالَ : ما سَأَلَ أحدٌ رَسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّمَ عَنِ الدَّجَّالِ أكْثَرَ ممَّا سألْتُهُ ، وإنَّهُ قالَ لي : « ما يضُرُّكَ ؟ » قلتُ : إنَّهُمْ يقُولُونَ : إنَّ معَهُ جَبَلَ خُبْزٍ وَنَهرَ مَاءٍ ، قالَ : « هُوَ أهْوَنُ علَى اللَّهِ مِنْ ذلِكَ » متفقٌ عليه .

1816. Al-Mughirah bin Shu`bah (May Allah be pleased with him) said: No one asked the Messenger of Allah (PBUH) more about Dajjal than I asked him. He said to me, "He will not harm you." I said: "O Messenger of Allah, it is reported that he will have with him a mountain of bread and a river full of water." Thereupon he said, "He (Dajjal) is far too worthless and insignificant near Allah (to let him deceive the believers)."
[Al-Bukhari and Muslim].
Commentary: The last part of the Hadith means that, although Dajjal will have great resources and methods of misleading people, the true believers will not be deceived by his tricks; on the contrary, they will increase in Faith (as what the Prophet (PBUH) said about Dajjal is true).

1817وعَنْ أنَس رضي اللَّه عنْهُ قالَ : قالَ رَسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : مَا مِنْ نَبيٍ إلاَّ وَقَدْ أنْذَرَ أمَّتَهُ الأعْوَرَ الْكَذَّاب ، ألا إنَّهُ أعْوَرُ ، وإنَّ ربَّكُمْ عَزَّ وجلَّ لَيْس بأعْور ، مكْتُوبٌ بيْنَ عَيْنَيْهِ ك ف ر » متفق عليه .

1817. Anas (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "There has not been a Prophet who has not warned his Ummah of that one-eyed liar (Dajjal). Behold, he is blind in one eye and your Rubb (Allah) is not blind. On his forehead are the letters: (K.F.R.) (meaning Kafir- disbeliever)."
[Al-Bukhari and Muslim].

1818وعَنْ أبي هُرَيْرَة رضي اللَّه عنْهُ قالَ : قالَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « ألا أحَدِّثُكُمْ حَدِيثاً عن الدَّجَّالِ مَا حَدَّثَ بهِ نَبيٌّ قوْمَهُ ، إنَّهُ أعْوَرُ وَإنَّهُ يجئُ مَعَهُ بمِثالِ الجَنَّةِ والنَّار ، فالتي يقُولُ إنَّها الجنَّةُ هِيَ النَّارُ . متفقٌ عليه .

1818. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Let me tell you something about Dajjal (the Antichrist) which no Prophet had told his people. He is blind (in one eye) and will bring with him something like Jannah and Hell; but what he calls Jannah will be in fact Hell."
[Al-Bukhari and Muslim].

1819وعَنْ ابن عُمَرَ رضي اللَّهُ عَنْهما أنَّ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم ذكَرَ الدَّجَّالَ بَيْنَ ظَهْرَاني النَّاس فقالَ : « إنَّ اللَّه ليْس بأعْوَرَ ، ألا إنَّ المَسِيحَ الدَّجَّالَ أعْوَرُ الْعيْنِ الْيُمْنَى ، كَأنَّ عَيْنَهُ عِنبةٌ طافِيَةٌ » متفقٌ عليه .

1819. `Abdullah bin `Umar (May Allah be pleased with them) said: One day the Messenger of Allah (PBUH) mentioned Al-Masih Dajjal (the Antichrist) in the presence of the people and said, "Verily, Allah is not one-eyed but Al-Masih Ad-Dajjal is blind in the right eye which looks like a swollen grape."
[Al-Bukhari and Muslim]
Commentary: All these narrations about the mischief of Dajjal are correct and have been narrated through reliable narrators, and all scholars agree on their being true. They have been reported by Al-Bukhari and Muslim, whose narrations are unanimously accepted by the `Ulama'.
The second coming of the Prophet 'Isa (Jesus) from the heavens is proved on the basis of such reliable and true narrations that none can contradict them. Before the Day of Resurrection all these things will happen, and it is essential to believe in them.
Dajjal would be a descendant of the Jews, and he will be called Dajjal because of his mischief. The meaning of Dajjal is `one who greatly resorts to fraud and deception'.
Allah will also give him some extraordinary powers to test the belief of the Muslims. Dajjal will claim to be the lord of the world. A large portion of the Jews will be with him. He has also been named as Al-Masih Ad-Dajjal in some narrations. Jesus, son of Mary (Peace be upon them) will have the honour of killing him.

1820وعَنْ أبي هُرِيْرَة رضي اللَّه عنْهُ أنَّ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « لا تَقُومُ الساعَةُ حَتَّى يُقَاتِلَ المُسْلِمُونَ الْيَهُودَ حتَّى يَخْتَبِيءَ الْيَهُوديُّ مِنْ وَراءِ الحَجَرِ والشَّجَر ، فَيَقُولُ الحَجَرُ والشَّجَرُ : يَا مُسْلِمُ هذا يَهُودِيٌّ خَلْفي تَعَالَ فاقْتُلْهُ ، إلاَّ الْغَرْقَدَ فَإنَّهُ منْ شَجَرِ الْيَهُودِ » متفقٌ عليه .

1820. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah(PBUH) said, "The Last Hour will not come until the Muslims fight against the Jews, until a Jew will hide himself behind a stone or a tree, and the stone or the tree will say: `O Muslim, there is a Jew behind me. Come and kill him,' but Al-Gharqad tree will not say so, for it is the tree of the Jews."
[Al-Bukhari and Muslim].
Commentary: Gharqad is a thorny plant which is well-known in the area of Palestine. Allah can bestow the power of speech to whatever thing He likes. When Allah wills, He will give mastery to the Muslims. He will help them even by means of plants and stones which will assist the Muslims against the Jews by informing them about the whereabouts of the Jews.
The Jews have predominance over the Muslims in spite of the fact that they are a minority. But according to this true narration, the situation will definitely change before the Day of Resurrection, and the Muslims will dominate the Jews. Allah is the Master and Rubb of everything.

1821وعَنْهُ رضي اللَّه عَنْهُ قالَ : قال رَسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « والذِي نَفْسِي بِيَدِه لا تَذْهَبُ الدُّنْيَا حَتَّى يَمُرَّ الرَّجُلُ بِالْقَبْرِ ، فيتمرَّغَ عَلَيْهِ ، ويقولُ : يَالَيْتَني مَكَانَ صَاحِبِ هذا الْقَبْرِ ، وَلَيْس بِهِ الدِّين وما به إلاَّ الْبَلاَءُ » . متفقٌ عليه .

1821. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "By Him in Whose Hand my soul is, the world will not come to an end until a man passes by a grave and will lie over it saying, `Would that I were in this grave (i.e., dead)!' Not he will say so because of religious reasons but because of widespread mischief and severe trials of this world."
[Al-Bukhari and Muslim].
Commentary: There would be such disasters and agony in the world that people will prefer death to life under such conditions. This situation will arise before the Day of Resurrection, and the Day of Judgement will dawn on such wicked people.

1822وعَنْهُ رضي اللَّه عَنْهُ قالَ : قَالَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « لا تَقُومُ السَّاعَةُ حَتَّى يَحْسِرَ الْفُرَاتُ عَنْ جبَلٍ منْ ذَهَبٍ يُقْتَتَلُ عليْهِ ، فيُقْتَلُ مِنْ كُلِّ مِائةٍ تِسْعَةٌ وتِسْعُونَ ، فَيقُولُ كُلُّ رَجُلٍ مِنْهُمْ : لَعَلِّي أَنْ أَكُونَ أنَا أنْجُو» .
وفي روايةٍ « يوُشِكُ أنْ يَحْسِرَ الْفُرَاتُ عَن كَنْزٍ مِنْ ذهَبٍ ، فَمَنْ حَضَرَهُ فَلا يأخُذْ منْهُ شَيْئاً » متفقٌ عليه .

1822. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "The Hour will not come to pass before the River Euphrates dries up to unveil the mountain of gold, for which people will fight. Ninety-nine out of one hundred will die (in the fighting) and every man amongst them will say: `Perhaps I may be the only one to remain alive.'"
Another narration is: "The time is near when the River Euphrates will dry up to unveil a treasure of gold. Whosoever may be alive at that time, should not take anything of it."
[Al-Bukhari and Muslim]
Commentary: The word "Yahsir" means unveil or uncover, i.e., the river will dry up and gold will be discovered underneath its bottom when Allah would like to do so. This will also surely take place before the Day of Judgement. When this incident will take place, only those people would remain safe who will be free from worldly greed and will not try to get this gold.

1823وعَنْهُ قال : سَمِعْتُ رَسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم يقُولُ : « يتْرُكُونَ المَدِينَةَ عَلى خَيْرِ مَا كَانَتْ ، لا يَغْشَاهَا إلاَّ الْعوَافي ـ يُرِيدُ : عَوَافي السِّبَاعِ وَالطَّيْرِ ـ وَآخِر مَنْ يُحْشَرُ رَاعِيانِ مِنْ مُزَيْنَةَ يُريدَانِ المَدِينَةَ يَنْعِقانِ بِغنَمِها فَيَجِدَانِها وُحُوشاً . حتَّى إذا بَلَغَا ثَنِيَّةَ الْوداعِ خَرَّا على وَجوهِهمَا » متفقٌ عليه.

1823. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "People will desert Al-Madinah in spite of it being in better condition except for wild beasts and birds. The Last Hour will happen upon two shepherds of the tribe of Muzainah. They will enter Al-Madinah driving their sheep but will find it full of wild beasts and would turn away. When they will arrive at the hill named Thaniyyat-ul-Wada` they will fall on their faces."
[Al-Bukhari and Muslim].
Commentary: According to some scholars like Al-Qadi `Iyad, this prophecy has already been fulfilled, when the caliphate was shifted from Al-Madinah to Syria and Mesopotamia, although Al-Madinah was superior to these places in every way, worldly or otherwise, scholars were in abundance and the people were well off. However, others say that the prophecy has not been fulfilled yet, and that it will be fulfilled shortly before the Day of Judgement; they hold this view because the conditions described in the narration have not taken place. This second view seems to be more correct.

1824وعَنْ أبي سَعِيدٍ الخُدْرِيِّ رضي اللَّه عَنْهُ أنَّ النَّبِي صَلّى اللهُ عَلَيْهِ وسَلَّم قَالَ : « يَكُونُ خَلِيفَةٌ مِنْ خُلَفَائِكُمْ في آخِرِ الزَّمَانِ يَحْثُو المَالَ وَلا يَعُدُّهُ » رواه مسلم.

1824. Abu Sa`id Al-Khudri (May Allah be pleased with him) said: The Prophet (PBUH) said, "From your caliphs there will be one in the Last Days who will distribute wealth without counting it."
[Muslim].
Commentary: Here the abundance of wealth during the time of a caliph has been prophesied. This also refers to the last days of the world.

1825وعَنْ أبي مُوسى الأَشْعَرِيِّ رضي اللَّه عنْهُ أنَّ النَّبيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « ليأتِيَنَّ عَلى النَّاس زَمَانٌ يَطُوفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنَ الذَّهَبِ ، فَلا يَجِدُ أَحَداً يَأْخُذُهَا مِنْهُ ، ويُرَى الرَّجُلُ الْوَاحِدُ يَتْبَعُهُ أَرْبَعُونَ امْرأَةً يَلُذْنَ بِهِ مِنْ قِلَّةِ الرِّجالِ وكَثْرَةِ النِّسَاءِ » رواه مسلم.

1825. Abu Musa Al-Ash`ari (May Allah be pleased with him) said: The Prophet (PBUH) said, "A time will come when a man will go about with alms from his gold and will not find anyone to receive it. One man will be seen being followed by forty women dependant upon him on account of the scarcity of men and excess of women."
[Muslim].
Commentary: This Hadith also reveals one of the prophecies of the Prophet (PBUH) which have not been fulfilled yet. One of them is that wealth will be abundant and females will greatly exceed the males in number. This may happen due to wars, when more males will be killed, or the birth rate of females may exceed that of the males.

1826وعَنْ أبي هُرَيْرَةَ رضي اللَّه عَنْهُ عَنِ النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « اشْتَرَى رَجُلٌ مِنْ رَجُلٍ عقاراً ، فَوَجَدَ الذي اشْتَرَى الْعَقَارَ في عَقارِه جَرَّةً فِيهَا ذَهَبٌ، فقالَ لَهُ الذي اشْتَرَى الْعَقارُ: خُذْ ذَهَبَكَ ، إِنَّمَا اشْتَرَيْتُ مِنْكَ الأَرْضَ ، ولَمْ أَشْتَرِ الذَّهَبَ ، وقالَ الَّذي لَهُ الأَرْضُ : إِنَّمَا بِعْتُكَ الأرضَ ومَا فِيهَا ، فَتَحاكَمَا إِلى رَجُلٍ ، فقالَ الَّذي تَحَاكَمَا إِلَيْهِ : أَلَكُمَا وَلَدٌ ؟ قالَ أَحدُهُمَا : لي غُلامٌ . وقالَ الآخَرُ : لي جَارِيةٌ ، قالَ أَنْكِحَا الْغُلامَ الجَارِيَةَ ، وَأَنْفِقَا عَلى أَنْفُسهمَا مِنْهُ وتصَدَّقَا » متفقٌ عليه .

1826. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "A man bought a piece of land from another man, and the buyer found a jar filled with gold in the land. The buyer said to the seller: `Take your gold, as I bought only the land from you and not the gold.' The owner of the land said: `I sold you the land with everything in it.' So both of them took their case before a third man who asked: `Have you any children?' One of them said: `I have a boy.' The other said, `I have a girl.' The man said: `Marry the girl to the boy and spend the money on them; and whatever remains give it in charity.'"
[Al-Bukhari and Muslim].
Commentary: This is the story of some people from the past, in which exemplary honesty, piety and the will to abstain from the doubtful property has been described. But as far as the law of Shari`ah is concerned, it appears that in the transaction of land, any buried treasure will not be included in the sale. It will be considered quite separately and apart from the sale of the land. If the previous owner says that the treasure belongs to him and he forgot to take it out, then it will be considered as his property and not the property of the buyer of the land. But if he shows ignorance about it, then it will be considered under the title of "Rikaz". In such a case, one-fifth of it goes to the public treasury and the rest to the owner of the land. Rikaz refers to any buried treasure which is discovered in any land.

1827وعنْهُ رضي اللَّه عنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم يَقُولُ : « كَانَتْ امْرَأَتَانِ مَعهُمَا ابْناهُما ، جَاءَ الذِّئْبُ فَذَهَبَ بابنِ إِحْداهُما ، فقالت لصاحِبتهَا : إِنَّمَا ذَهَبَ بابنِكِ ، وقالت الأُخْرَى : إِنَّمَا ذَهَبَ بابنِكِ ، فَتَحَاكما إِلى داوُدَ صَلّى اللهُ عَلَيْهِ وسَلَّم ، فقضَى بِهِ لِلْكُبْرَى ، فَخَرَجَتَا على سُلَيْمانَ بنِ داودَ صَلّى اللهُ عَلَيْهِ وسَلَّم ، فَأَخبرتَاه ، فقالَ : ائْتُونِي بالسِّكِينِ أَشُقُّهُ بَيْنَهُمَا . فقالت الصُّغْرى : لا تَفْعَلْ ، رَحِمكَ اللَّه ، هُو ابْنُهَا فقضَى بِهِ للصُّغْرَى » متفقٌ عليه .

1827. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "There were two women, each had her child with her. A wolf came and took away the child of one of them. One woman said to her companion: `The wolf has taken your son.' The other said: `It has taken your son.' So both of them took the dispute to Prophet Dawud (David) (PBUH) who judged that the boy should be given to the older lady. Then they went to Prophet Sulaiman (Solomon) (PBUH) son of Dawud and put the case before him. Prophet Sulaiman said: `Give me a knife so that I may cut the child into two and give one half to each of you.' The younger woman said: `Do not do so; may Allah bless you! He is her child.' On that Prophet Sulaiman decided the case in favour of the younger woman."
[Al-Bukhari and Muslim].
Commentary: Prophet Sulaiman (Solomon) (PBUH) went to the depth of the matter by wisdom bestowed by Allah and the power of decision using a device or a trick as a method of discovering the truth. He used this trick to discover the truth and not to evade it. Such a trick is not forbidden in the law and there is no doubt in its being permitted. However, those tricks which are used to avoid the law are a great sin for which the Jews are well-known. May Allah save us from such things.

1828وعَنْ مِرْداسٍ الأسْلَمِيِّ رضي اللَّه عنْهُ قالَ قالَ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم : « يَذْهَبُ الصَّالحُونَ الأَوَّلُ فالأَولُ ، وتَبْقَى حُثَالَةٌ كحُثَالَةِ الشَّعِيرِ أَوْ التَّمْرِ ، لا يُبالِيهِمُ اللَّه بالَةً » ، رواه البخاري .

1828. Mirdas Al-Aslami (May Allah be pleased with him) said: The Prophet (PBUH) said, "The pious men will depart one after another, the dregs of people, like the sediment of barley or dates will remain; Allah will not raise them in value and esteem."
[Al-Bukhari].
Commentary: The Hadith shows that the demise of the pious people is one of the signs of the nearness of the Day of Resurrection. It also shows that during the last days near the Day of Resurrection, pious persons will not remain and only the wicked people will inhabit the earth and the Day of Judgement will dawn on such bad people.

1829وعنْ رِفاعَة بنِ رافعٍ الزُّرَقيِّ رضي اللَّه عنْهُ قالَ : جاء جِبْرِيلُ إلى النبي صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : مَا تَعُدُّونَ أَهْلَ بَدْرٍ فيكُمْ ؟ قالَ : « مِنْ أَفْضَلِ المُسْلِمِين » أوْ كَلِمَةً نَحْوَهَا قالَ : «وَكَذَلكَ مَنْ شَهِدَ بَدْراً مِنَ المَلائِكَةِ » .
رواه البخاري .

1829. Rifa`ah bin Rafi` Az-Zuraqi (May Allah be pleased with him) said: Jibril (Gabriel) came to the Prophet (PBUH) and asked him: "How do you estimate among you those who participated in the battle of Badr?" He replied, "They were the best of Muslims" (or he may have said something similar to that). Jibril said: "The same is the case with the angels who were at Badr."
[Al-Bukhari].
Commentary: The Hadith highlights the superiority of those Companions, as well those angels, who participated in the battle of Badr against the forces of Kufr. The Qur'an confirms the fact that the angels fought along with Muslims in this historic battle.

1830وعن ابنِ عُمَر رضي اللَّه عنْهُما قال : قال رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « إذا أَنْزَل اللَّه تَعالى بقَوْمٍ عَذَاباً أَصابَ الْعَذابُ مَنْ كَانَ فِيهِمْ . ثُمَّ بُعِثُوا على أَعمَالِهِمْ » متفقٌ عليه .

1830. Ibn `Umar (May Allah be pleased with them) said: The Messenger of Allah (PBUH) said, "If Allah afflicts punishment upon a nation, it befalls the whole population indiscriminately and then they will be resurrected and judged according to their deeds."
[Al-Bukhari and Muslim].
Commentary: When Allah's punishment comes to pass, it does not distinguish between the upright and the wicked. However, the pious people will be saved from punishment after their death while the wicked ones will be punished in the Hell. May Allah save us from all types of punishments.

1831وعَنْ جابرٍ رضي اللَّه عنْهُ قال : كانَ جِذْعٌ يقُومُ إلَيْهِ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم ، يعْني في الخُطْبَةِ ، فلَما وُضِعَ المِنْبرُ ، سَمِعْنَا لِلْجذْعِ مثل صوْتِ العِشَار حَتَّى نَزَلَ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم فوضَع يدَه عليْهِ فسَكَنَ .
وفي روايةٍ : فلَمَّا كَانَ يَومُ الجمُعة قعَدَ النبي صَلّى اللهُ عَلَيْهِ وسَلَّم على المِنْبَرِ ، فصاحتِ النَّخْلَةُ التي كَانَ يخْطُبُ عِنْدَهَا حَتَّى كَادَتْ أَنْ تَنْشَقَّ .
وفي روايةٍ : فصَاحَتْ صِياحَ الصَّبيِّ . فنَزَلَ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم ، حتَّى أخذَهَا فضَمَّهَا إلَيْهِ ، فجَعلَتْ تَئِنُّ أَنِينَ الصَّبيِّ الَّذي يُسكَّتُ حَتَّى اسْتَقرَّتْ ، قال : « بكت عَلَى ما كَانَتْ تسمعُ مِنَ الذِّكْرِ » رواه البخاريُّ .

1831. Jabir (May Allah be pleased with him) said: There was a trunk of a date-palm tree upon which the Prophet (PBUH) used to recline while delivering Khutbah (sermon). When a pulpit was placed in the mosque, we heard the trunk crying out like a pregnant she-camel. the Prophet (PBUH) came down from the pulpit and put his hand on the trunk and it became quiet.
Another narration is: The Prophet (PBUH) used to stand by a tree or a date-palm on Friday (to give the Khutbah). Then an Ansari woman or man said, "O Messenger of Allah! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, the Prophet (PBUH) sat on the pulpit [to deliver the Khutbah (sermon)] and the trunk of the date-palm on which he used to recline cried out as if it would split asunder.
Another narration is: It cried like a child and the Prophet (PBUH) descended (from the pulpit) and embraced it while it continued moaning like a child being quietened. The Prophet (PBUH) said, "It was crying for (missing) what it used to hear of Dhikr near it."
[Al-Bukhari].

Commentary: Ibn Hajar said that there is evidence in this Hadith that Allah can endow inanimate objects with a special sense or feeling like that of animals. The Hadith also shows one of the numerous miracles of the Messenger of Allah (PBUH).

1832وعنْ أبي ثَعْلَبَةَ الخُشَنيِّ جُرْثُومِ بنِ نَاشِرٍ رضي اللَّه عَنْهُ عنْ رَسُولِ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال: إن اللَّه تعالى فَرَضَ فرائِضَ فلا تُضيِّعُوها ، وحدَّ حُدُوداً فلا تَعْتَدُوهَا ، وحرَّمَ أشْيَاءَ فَلا تَنْتَهِكُوها ، وَسكَتَ عَنْ أشْيَاءَ رَحْمَةً لَكُمْ غَيْرَ نِسْيَانٍ فلا تَبْحثُوا عنها » حديثٌ حسن ، رواه الدَّارقُطْني وَغيْرُهُ .

1832. Abu Tha`labah Al-Khushani (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Allah, the Exalted, has laid down certain duties which you should not neglect, and has put certain limits which you should not transgress, and has kept silent about other matters out of mercy for you and not out of forgetfulness, so do not seek to investigate them."
[Ad-Daraqutni and others]
Commentary: According to Sheikh Al-Albani there is a break in the chain of this narration. He has given the details about it in his book. But some other scholars have declared it in the category of Hasan narrations. Even Imam An-Nawawi has termed it as Hasan. For details refer to Mustadrak Al-Hakim, Vol. 4: P. 115; Majma` Az-Zawaid, Vol. 7: P.75; Tirmidhi: Chapter relating to Dress, No. 1726; Ibn Majah: Book of Food: Chapter: Eating of Cheese and Butter No:3367; As-Sunan Al-Kubra by Al Baihaqi: Book of Sacrifice, Chapter: What has been said about hyena and fox.
According to Imam As-Sam`ani, this Hadith is very important, as the details of important things have been given here. Whosoever leads his life accordingly, will surely succeed in this life and the Hereafter.

1833وعنْ عَبدِ اللَّهِ بن أبي أوْفي رضي اللَّه ، عَنْهُمَا قال : غَزَوْنَا مع رَسُولِ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم سَبْعَ غَزَوَاتٍ نَأكُلُ الجرادَ .
وفي روايةٍ : نَأْكُلُ معهُ الجَراد ، متفقٌ عليه .

1833. `Abdullah bin Abu `Aufa (May Allah be pleased with them) said: We accompanied the Messenger of Allah (PBUH) in seven expeditions, and we ate locusts.
[Al-Bukhari and Muslim].
Commentary: Locust is a type of insect that flies in huge groups, destroying all the plants and crops. This Hadith highlights the permissibility of eating locusts.

1834وعَنْ أبي هُرَيْرة رضي اللَّه عنْهُ أنَّ النبي صلّى اللهُ عَلَيْهِ وسلَّم قال : « لا يُلْدغُ المُؤمِنُ مِنْ جُحْرٍ مرَّتَيْنِ » متفقٌ عليه .

1834. Abu Hurairah (May Allah be pleased with him) said: The Prophet (PBUH) said, "A believer should not be stung twice from the same hole."
[Al-Bukhari and Muslim].
Commentary: This Hadith makes it clear that if a Muslim faces a loss from some place, he should remain careful lest he may be deceived again and again.

1835وَعنْهُ قال : قال رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « ثلاثَةٌ لاَ يُكَلِّمُهُمُ اللَّه يَوْمَ الْقِيامَةِ ولاَ يَنْظُرُ إلَيْهِمْ وَلا يُزَكِّيهِمْ ولَهُمْ عذابٌ أليمٌ : رجُلٌ على فَضْلِ ماءٍ بِالْفَلاةِ يمْنَعُهُ مِن ابْنِ السَّبِيل ، ورَجُلٌ بَايَع رجُلاً سِلْعَةً بعْد الْعَصْرِ ، فَحَلَفَ بِاللَّهِ لأَخَذَهَا بكَذَا وكَذا ، فَصَدَّقهُ وَهُوَ عَلَى غيْر ذلِكَ ، ورَجُلٌ بَايع إمَاماً لا يُبايعُهُ إلاَّ لِدُنيَا ، فَإنْ أعْطاهُ مِنْها وفي ، وإنْ لَم يُعْطِهِ مِنْهَا لَمْ يَفِ » متفقٌ عليه .

1835. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "There are three (types of) people with whom Allah will neither speak on the Day of Resurrection nor purify them (from sins) and there will be a painful chastisement for them: A person who has spare water in a desert and he refuses to give it to the traveller; a person who sells a commodity to another person after the afternoon prayer and swears by Allah that he has bought it at such and such price, and the buyer pays him accordingly though in reality it was not true; and a person who pledges allegiance to an Imam (leader) just for some worldly benefit, and then if the Imam bestows on him (something out of that) he fulfills his allegiance, and if does not give him, he does not fulfill it."
[Al-Bukhari and Muslim].

1836وَعَنْهُ عن النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « بَيْنَ النَّفْخَتَيْنِ أرْبعُونَ » قالُوا يا أبَا هُرَيْرة ، أرْبَعُونَ يَوْماً ؟ قالَ : أبَيْتُ ، قالُوا : أرْبعُونَ سَنَةً ؟ قال : أبَيْتُ . قالُوا : أرْبَعُونَ شَهْراً؟ قال : أبَيْتُ « ويَبْلَى كُلُّ شيءٍ مِنَ الإِنْسَانِ إلاَّ عَجْبَ الذَّنَبِ ، فِيهِ يُركَّبُ الْخَلْقُ، ثُمَّ يُنَزِّلُ اللَّه مِنَ السَّمَآءِ مَاءً ، فَيَنْبُتُونَ كَمَا يَنْبُتُ الْبَقْلُ » متفقٌ عليه .

1836. Abu Hurairah (May Allah be pleased with him) said: The Prophet (PBUH) said, "Between the two Blowing of the Trumpet there will be an interval of forty." The people said, "O Abu Hurairah! Do you mean forty days?" He said, "I cannot say anything." They said, "Do you mean forty years?" He said, "I cannot say anything." They said, "Do you mean forty months?" He said, "I cannot say anything. The Prophet added: `Everything of the human body will perish except the last coccyx bone (end part of the spinal cord), and from that bone Allah will reconstruct the whole body. Then Allah will send down water from the sky and people will grow like green vegetables'."
[Al-Bukhari and Muslim].
Commentary:
1. When Israfil blows the Trumpet the first time, by Allah's Leave, all those who are in the heavens and on earth will swoon away, except him whom Allah will. This will be the first Blowing. Then, it will be blown a second time, they will become alive and will emerge from their graves. These Blowings are known as the `Blowings of Fainting and Rising'. As regard the interval between these two Blowings, the narrator of the narration, Abu Hurairah (May Allah be pleased with him), could not say anything when he was asked about it; as he himself did not know it. But in other narrations the interval has been mentioned as forty years.
2. The earth eats away the whole body of humans except the bodies of the Prophets. However, only the end part of the spinal cord remains intact. How it remains intact is known to Allah, but from it mankind will be created again.
3. Bodies will rise from the earth as vegetation springs out from the earth after the rainfall.

1837وَعَنْهُ قالَ بيْنَمَا النَّبيُّ صَلّى اللهُ عَلَيْهِ وسَلَّم في مَجْلِسٍ يُحَدِّثُ الْقَوْمَ ، جاءَهُ أعْرابِيٌّ فقالَ : مَتَى السَّاعَةُ ؟ فَمَضَى رسُولُ اللَّه صلى اللهُ عَلَيْهِ وسَلَّم يُحَدِّثُ، فقال بَعْضُ الْقَوْمِ : سَمِعَ مَا قالَ ، فكَرِه ما قالَ، وقالَ بَعْضُهمْ : بَلْ لَمْ يَسْمَعْ ، حتَّى إذَا قَضَى حَدِيثَهُ قالَ : « أيْنَ السَّائِلُ عَنِ السَّاعَةِ ؟ » قال : ها أنَا يَا رسُولَ اللَّه ، قالَ : « إذَا ضُيِّعَتِ الأمانَةُ فانْتَظِرِ السَّاعة » قالَ: كَيْفَ إضاعَتُها ؟ قالَ : إذَا وُسِّدَ الأمْرُ إلى غَيْرِ أهْلِهِ فانْتَظِرِ السَّاعة » رواهُ الْبُخاري .

1837. Abu Hurairah (May Allah be pleased with him) reported: Once the Prophet (PBUH) was speaking to us when, a bedouin came and asked him: "When will the Last Day be?" The Messenger of Allah (PBUH) continued his talk. Some of those present thought that he had heard him but disliked the interruption and the other said that he had not hear him. When the Messenger of Allah (PBUH) concluded his speech he asked, "Where is the one who inquired about the Last Day?" The man replied: "Here I am." The Messenger of Allah (PBUH) replied, "When the practice of honouring a trust is lost, expect the Last Day." He asked: "How could it be lost?" He replied, "When the government is entrusted to the undeserving people, then wait for the Last Day."
[Al-Bukhari].
Commentary: Here a very important sign of the nearness of the Day of Judgement has been mentioned: The affairs of the world will be in the hands of wicked and undeserving people. The sinners and wicked people will become the leaders of the world. The preaching pulpits would also be occupied by people who would be greedy and ignorant.They will be devoid of piety and abstinence.

1838وعنْهُ أنَّ رسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « يُصلُّونَ لَكُمْ ، فَإنْ أصَابُوا فلَكُمْ ، وإنْ أخْطَئُوا فلَكُمْ وَعَلَيْهِم » رواهُ الْبُخاريُّ .

1838. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Your leaders will lead you in Salat (prayer). If they conduct it properly, you and they will be rewarded; but if they make mistakes you will earn the reward and they will be held responsible (for the mistakes)."
[Al-Bukhari].
Commentary: In this narration, there is a mention of one of the signs of the nearness of the Day of Judgement: Muslims will be led in their prayers as well as worldly affairs by ignorant, undeserving rulers. Whoever offers prayers with them and behind them according to the Sunnah, then both of them will get the reward. Otherwise the reward will be established with the followers and the burden of the mistakes will be placed on the rulers' shoulders.

1839وَعَنْهُ رضي اللَّه عنْهُ : { كُنْتُمْ خَيْرَ أمَّةٍ أخْرِجَتْ لِلنَّاس } قالَ : خَيْرُ النَّاس لِلنَّاس يَأتُونَ بِهِمْ في السَّلاسِلِ في أعْنَاقِهِمْ حَتَّى يَدْخُلُوا في الإِسْلامِ .

1839. Abu Hurairah (May Allah be pleased with him) said in the interpretation of the Ayah reported: "You are the best of peoples ever raised up for (the benefit of) mankind..." (3:110): The best for mankind are those who bring them with chains round their necks till they embrace Islam (and thereby save them from the eternal punishment in the Hell-fire, and make them enter Jannah in the Hereafter)."
[Al-Bukhari].
Commentary: This is in a way the explanation of the concerned Verse of the Qur'an. Abu Hurairah (May Allah be pleased with him) says: In this Verse those fighters have been named as the best of the Ummah who fight with the infidels whom they take prisoners and they ultimately accept Islam. Hence, they become a means of acceptance of Faith to them, and are entitled to more rewards from Allah.

1840وَعَنْهُ عَنِ النَّبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم قال : « عَجِبَ اللَّه عَزَّ وَجَلَّ مِنْ قَوْمٍ يَدْخُلُونَ الْجَنَّةَ في السَّلاسِلِ » رواهُما الْبُخاري . معناها يؤسرون ويقيدون ثم يسلمون فيدخلون الجنة .

1840. Abu Hurairah (May Allah be pleased with him) said: the Prophet (PBUH) said, "Allah marvels at those people who enter Jannah in chains."
[Al-Bukhari].
Commentary: The meaning of this Hadith is also the same as the Hadith mentioned before it. This means that after taking captives, the Muslims inform them about the teachings of Islam so that after accepting Islam they may deserve Jannah, which is the ultimate success. Allah says, "And whoever is removed away from the Fire and admitted to Jannah, he indeed is successful." (3:185) This Hadith urges Muslims to call to Islam, it also urges those Mujahidun to invite their prisoners to Islam to save them from the chastisement of the Hell-fire.

1841وَعنْهُ عَنِ النَّبيِّ صَلّى اللهُ عَلَيْهِ وسلَّم قالَ : « أَحبُّ الْبِلادِ إلى اللَّه مَساجِدُهَا ، وأَبْغضُ الْبِلادِ إلى اللَّه أَسواقُهَا » روَاهُ مُسلم .

1841. Abu Hurairah (May Allah be pleased with him) said: the Prophet (PBUH) said, "The dearest parts on the face of the earth near Allah are its mosques, and the most hated parts near Allah are its markets."
[Muslim].
Commentary: The superiority of the mosques is self evident. People pray and worship Allah in the mosques and recitation of Qur'an goes on there. While in the market places people forget to remember Allah and indulge in such forbidden acts as fraud, lies and gossip. In fact, it is not the place itself which is disliked but the bad things which are bound to happen in it, they are not the places of choice and are not liked.

1842وَعَنْ سَلْمَانَ الْفارسِيِّ رضي اللَّه عَنْهُ منْ قولِهِ قال : لاَ تَكُونَنَّ إن اسْتَطَعْتَ أَوَّلَ مَنْ يَدْخُلُ السُّوقَ ، وَلا آخِرَ مَنْ يَخْرُجُ مِنْهَا ، فَإنَّهَا مَعْرَكَةُ الشَّيْطَانِ ، وَبِهَا يَنْصِبُ رَايَتَهُ . رواهُ مسلم هكذا .
ورَوَاهُ البرْقاني في صحيحه عَنْ سَلْمَانَ قالَ : قالَ رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم : « لا تَكُنْ أَوَّلَ مَنْ يَدْخُلُ السُّوق ، وَلا آخِرَ منْ يخْرُجُ مِنْهَا ، فِيهَا بَاضَ الشَّيْطَانُ وَفَرَّخَ » .

1842. Salman Al-Farisi (May Allah be pleased with him) said: The Prophet (PBUH) said, "Do not, if you can help, be the first to enter the market and the last to leave it because it is an arena of Satan and the standard of Satan is set there."
[Muslim].
There are other narrations with some variation in the wordings.
Commentary: It is disliked (Makruh) to frequently visit the markets, where there is overwhelming influence of the Satan. The more one goes there, the more will one be influenced by the temptations of the devil.

1843وعَنْ عاصِمِ الأَحْوَلِ عَنْ عَبْدِ اللَّه بن سَرْجِسَ رضي اللَّه عَنْهُ قالَ : قُلْتُ لِرَسُولِ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : يَا رَسُولَ اللَّه غَفَرَ اللَّه لكَ ، قالَ : « وَلَكَ » قالَ عَاصِمٌ : فقلْتُ لَهُ : اسْتَغْفَرَ لَكَ رَسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم ؟ قالَ : نَعَمْ وَلَكَ ، ثُمَّ تَلا هَذِهِ الآيَة : { واسْتغفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ والمُؤْمِناتِ} [محمد : 19] ، رَوَاهُ مُسلم .

1843. `Asim Al-Ahwal said: `Abdullah bin Sarjis (May Allah be pleased with him) said to the Messenger of Allah (PBUH): "O Messenger of Allah! May Allah forgive all your sins!" The Messenger of Allah (PBUH) said, "And yours also." `Asim reported: I asked `Abdullah: "Did the Messenger of Allah (PBUH) seek forgiveness for you?" He replied: "Yes, and for you also." Then he recited the Verse: "Seek forgiveness for your sins and for the believing

men and the believing women." (47:19)
[Muslim].
Commentary: Although the Prophet (PBUH) is free from sins, it is permissible, as a token of Allah's honour and care for him, to pray for his greater salvation and blessings. It is also in a way a method of paying respects to him. The Hadith also shows the noble character of the Prophet (PBUH) who used to reciprocate compliments and good deeds.

1844وَعَنْ أبي مسْعُودٍ الأنْصَارِيِّ رضي اللَّه عَنْهُ قالَ : قالَ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم : « إنَّ مِمَّا أدْرَكَ النَّاسُ مِنْ كَلامِ النُّبُوَّةِ الأولَى : إذَا لَمْ تَسْتَحِ فاصْنعْ مَا شِئْتَ » رواهُ البُخَارِيُّ .

1844. Abu Mas`ud Al-Ansari (May Allah be pleased with him) said: The Prophet (PBUH) said, "One of the admonitions of the previous Prophets which has been conveyed to people is that if you have no modesty, you can do whatever you like."
[Al-Bukhari].
Commentary: This does not mean that doing everything is allowed for a shameless person. It is like giving an information that when a person loses the feeling of shame, then he does not mind doing anything. For this reasons the western nations intend to finish the feeling of shame and remorse among the Muslims, which is a landmark and a criterion of Islam. They want to do away with this criterion so that Muslims may indulge in shameless things happily. Unfortunately, the western people are succeeding in their designs and the Islamic social life is also tending to be shameless like its western counterpart.

1845وَعَنْ ابْنِ مَسْعُودٍ رضي اللَّه عَنْهُ قال : قالَ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم : « أوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يوْمَ الْقِيامَةِ في الدِّمَاءِ » مُتَّفَقٌ عليْهِ .

1845. Ibn Mas`ud (May Allah be pleased with him) reported: The Prophet (PBUH) said, "The first matter concerning which people will be judged on the Day of Resurrection will be the matter of blood."
[Al-Bukhari and Muslim]
Commentary: In another Hadith, it has been stated that on the Day of Judgement, the first thing about which people will be questioned will be As-Salat (the five daily prayers). There is no contradiction in the two narrations. Among the duties of Allah, the first thing to be reckoned would be As-Salat; while among the mutual right of humans, the first thing to be decided would be murder. From this narration the value of human life becomes very significant.

- 1846وَعَنْ عَائِشَةَ رضي اللَّه عَنْها قالَتْ : قالَ رَسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « خُلِقَتِ المَلائِكَةُ مِنْ نُورٍ ، وَخَلِقَ الجَانُّ مِنْ مَارِجٍ منْ نَارٍ ، وخُلِقَ آدمُ ممَّا وُصِفَ لَكُمْ » رواهُ مسلم .

1846. `Aishah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) said, "Angels were created from light, jinns were created from a smokeless flame of fire, and `Adam was created from that which you have been told (i.e., sounding clay like the clay of pottery)."
[Muslim].
Commentary: The angels are the creation of Allah which He created from light. Their bodies are so subtle that they can assume any form they like. The jinn are also an unperceptible creation of Allah. They have also been bestowed with such powers as are not possessed by humans. Satan also belongs to the jinn. Man has been created from sounding clay. The Hadith states the Great and the Perfect Powers of Allah that He can create whatever He likes from whatever He likes, and He can do whatever He wishes.

- 1847وَعنْهَا رضي اللَّه عَنْها قالَتْ : « كَانَ خُلُقُ نبي اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم الْقُرآنَ » رواهُ مُسْلِم في جُمْلَةِ حدِيثٍ طويل .

1847. `Aishah (May Allah be pleased with her) said: The conduct of the Prophet (PBUH) was entirely according to the Qur'an.
[Muslim in a long Hadith].
Commentary: This Hadith shows that the life of the Prophet (PBUH) and all modes of his actions were on the pattern given in the Qur'an. In his life we can observe the perfection of obedience to all the commands of the Qur'an. In fact, he was a living example of the Qur'an.

1848وَعَنْهَا قالَتْ : قالَ رَسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « مَنْ أحَبَّ لِقاءَ اللَّهِ أحبَّ اللَّه لِقاءَهُ ، وَمنْ كَرِهَ لِقاءَ اللَّه كَرِهَ اللَّه لِقاءَهُ » فَقُلْتُ : يَا رسُولَ اللَّه ، أكَرَاهِيَةُ الموْتِ ؟ فَكُلُّنَا نَكْرَهُ الموْتَ ، قالَ : « لَيْس كَذَلِكَ ،

وَلَكِنَّ المُؤمِنَ إذَا بُشِّرَ بِرَحْمَةِ اللَّه وَرِضْوانِهِ وَجنَّتِهِ أحَبَّ لِقاءَ اللَّه ، فأَحَبَّ اللَّه لِقاءَهُ وإنَّ الْكَافِرَ إذَا بُشِّرَ بعَذابِ اللَّه وَسَخَطِهِ ، كَرِهَ لِقاءَ اللَّه ، وكَرِهَ اللَّهُ لِقاءَهُ».
رواه مسلم .

1848. `Aishah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) said, "He who loves to meet Allah, Allah loves to meet him; and he who dislikes to meet Allah, Allah abhors to meet him." I (`Aishah) said: "O Messenger of Allah! So far as the feelings of aversion against death is concerned, we all have this feeling." Thereupon he said, "I do not mean that. What I meant is that when a (true) believer is given the glad tidings of the Mercy of Allah, His Pleasures and His Jannah (at the time of death), he loves to meet Allah, and Allah also loves to meet him. When a disbeliever is given the news of the Torment of Allah and His Wrath (at the time of death), he dislikes to meet Allah and Allah also abhors to meet him."
[Muslim].
Commentary: The glad tidings of Jannah are given to the believers and the bad news of punishment are given to the disbelievers at the time of death. So a believer starts longing to meet Allah as a result of the good news he receives at that time, and the disbeliever begins to wish that he may not die and, therefore, avoid Allah's punishment as a result of the bad news he receives at that time.

1849وعَنْ أُمِّ المُؤْمِنِينَ صَفِيَّةَ بِنْتِ حُيَيٍّ رَضِيَ اللَّه عَنْهَا قالَتْ : كَانَ النَّبيُّ صَلّى اللهُ عَلَيْهِ وسلَّم مُعْتَكِفاً، فَأَتَيْتُهُ أزُورُهُ لَيْلاً . فَحَدَّثْتُهُ ثُمَّ قُمْتُ لأَنْقلِب ، فقامَ مَعِي لِيَقْلِبَنِي ، فَمرَّ رَجُلانِ مِنَ الأنْصارِ رضي اللَّه عَنْهُما ، فلمَّا رَأيَا النَّبيَّ صَلّى اللهُ عَلَيْهِ وسلَّم أسْرعَا . فقالَ صَلّى اللهُ عَلَيْهِ وسلَّم : « عَلَى رِسْلُكُمَا إنَّهَا صَفِيَّةُ بِنتُ حُيَيٍّ » فقالاَ : سُبْحَانَ اللَّه يَارسُولَ اللَّه ، فقالَ : « إنَّ الشَّيْطانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِ ، وَإنِّي خَشِيتُ أنْ يَقْذِفَ في قُلُوبِكُمَا شرا - أوْ قالَ : شَيْئاً - » متفقٌ عليه .

1849. Safiyyah bint Huyai (May Allah be pleased with him), the Mother of the Believers, said: I came to visit the Prophet (PBUH) while he was in the state of I`tikaf [(seclusion) in the mosque during the last ten days of Ramadan]. After having talked to him, I got up to return. The Prophet (PBUH) also got up with me and accompanied me a part of the way. At that moment two Ansari man passed by. When they saw him they quickened their pace. The Prophet (PBUH) said to them, "Do not hurry. She is Safiyyah, daughter of Huyai, my wife." They said: "Subhan Allah (Allah is free from imperfection)! O Messenger of Allah! (You are far away from any suspicion)." The Messenger of Allah (PBUH) said, "Satan circulates in a person like blood (in the blood streams). I apprehended lest Satan should drop some evil thoughts in your minds."
[Al-Bukhari and Muslim].
Commentary: Even just a passing thought of some thing undesirable about the Prophet (PBUH) is dangerous for belief. In order to put an end to this evil suspicion, he stopped the two Companions and explained to them the situation. This was done lest the devil may create some doubt in the mind of the two Companions. The conclusion is that, if at any place there is some far fetched chance of creation of bad opinion about somebody, then it is necessary to give an explanation lest some doubt may arise in some body's mind. This is particularly essential for `Ulama', who should remain aloof from such occasions and places, lest the people may start doubting their integrity and piety.

1850وعَنْ أبي الفَضْلِ العبَّاس بْنِ عَبْدِ المُطَّلِب رضي اللَّه عَنْهُ قالَ : شَهِدْتُ مَعَ رسُولِ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم يَوْمَ حُنَين فَلزِمْتُ أنَا وَأبُو سُفْيَانَ بنُ الحارِثِ بنِ عَبْدِ المُطَّلِبِ رَسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم لَمْ نفارِقْهُ ، ورَسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم على بغْلَةٍ لَهُ بَيْضَاءَ .
فَلَمَّا الْتَقَى المُسْلِمُونَ وَالمُشْرِكُونَ وَلَّى المُسْلِمُونَ مُدْبِرِينَ ، فَطفِقَ رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم ، يَرْكُضُ بَغْلَتَهُ قِبلَ الْكُفَّار ، وأنَا آخِذٌ بِلِجَامِ بَغْلَةِ رَسُولِ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم أكُفُّهَا إرادَةَ أنْ لا تُسْرِعَ ، وأبو سُفْيانَ آخِذٌ بركَابِ رَسُولِ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم .
فقالَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم : « أيْ عبَّاسُ نادِ أصْحَابَ السَّمُرةِ » قالَ العبَّاسُ ، وكَانَ رَجُلاً صَيِّتاً : فقُلْتُ بأعْلَى صوْتِي : أيْنَ أصْحابُ السَّمُرَةِ ، فو اللَّه لَكأنَّ عَطفَتَهُمْ حِينَ سَمِعُوا صَوْتِي عَطفَةُ الْبقرِ عَلَى أوْلادِهَا ، فقالُوا : يالَبَّيْكَ يَالَبَّيْكَ ، فَاقْتَتَلُوا هُمْ والْكُفارُ ، والدَّعْوةُ في الأنْصَارِ يقُولُونَ : يَا مَعْشَرَ الأنْصار ، يا مَعْشَرَ الأنْصَار ، ثُمَّ قَصُرتِ الدَّعْوةُ عَلَى بَنِي الْحَارِثِ بنِ الْخزْرَجِ .
فَنَظَرَ رَسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم وَهُوَ على بَغْلَتِهِ كَالمُتَطاوِلِ علَيْهَا إلَى قِتَالِهِمْ فقال : « هَذَا حِينَ حَمِيَ الْوَطِيسُ » ثُمَّ أخَذَ رَسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسلَّم حصياتٍ ، فرمَى بهنَّ وُجُوه الْكُفَّار ، ثُمَّ قال : «انْهَزَمُوا وَرَبِّ مُحَمَّدٍ » فذهَبْتُ أنْظُرُ فإذَا الْقِتَالُ عَلَى هَيْئَتِهِ فِيما أرَى ، فواللَّه ما هُوَ إلاَّ أنْ رمَاهُمْ بحَصَيَاتِهِ ، فَمَازِلْتُ أرَى حدَّهُمْ كَلِيلاً ، وأمْرَهُمْ مُدْبِراً . رواه مسلم .

»الوَطِيسُ « التَّنُّورُ . ومَعْنَاهُ : اشْتَدَّتِ الْحرْبُ . وَقَوْلُهُ : « حدَّهُمْ » هُوَ بِالحاءِ الْمُهْمَلَةِ أي : بأسَهُمْ .

1850. Al-`Abbas bin `Abdul-Muttalib (May Allah be pleased with him) said: I was in the company of the Messenger of Allah (PBUH) on the day of (the battle of) Hunain. Abu Sufyan bin Al-Harith and I did not leave the Messenger of Allah (PBUH) throughout the battle. The Messenger of Allah (PBUH) was riding on his white mule. When the Muslims had an encounter with the pagans, Muslims took to their heels. The Messenger of Allah (PBUH) began to urge his mule towards the disbelievers, holding the bridle of his mule. I was trying to restrain it from going very fast, and Abu Sufyan was holding the stirrup of the mule of the Messenger of Allah (PBUH). The Messenger of Allah (PBUH) said, "O Abbas! Call out the People of As-Samurah [i.e., those people who had made the covenant under the tree (i.e., Bai`ah Ridwan)]." `Abbas called out at the top of his voice: "Where are the People of As-Samurah." `Abbas said: As soon as they heard my voice, they rushed towards the Prophet (PBUH) like a cow turning towards her calf. They were shouting: "Here we are." Soon they began to fight the infidels. Then there was a call for Ansar. Those who called out to them shouted: "O you the people of Ansar! O you the people of Ansar!" They ended their call at Banu Al-Harith bin Al-Khazraj. The Messenger of Allah (PBUH) who was riding on his mule looked at their fight with his neck stretched forward and he said, "This is the time when the fight is raging hot." Then the Messenger of Allah (PBUH) took pebbles and threw them in the face of the disbelievers. He said, "By the Rubb of Muhammad, the disbelievers will be defeated." I continued to watch until I found that their force was subdued and they began to retreat.
[Muslim].

Commentary:
1. Here is the factual proof of the bravery and greatness of the Prophet (PBUH). We see that initially when the Companions were perturbed and they scattered here and there, he alone continued his march towards the enemy. He did not feel even the slightest fear or worry. In the end his steadfastness compelled others to return and fight the enemy.
2. In fact, they had not receded far. They had got confused for a while. The reason for this confusion was the continuous and sudden volley of arrows which was quite unexpected for them. However, at the call of Al-`Abbas (May Allah be pleased with him) they at once turned back to fight. Had they gone far off, their sudden re-organisation and collecting again would not have been possible.
3. Here is the proof of a miracle of the Prophet (PBUH) as well; the throwing of few pebbles from his side caused the defeat of the enemy.
4. Here, the Muslims were taught a lesson that the real power in the battlefield is the strength of Belief and the Help of Allah. The position of the armaments and other things is secondary. So, one should not depend on these means and resources alone. Otherwise, one will certainly face defeat in spite of large number of soldiers and better means, as happened initially in the battle of Hunain. The trust should be on Allah and His Special Help. His Will alone is the deciding factor in every matter.

1851وعَنْ أبي هُريْرَةَ رضي اللَّه عنْهُ قالَ : قالَ رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « أيُّها النَّاسُ إنَّ اللَّه طيِّبٌ لا يقْبلُ إلاَّ طيِّباً ، وَإنَّ اللَّه أمَر المُؤْمِنِينَ بِمَا أمَر بِهِ المُرْسلِينَ ، فقال تَعَالى : {يَا أيُّها الرُّسُلُ كُلُوا مِنَ الطَّيِّباتِ واعملوا صالحاً } وَقال تعالى : { يا أيُّها الَّذِينَ آمنُوا كُلُوا مِنْ طيِّبَات مَا رزَقْنَاكُمْ } ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَر أشْعَثَ أغْبر يمُدُّ يدَيْهِ إلَى السَّمَاءِ : يَاربِّ يَاربِّ ، وَمطْعَمُهُ حَرامٌ ، ومَشْرَبُه حرامٌ ، ومَلْبسُهُ حرامٌ ، وغُذِيَ بِالْحرامِ، فَأَنَّى يُسْتَجابُ لِذَلِكَ ، ؟ » رواه مسلم .

1851. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "O people! Allah is Pure and, therefore, accepts only that which is pure. Allah has commanded the believers as He has commanded His Messengers by saying: `O Messengers! Eat of the good things, and do good deeds.' (23:51) And He said: `O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you...'" (2:172). Then he (PBUH) made a mention of the person who travels for a long period of time, his hair are dishevelled and covered with dust. He lifts his hand towards the sky and thus makes the supplication: `My Rubb! My Rubb!' But his food is unlawful, his drink is unlawful, his clothes are unlawful and his nourishment is unlawful, how can, then his supplication be accepted?"
[Muslim].

Commentary: For the grant of prayer, honest earning is essential. Allah accepts charity only if it has been earned in an honest way. Moreover, before any pious action, honest earning for living is essential; otherwise good actions will also go waste.

1852وعنْهُ رضي اللَّه عَنْهُ قالَ : قالَ رَسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « ثلاثَةٌ لا يُكلِّمُهُمُ اللَّه يوْمَ الْقِيامةِ ، ولاَ يُزكِّيهِمْ ، ولا يَنْظُرُ إلَيْهِمْ ، ولَهُمْ عذابٌ أليمٌ : شَيْخٌ زانٍ ، ومَلِكٌ كَذَّابٌ، وَعَائِلٌ مُسْتَكْبِرٌ » رواهُ مسلم .
« الْعَائِلُ » : الْفقِيرُ .

1852. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "There are three (types of) people whom Allah will neither speak to on the Day of Resurrection nor will He purify them (i.e., from their sins), nor will look upon them; and they will have a painful chastisement. These are: An old man who commits fornication; a king who is a great liar and a poor man who is proud."
[Muslim]
Commentary: From here it can be concluded that if it is easy for someone to avoid a sin and he does not remain away from it, then he is a greater sinner than a person for whom it is comparatively difficult to avoid that sin.

1853وَعَنْهُ رضي اللَّه عنْهُ قالَ : قالَ رَسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « سيْحَانُ وجَيْحَانُ وَالْفُراتُ والنِّيلُ كُلٌّ مِنْ أنْـهَارِ الْجنَّةِ » رواهُ مسلم .

1853. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Saihan (Oxus), Jaihan (Jaxartes), Al-Furat (Euphrates) and An-Nil (Nile) are all from the rivers of Jannah."
[Muslim].
Commentary: This Hadith shows the superiority of these rivers. This superiority is manifested in the purity of their water and the spread of Islam all around them. Some scholars like Imam As-Suyuti take the meaning of this Hadith literally. In any case, only Allah knows their reality.
Saihan and Jaihan are two rivers in the country of Syria. These are different from Saihun and Jaihan in the territory of Khurasan (see Mu`jam Al-Buldan of Baladhri, 2/227; 3/333). Some maintain that Saihun is in India and Jaihun in Khurasan, the Euphrates and the Nile are well-known.

1854وَعَنْهُ قال : أَخَذَ رَسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم بيدِي فقال : « خَلَقَ اللَّه التُّرْبَةَ يوْمَ السَّبْتِ، وخلَقَ فِيهَا الْجِبالَ يَوْمَ الأحَد ، وخَلَقَ الشَّجَرَ يَوْمَ الإثْنَيْن ، وَخَلَقَ المَكْرُوهَ يَوْمَ الثُّلاثاءِ ، وَخَلَقَ النُّورَ يَوْمَ الأرْبَعَاءِ ، وَبَثَّ فِيهَا الدَّوَابَّ يَوْمَ الخَمِيس ، وخَلَقَ آدَمَ صلّى اللهُ عَلَيْهِ وسلَّم بَعْدَ الْعَصْرِ مِنْ يوم الجُمُعَةِ في آخِرِ الْخَلْق في آخِرِ سَاعَةٍ مِنَ النَّهَارِ فِيمَا بيْنَ الْعَصْرِ إلى اللَّيلِ » .
رواه مسلم .

1854. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) took hold of my hand and said, "Allah, the Exalted and Glorious, created the earth on Saturday, the mountains on Sunday, the trees on Monday, the things entailing labour on Tuesday, light on Wednesday, He spread out animals of all kinds on Thursday, and created Adam in the afternoon on Friday, and it was the last hour of Friday between the afternoon and the night."
[Muslim].
Commentary: What does "Day" mean, and how long can it be? Its reality only Allah knows. We observe a day of 24 hours. However, the days of the formation of the universe are evidently different from our earthly days. According to the Arabic language, a day may mean just a moment, but also aeons of time. In the Qur'an also, Allah has mentioned that a `day' may be of one thousand or fifty thousand years. Al-Hafiz Ibn Kathir mentions in his Tafsir (1/69) that this is one of the Ahadith classified as Gharib (strange) in Sahih Muslim. Ibn Al-Madini, Al-Bukhari and many others have spoken about it, and have attributed to Ka`b Al-Ahbar; and it may be that Abu Hurairah heard it from Ka`b Al-Ahbar, but some narrators attributed it to the Prophet (PBUH). See Al-Bukhari's commentary in At-Tarikh Al-Kabir (1/413).

1855وعنْ أبي سُلَيْمَانَ خَالِدِ بن الْوليدِ رضي اللَّه عَنْهُ قالَ : « لَقدِ انْقطَعَتْ في يَدِي يوْمَ مُؤتَةَ تِسْعَةُ أسْيافٍ ، فَمَا بقِيَ في يدِي إلا صَفِيحة يَمَانِيَّة » .
رواهُ الْبُخاري .

1855. Abu Sulaiman Khalid bin Al-Walid (May Allah be pleased with him) said: In the battle of Mu'tah, seven swords were broken in my hand, and all that remained with me was a Yemeni sword.
[Al-Bukhari].
Commentary: Mu'tah is a place near Syria. The battle which took place here is known as the battle of Mu'tah. This Hadith mentions the bravery and superiority of Khalid bin Al-Walid.

1856وعَنْ عمْرو بْنِ الْعَاص رضي اللَّه عنْهُ أنَّهُ سَمِعَ رسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يقُولُ : « إذَا حكَمَ الْحَاكِمُ ، فَاجْتَهَدَ ، ثُمَّ أصاب ، فلَهُ أجْران وإنْ حكَمَ وَاجْتَهَدَ ، فَأخْطأَ ، فلَهُ أجْرٌ» متفقٌ عَلَيْهِ .

1856. `Amr bin `Al-`As (May Allah be pleased with him) said: I heard the Messenger of Allah (PBUH) saying, "When a judge utilizes his skill of judgement and comes to a right decision, he will have a double reward, but when he uses his judgement and commits a mistake, he will have a single reward."
[Al-Bukhari and Muslim]
Commentary: In such matters about which there is no clear command or instruction in the Qur'an and Sunnah, the problem is decided keeping in view similar and resembling cases. This mode of deciding about its being permitted or prohibited is called Ijtihad.
Evidently, this process can be employed by only such a person who has full command about the various branches of knowledge pertaining to Qur'an and Sunnah. Not every person can do it nor is supposed to do it. There is also a famous proverb that says: `Little knowledge is a dangerous thing.'
From here we conclude that the ruler, judge or a bureaucrat in a Muslim country should be a learned scholar, i.e., an `Alim well versed in Qur'an and Sunnah; so that he can interpret the laws of Islam with utmost care and in a befitting and sincere manner. He should do the job sincerely and with a pious intention. With such mode of work, he will be bestowed with reward in every case. However, if his interpretation is correct, he will receive a double reward.

1857وَعَنْ عائِشَةَ رضي اللَّه عَنْهَا أنَّ النبي صَلّى اللهُ عَلَيْهِ وسلَّم قالَ : « الْحُمَّى مِنْ فيْح جَهَنَّم فأبْرِدُوهَا بالماءِ » متفقٌ عليه .

1857. `Aishah (May Allah be pleased with her) said: The Prophet (PBUH) said, "Fever comes from the vehement raging of Hell, so cool it with water."
[Al-Bukhari and Muslim].
Commentary: The treatment mentioned in the narration is quite correct. In many cases doctors also suggest that the patient should be cooled and the body temperature lowered by cold compress, i.e., placing cloth dipped in cold water on the body.

1858وَعَنْهَا رضي اللَّه عَنْهَا عَنِ النبي صَلّى اللهُ عَلَيْهِ وسلَّم قالَ : « مَنْ مَاتَ وَعَلَيْهِ صَوْمٌ ، صَامَ عَنْهُ وَلِيُّهُ » متفقٌ عَلَيْهِ .
وَالمُخْتَارُ جَوَازُ الصَّوْمِ عَمَّنْ مَاتَ وَعَلَيْهِ صَوْمٌ لِهَذَا الْحَدِيثِ ، والمُرَادُ بالْوَلي : الْقريبُ وَارِثاً كَانَ أوْ غَيْر وَارِثٍ .

1858. `Aishah (May Allah be pleased with her) said: The Prophet (PBUH) said, "If a person dies without observing Saum (fasts), his Wali should make it up on his behalf."
[Al-Bukhari and Muslim].
Commentary: Sheikh Al-Albani says that this fasting refers to fasting of vow and not the fasting of Ramadan. Sheikh Al-Albani has particularized the narration by `Aishah (May Allah be pleased with her) with the help of the narration of Ibn `Abbas (May Allah be pleased with them), in which the fasting of vow is specifically mentioned. The reason is that in the bodily worship, acting on the behalf of others is not permitted. As one cannot act or perform any bodily worship on behalf of others, similarly it is not allowed to do so after somebody's death. However, if in any particular case, there is a ruling in the Qur'an or Sunnah then in that particular matter deputizing would be allowed. In such case the permission should be limited to that particular matter only. For example it is specifically mentioned in the Hadith that the Wali, i.e., the guardian or inheritor of the dead person can observe the fasting of vow taken by the deceased person to Allah. However, no offering of other bodily worship, such as Salat, will be permitted on behalf of the deceased person.

1859وَعَنْ عَوْفِ بن مَالِكِ بنِ الطُّفَيْلِ أنَّ عَائِشَةَ رضي اللَّه عَنْهَا حُدِّثَتْ أنَّ عَبْدَ اللَّه ابنَ الزَّبَيْر رضي اللَّه عَنْهُمَا قالَ في بيْعٍ أوْ عَطاءٍ أعْطَتْهُ عَائِشَةُ رضي اللَّه تَعالَى عَنْها : وَاللَّه لَتَنْتَهِيَنَّ عَائِشَةُ ، أوْ لأحْجُرَنَّ علَيْها ، قالتْ : أهُوَ قَالَ هَذَا ؟ قالُوا : نَعمْ ، قالَتْ : هُو ، للَّهِ عليَ نَذْرٌ أنْ لا أُكَلِّم ابْنَ الزُّبيْرِ أبداً ، فاستَشْفَع ابْنُ الزُّبيْرِ إليها حِينَ طالَتِ الْهجْرَةُ . فقالَتْ : لاَ وَاللَّهِ لا أُشَفِّعُ فِيهِ أبداً ، ولا أتَحَنَّثُ إلَى نَذْري . فلَمَّا طاَل ذَلِكَ علَى ابْنِ الزُّبيْرِ كَلَّم المِسْورَ بنَ مخْرَمَةَ ، وعبْدَ الرَّحْمنِ بْنَ الأسْوَدِ بن عبْدِ يغُوثَ وقال لهُما : أنْشُدُكُما اللَّه لمَا أدْخَلْتُماني علَى عائِشَةَ رضي اللَّه عَنْهَا ، فإنَّهَا لاَ يَحِلُّ لَهَا أنْ تَنْذِر قطِيعَتي ، فأَقْبَل بهِ المِسْورُ ، وعَبْدُ الرَّحْمن حتَّى اسْتَأْذَنا علَى عائِشَةَ ، فقالاَ : السَّلاَمُ عليْكِ ورَحمةُ اللَّه وبركَاتُهُ ، أنَدْخُلُ ؟ قالَتْ عَائِشَةُ : ادْخُلُوا . قالُوا : كُلُّنَا ؟ قالَتْ: نَعمْ ادْخُلوا كُلُّكُمْ ، ولاَ تَعْلَمُ أنَّ معَهُما ابْنَ الزُّبَيْرِ ، فلمَّا دخَلُوا ، دخَلَ ابْنُ الزُّبيْر الْحِجَابَ ، فَاعْتَنَقَ عائِشَةَ رضي اللَّه عنْهَا ، وطَفِقَ يُنَاشِدُهَا ويبْكِي ، وَطَفِقَ المِسْورُ ، وعبْدُ الرَّحْمن يُنَاشِدَانِهَا إلاَّ كَلَّمَتْهُ وقبِلَتْ مِنْهُ ، ويقُولان : إنَّ النبي صَلّى اللهُ عَلَيْهِ وسلَّم نَهى عَمَّا قدْ عَلِمْتِ مِنَ الْهِجْرَةِ .

وَلاَ يَحلُّ لمُسْلِمٍ أنْ يهْجُر أَخَاهُ فوْقَ ثلاثِ لَيَالٍ . فلَمَّا أكْثرُوا على عَائِشَةَ مِنَ التَّذْكِرةِ والتَّحْرِيج ، طفِقتْ تُذكِّرُهُما وتَبْكِي ، وتقُولُ : إنِّي نَذرْتُ والنَّذْرُ شَديدٌ ، فلَمْ يَزَالا بهَا حتَّى كلَّمتِ ابْنَ الزُّبيْر ، وَأعْتَقتْ في نَذْرِهَا أرْبعِينَ رقبةً، وَكَانَتْ تَذْكُرُ نَذْرَهَا بعْدَ ذلِكَ فتَبْكِي حتَّى تَبُلَّ دُمُوعُهَا خِمارَهَا . رواهُ البخاري .

1859. `Auf bin Malik (May Allah be pleased with him) said: `Aishah (May Allah be pleased with her) as told that `Abdullah bin Az-Zubair (May Allah be pleased with them) had said in respect of selling of a gift which was presented to her: "By Allah! If `Aishah does not stop this kind of thing, I will declare her incompetent to administer her property." `Aishah (May Allah be pleased with her) asked: "Did He (`Abdullah bin Az-Zubair) say so?" The people said: "Yes." `Aishah (May Allah be pleased with her) said: "I vow it before Allah that I will never speak to Ibn Az-Zubair." When this desertion lasted long, `Abdullah bin Az-Zubair sought intercession with her, but she said: "By Allah I will not accept the intercession of anyone for him, and I will not commit a sin of breaking my vow." When this state of affairs was prolonged, Ibn Az-Zubair felt it hard on him. He said to Al-Miswar bin Makhramah and `Abdur-Rahman bin Al-Aswad bin Yaghut: "I beseech you in the Name of Allah that you should take me to `Aishah because it is unlawful for her to vow to sever relations with me." So Al-Miswar and `Abdur-Rahman took him with them. They sought her permission, saying: "As-salamu `alaika wa rahmatullahi wa barakatuhu! Shall we come in?" `Aishah (May Allah be pleased with her) said: "Come in," They asked: "All of us?" She said: "All of you," not knowing that Ibn Az-Zubair was also with them. So, when they entered, Ibn Az-Zubair entered the screened place and got hold of `Aishah (May Allah be pleased with her), his aunt. He was requesting her to forgive him and wept. Al-Miswar and `Abdur-Rahman also pleaded on his behalf and requested her to speak to him and to accept his repentance. They said to her: "The Prophet (PBUH) forbade to cut off relationship because it is unlawful for any Muslim not to talk to his (Muslim) brother (or sister, for that matter) for more than three (days)." So when they persisted in urging and reminding her of the superiority of having good relation with kith and kin, she began to weep, saying: "I have made a vow which is a matter of very serious nature." They persisted in their appeal till she spoke with `Abdullah bin Az-Zubair, and she freed forty slaves as an expiation for breaking her vow. Later on, whenever she remembered her vow, she would weep so much that her veil would become wet with tears. [Al-Bukhari].

Commentary: `Abdullah bin Az-Zubair (May Allah be pleased with him) was the real nephew of `Aishah (May Allah be pleased with her). She had made a vow that she would not talk to her nephew. She thought that such an oath was permissible as her nephew (the then governor of Makkah) had shown his intention to put a ban on the spending of `Aishah (May Allah be pleased with her). In his opinion, she was spending very lavishly in charity. Later `Abdullah bin Az-Zubair (May Allah be pleased with him) realized his mistake and went to his aunt to seek forgiveness along with two persons as recommenders. After this, it was proper for her to break her oath and resume her relations with him. The expiation for breaking a vow is the same as that of breaking an oath, i.e., to feed ten indigent people on a scale of the average for the food of one's family, or cloth them, or give a slave his freedom. If one cannot afford any of these things, then he should fast for three days. (See Qur'an, 5:89) But `Aishah (May Allah be pleased with her), in her generosity, bought forty slaves and freed them.

1860وعَنْ عُقْبَةَ بن عامِرٍ رضي اللَّه عنْهُ أنَّ رسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم خرجَ إلَى قتْلَى أحُدٍ . فصلَّى عليْهِمْ بعْد ثمان سِنِين كالمودِّعِ للأحْياءِ والأمْواتِ ، ثُمَّ طلَعَ إلى المِنْبر ، فقَالَ : إنِّي بيْنَ أيْدِيكُمْ فرَطٌ وأنَا شهيد علَيْكُمْ وإنَّ موْعِدَكُمُ الْحوْضُ ، وَإنِّي لأنْظُرُ إليه مِنْ مَقامِي هَذَا، وإنِّي لَسْتُ أخْشَى عَلَيْكُمْ أنْ تُشْرِكُوا ، ولَكِنْ أخْشَى عَلَيْكُمُ الدُّنيا أنْ تَنَافسُوهَا» قالَ: فكَانَتْ آخِرَ نَظْرةٍ نَظرْتُها إلَى رَسُولِ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم ، متفقٌ عليه .

وفي روايةٍ : « وَلَكِنِّي أخْشَى علَيْكُمْ الدُّنْيَا أنْ تَنَافسُوا فِيهَا ، وتَقْتَتِلُوا فتَهْلِكُوا كَما هَلَكَ منْ كَان قبْلَكُمْ » قالَ عُقْبةُ : فكَانَ آخِرِ ما رأيْتُ رَسُولَ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم عَلَى المِنْبرِ .

وفي روَايةٍ قال : « إنِّي فرطٌ لَكُمْ وأنَا شَهيدٌ علَيْكُمْ ، وَإنِّي واللَّه لأنْظُرُ إلَى حَوْضِي الآنَ ، وإنِّي أعْطِيتُ مَفَاتِيحَ خَزَائِنِ الأرضِ ، أوْ مَفَاتِيحَ الأرْضِ ، وَإنِّي واللَّهِ مَا أخَافُ علَيْكُمْ أنْ تُشْرِكُوا بعْدِي ولَكِنْ أخَافُ علَيْكُمْ أنْ تَنَافَسُوا فِيهَا » .

وَالمُرادُ بالصَّلاةِ عَلَى قتْلى أحُدٍ : الدُّعَاءُ لَهُمْ ، لاَ الصَّلاةُ المعْرُوفَةُ .

1860. `Uqbah bin `Amir (May Allah be pleased with him) said: One day the Messenger of Allah (PBUH) went out and asked Allah's forgiveness for the martyrs of the battle of Uhud after eight years. It seemed that by so doing, he bid farewell to the living and the dead. He then came back, rose to the pulpit and said, "I shall be your precursor; I am a witness for you (before Allah), and I will be present before you at the River (Haud Al-Kauthar). By Allah I can see with my own eyes the Haud from this place. I am not afraid that you will associate anything with Allah in worship after (my demise), but I apprehend that you will vie with one another for the life of the world." The narrator

said: It was the last time that I saw the Messenger of Allah (PBUH).
[Al-Bukhari and Muslim].
There are some more narrations with very minor changes in its wording.
Commentary: This Hadith highlights the following points:
1. Haud Al-Kauthar exists: Anas (May Allah be pleased with him) reported: When the Prophet (PBUH) was made to ascend to the heavens, he said (after his return), "I came upon a river (in Jannah) the banks of which were made of tents of hollow pearls. I asked Jibril (PBUH), `What is this (river)?' He replied, `This is the Kauthar.'" (Al-Bukhari, vol. 6, Hadith No. 488).
2. Warning against vying with one another for the world.
3. Permissibility of visiting the graves of the Muslims and praying for them.

1861وعَنْ أبي زَيْدٍ عمْرُو بنِ أخْطَبَ الأنْصَارِيِّ رضي اللَّه عَنْهُ قال : صلَّى بنا رَسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم الْفَجْرَ ، وَصعِدَ المِنْبَرَ ، فَخَطبنَا حتَّى حَضَرَتِ الظُّهْرُ ، فنَزَل فصلَّى . ثُمَّ صَعِدَ المِنْبَر فخطب حَتَّى حَضَرَتِ العصْرُ ، ثُمَّ نَزَل فصلَّى ، ثُمَّ صعِدَ المنْبر حتى غَرَبَتِ الشَّمْسُ، فأخْبرنا مَا كان ومَا هُوَ كائِنٌ ، فأَعْلَمُنَا أحْفَظُنَا . رواهُ مُسْلِمٌ .

1861. Abu Zaid `Amr bin Akhtab Al-Ansari (May Allah be pleased with him) said: The Messenger of Allah (PBUH) led us in the morning (Fajr) prayer and he ascended the pulpit and addressed us until it was the time for the Zuhr prayer. He then came down the pulpit and led us in Salat (prayer). Again he ascended the pulpit and addressed until it was the time for the `Asr prayer. He then again came down, led us in Salat and again ascended the pulpit and addressed us until sunset. He informed us of everything that lay hidden in the past and what will happen in the future; and the most learned amongst us is the one who has preserved it in his memory.
[Muslim].
Commentary: Future events refer to happenings and incidents which will occur near the end of the world prior to the Day of Resurrection.

1862وعنْ عائِشَةَ رضي اللَّه عَنْهَا قالَتْ : قال النبي صلّى اللهُ عَلَيْهِ وسلَّم : « مَنْ نَذَرَ أن يُطِيع اللَّه فَلْيُطِعْهُ ، ومَنْ نَذَرَ أنْ يعْصِيَ اللَّه ، فلا يعْصِهِ » رواهُ البُخاري .

1862. `Aishah (May Allah be pleased with her) said: The Prophet (PBUH) said, "He who vows to obey Allah, should obey Him. But he who vows to disobey Allah, should not disobey Him."
[Al-Bukhari].
Commentary: This Hadith makes it clear that if someone vows to do a righteous deed, he should keep his vow; but if he vows to commit a sin, he should break his vow.

1863وَعنْ أُمِّ شَرِيكٍ رضي اللَّه عنْهَا أن رسُول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم أمرهَا بقَتْلِ الأوزَاغ ، وقال: « كَانَ ينْفُخُ على إبْراهيمَ » متفقٌ عَلَيْهِ .

1863. Umm Sharik (May Allah be pleased with her) said: The Messenger of Allah (PBUH) ordered me to kill chameleon. He also said, "It blew (fire) on Prophet Ibrahim.
[Al-Bukhari and Muslim].

1864وَعنْ أبي هُريرة رضي اللَّهُ عنْهُ قال : قالَ رسُولُ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم : « منْ قتَلَ وزَغَةً في أوَّلِ ضَرْبةٍ ، فَلَهُ كَذَا وكَذَا حسنَةً ، وَمَنْ قتَلَهَا في الضَّرْبَةِ الثَّانِية ، فَلَهُ كَذَا وكَذَا حَسنَةً دُونَ الأولَى ، وإنَّ قتَلَهَا في الضَّرْبَةِ الثَّالِثَةِ ، فلَهُ كذاَ وكَذَا حَسنَةً » .
وفي رِوَايةٍ : « مَنْ قتَلَ وزَغاً في أوَّلِ ضَرْبةِ ، كُتِبَ لَهُ مائةُ حسنَةٍ ، وَفي الثَّانِيَةِ دُونَ ذَلِك ، وفي الثَّالِثةِ دُونَ ذَلِكَ » . رواه مسلم .
قال أهْلُ اللُّغَةِ : الْوَزَغُ : الْعِظَامُ مِنْ سامَّ أبْرص .

1864. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "He who kills a chameleon at the first blow, such and such number of good deeds will be awarded to him; whoever kills it at the second blow, such and such number of merits will be recorded for him. And if he kills it at the third blow, he will get such and such merits."
Another narration is: The Messenger of Allah (PBUH) said, "If anyone kills a chameleon with the first blow, a hundred good deeds will be recorded for him; less than that will be recorded for him if he kills it at the second blow,

and still less rewards will be recorded for him if he kills it at the third blow."
[Muslim].
Commentary: Here, it is mentioned that the killing of a chameleon in one stroke is very commendable. Similar is the case of killing of other harmful insects and reptiles such as scorpions, and snakes. This shows that even a slight help in good or bad actions will be counted and rewarded or punished as the case may be. The matter of quantity is not so important, but the real thing is the intention and real motive. It could be that the chameleon did, in fact, blew fire on Ibrahim; or it could be that it simply refers to the chameleon's harmful nature to human beings. Allah knows better.

1865وعَنْ أبي هُرَيْرَةَ رضي اللَّه عَنْهُ أنَّ رسُول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قال : « قال رَجُلٌ لأتَصدقنَّ بصَدقةِ ، فخَرجَ بصَدقته ، فوَضَعَهَا في يَدِ سَارقٍ ، فأصْبحُوا يتَحدَّثُونَ : تَصدِّقَ الليلة علَى سارقٍ، فقَال : اللَّهُمَّ لَكَ الْحَمْدُ لأتَصدَّقَنَّ بِصدَقةٍ ، فخَرجَ بصَدقتِهِ ، فوَضَعَهَا في يدِ زانيةٍ، فأصبَحُوا يتَحدَّثُون تُصُدِّق اللَّيْلَة علَى زَانِيةٍ ، فقَالَ : اللَّهُمَّ لَكَ الْحَمْدُ علَى زانِيَةٍ ؟، لأتَصَدَّقنَّ بِصدقة ، فخَرَجَ بِصدَقتِهِ ، فوَضَعَها في يد غنِي ، فأصْبَحُوا يتَحدَّثونَ : تُصُدِّقَ علَى غنِيٍّ ، فقَالَ اللَّهُمَّ لَكَ الْحَمْدُ علَى سارِقٍ ، وعلَى زَانِيةٍ ، وعلَى غنِي ، فأُتي فقِيل لَهُ: أمَّا صدَقتُك علَى سَارقٍ فلَعَلَّهُ أنْ يَستَعِفَّ عنْ سرقتِهِ ، وأمَّا الزَّانيةُ فلَعلَّهَا تَستَعِفَّ عَنْ زِنَاهَا، وأمَّا الْغنِيُّ فلَعلَّهُ أنْ يعتَبِر ، فيُنْفِقَ مِمَّا آتَاهُ اللَّهُ » رَواهُ البخاري بلفظِهِ ، وَمُسْلِمٌ بمعنَاهُ .

1865. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said: "A man (from amongst the people before you) said: `Indeed! I will give in charity.' So he took his Sadaqah out and placed it in a thief's hand. In the morning the people were talking (about this incident) and saying: `Sadaqah was given to a thief last night.' The man said: `O Allah! Praise be to You. I have given Sadaqah to a thief. Indeed, I will give in charity!' So he took his Sadaqah out and he placed it in a prostitute's hand. In the morning the people were talking (about this incident) and saying: `Sadaqah was given to a prostitute last night.' On hearing this, the man said: `Praise be to You, O Allah! I gave Sadaqah to a prostitute. Indeed, I will give in charity!' So he took his Sadaqah out and placed it in a rich man's hand. In the morning the people were talking (about this incident) and saying: `Sadaqah was given to a rich man last night.' The man said: `O Allah! Praise be to You (for helping me) give charity to a thief, a prostitute and a rich man.' Then he had a dream in which he was told that his Sadaqah to the thief might result in his refraining from his theft, his Sadaqah to the prostitute might help her abstain from her immorality, and his Sadaqah to the rich man might help him pay heed and spend from what Allah had bestowed upon him."
[Al-Bukhari].
Commentary: If the intention of the person giving away something in charity is good, it will be accepted and rewarded by Allah even though it may be given to an undeserving person. However, it is better to give charity to deserving, pious people.

« 1866وعنه قال كنا مع رسول اللَّه صلّى اللهُ عَلَيْهِ وسلَّم في دعوة فرفع إليه الذراع وكانت تُّعجبه فنَهسَ منها نَهسَة وقال : أنا سيد الناس يوم الْقِيامَةِ ، هَلْ تَدْرُونَ مِمَّ ذَاكَ ؟ يَجمعُ اللَّه الأوَّلِينَ والآخِرِينَ في صعِيدٍ وَاحِدِ ، فيَنْظُرُهم النَّاظِرُ ، ويُسمِعُهُمُ الدَّاعِي ، وتَدْنُو مِنْهُمُ الشَّمْسُ ، فيَبْلُغُ النَّاسُ مِنَ الْغمِّ والْكَرْبِ مَالاَ يُطيقُونَ ولاَ يحتَمِلُونَ ، فيَقُولُ النَّاسُ : ألاَ تَرونَ إلى مَا أنْتُمْ فيهِ ، إلَى ما بلَغكُمْ ؟ ألاَ تَنْظُرُونَ مَنْ يشْفَعُ لَكُم إلى رَبَّكُمْ ؟
فيَقُولُ بعضُ النَّاسِ لِبعْضٍ : أبُوكُمْ آدَمُ ، ويأتُونَهُ فيَقُولُونَ : يَا أدمُ أنْتَ أبُو الْبَشرِ ، خَلَقك اللَّه بيدِهِ ، ونَفَخَ فِيكَ مِنْ رُوحِهِ ، وأمرَ الْمَلائِكَةَ فسَجدُوا لَكَ وَأسْكَنَكَ الْجنَّةَ ، ألا تَشْفَعُ لَنَا إلَى ربِّكَ ؟ ألاَ ترى مَا نَحْنُ فِيهِ ، ومَا بلَغنَا ؟ فقَالَ : إنَّ رَبِّي غضِبَ غضَباً لَمْ يغْضَبْ قبْلَهُ مِثْلَهُ . ولاَ يَغْضَبُ بَعْدَهُ مِثْلَهُ ، وإنَّهُ نَهاني عن الشَّجَرَةِ ، فعَصيْتُ . نَفْسِي نَفْسِي نَفْسي . اذهبُوا إلَى غيْرِي ، اذْهَبُوا إلَى نُوحٍ . فيَأْتُون نُوحاً فيقُولُون : يَا نُوحُ ، أنْتَ أوَّلُ الرُّسُلِ إلى أهْلِ الأرْضِ ، وقَدْ سمَّاكَ اللَّه عبْداً شكُوراً ، ألا تَرَى إلَى مَا نَحْنُ فِيهِ ، ألاَ تَرَى إلَى مَا بلَغنَا ، ألاَ تَشْفَعُ لَنَا إلى ربِّكَ؟ فيَقُولُ : إنَّ ربِّي غضِبَ الْيوْمَ غضَباً لمْ يَغْضَبْ قبْلَهُ مِثْلَهُ ، ولَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وأنَّهُ قدْ كانَتْ لِي دَعْوةٌ دَعوْتُ بهَا علَى قوْمِي ، نَفْسِي نَفْسِي نَفْسِي ، اذْهَبُوا إلَى غيْرِي اذْهَبُوا إلَى إبْرَاهِيمَ . فيَأْتُونَ إبْرَاهِيمَ فيقُولُونَ : يَا إبْرَاهِيمُ أنْتَ نَبيُّ اللَّهِ وخَلِيلُهُ مِنْ أهْلِ الأرْضِ ، اشْفَعْ لَنَا إلَى ربِّكَ ، ألاَ ترَى إلَى مَا نَحْنُ فِيهِ ؟ فيَقُولُ لَهُمْ : إنَّ ربِّي قَدْ غضِبَ الْيَوْمَ غضَباً لمْ يَغْضَبْ قبْلَهُ مِثْلَهُ ، ولَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وإنِّي كُنْتُ كَذَبْتُ ثلاَثَ كَذَبَاتٍ نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إلَى غيْرِي ، اذْهَبُوا إلَى مُوسَى . فيأْتُون مُوسَى ، فيقُولُون : يا مُوسَى أنْت رسُولُ اللَّه ، فضَّلَكَ اللَّه برِسالاَتِهِ وبكَلاَمِهِ على النَّاس ، اشْفَعْ لَنَا إلَى ربِّكَ ، ألاَ تَرَى إلى مَا نَحْنُ فِيهِ ؟ فيَقول إنَّ ربِّي قدْ غضِبَ الْيَوْمَ غضَباً لمْ يَغْضَبْ قبْلَهُ مِثْلَهُ ، ولَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وإنِّي قدْ قتَلْتُ نَفْساً لَمْ أُومرْ بقْتلِهَا. نَفْسِي نَفْسِي نَفْسِي ، اذْهَبُوا إلَى غيْرِي ، اذْهَبُوا إلَى عِيسى .

فَيَأْتُونَ عِيسَى . فيقُولُونَ : يا عِيسى أَنْتَ رَسُولُ اللَّهِ وَكلمتُهُ أَلْقاهَا إِلَى مَريم وروُحٌ مِنْهُ وَكَلَّمْتَ النَّاسَ فِي المَهْدِ . اشْفَعْ لَنَا إِلَى رَبِّكَ . أَلاَ تَرَى مَا نَحْنُ فِيهِ ، فيَقولُ : : إِنَّ ربِّي قَدْ غَضِبَ الْيَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ ، ولَمْ يَذْكُرْ ذَنْباً ، نَفْسِي نَفْسِي نَفْسِي ، اذْهَبُوا إِلَى غَيْرِي ، اذْهَبُوا إِلَى مُحمَّد صَلّى اللهُ عَلَيْهِ وسلَّم . فيأْتون محمداً صلّى اللهُ عَلَيْهِ وسلَّم .

وفي روايةٍ : « فيَأْتُوني فيقُولُونَ : يَا مُحَمَّدُ أَنْتَ رسُولُ اللَّهِ ، وَخاتَمُ الأَنْبياءِ ، وقدْ غفرَ اللَّه لكَ ما تَقدَّمَ مِنْ ذَنْبِكَ وَما تَأَخَّر ، اشْفَعْ لَنَا إِلَى رِبِّكَ ، أَلاَ تَرَى إِلَى ما نَحْنُ فِيهِ ؟ فَأَنْطَلِقُ ، فآتي تَحْتَ الْعَرْشِ ، فأَقَعُ سَاجِداً لِربِّي » ثُمَّ يَفْتَحُ اللَّه عَلَيَّ مِنْ مَحَامِدِهِ ، وحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئاً لَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي ثُمَّ يُقالُ : يَا مُحَمَّدُ ارفَعْ رأسكَ ، سَلْ تُعْطَهُ ، واشْفَعْ تُشَفَّعْ ، فَأَرفَعُ رَأسِي ، فَأَقُولُ أُمَّتِي يَارَبِّ ، أُمَّتِي يَارَبِّ ، فَيُقَالُ : يامُحمَّدُ أَدْخِلْ مِنْ أُمَّتك مَنْ لاَ حِسَابَ عَلَيْهِمْ مِنَ الْبابِ الأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ وهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوِيَ ذلِكَ مِنَ الأَبْوَابِ » ثُمَّ قال : « وَالَّذِي نَفْسِي بِيدِهِ إِنَّ مَا بيْنَ المصراعيْن مِنْ مَصَارِيعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَهَجَر ، أَوْ كَمَا بيْنَ مكَّةَ وَبُصْرَى » متفقٌ عليه.

1866. Abu Hurairah (May Allah be pleased with him) reported: We accompanied the Messenger of Allah (PBUH) to a banquet. The meat of the forearm was presented to him as he was very fond of it. The Messenger of Allah (PBUH) ate a morsel of it and said, "I will be the master of all the people on the Day of Resurrection. Do you know why? Allah will gather all human beings, past and present generations on the same ground so that the announcer may be able to make them all hear his voice and the onlookers may be able to see all of them. The sun will come very close to the people, they will suffer such distress and trouble as they will not be able to bear. Then the people will say: `Do you see our (miserable) condition? You should look for someone who can intercede for you with your Rubb.' Some people will say to the others: `Go to your father, Adam.' So they will go to Adam and say to him: `You are the father of mankind; Allah created you with His Own Hand, and breathed into you of His spirit, ordered the angels to prostrate before you and He made you dwell in Jannah. So (please) intercede for us with your Rubb. Do you not see our (miserable) condition?' Adam will say: `Today my Rubb has become so angry as He has never been before, nor will He ever become angry after this. He forbade me to approach the tree, but I disobeyed Him. I am worried about myself. Go to someone else. Go to (Prophet) Nuh (Noah).' They will come to Nuh and will say to him: `O Nuh! You are the first of Messenger of Allah to the people on the earth, and Allah has named you a grateful slave. Please intercede for us with your Rubb. Do you not see our (miserable) condition?' He will say: `Today my Rubb his become so angry as He has never been before, nor will He become angry hereafter. I was granted the right to make one definitely accepted invocation. I availed of this opportunity and made it against my nation. I am worried about myself. Go to someone else. Go to (Prophet) Ibrahim (Abraham).' They will go to Ibrahim and say to him: `O Ibrahim, you are Messenger of Allah and His Khalil (the intimate friend of Allah) from among the people of the earth; so please intercede for us with your Rubb. Don't you see our (miserable) condition?' He will say to them: `Today my Rubb has become so angry as He has never been before; nor will he ever be so hereafter. I had told three lies. I am worried about myself. Go to someone else. Go to (Prophet) Musa (Moses).' The people will then go to Musa and say to him: `O Musa! You are Messenger of Allah and Allah gave you superiority above the others with His Message and with His direct Talk to you, so intercede for us with your Rubb. Do you not see our (miserable) condition?' Musa will say: `Today my Rubb has become so angry as he has never been before, nor will He ever be hereafter. I killed a man whom I had not been ordered to kill. I am worried about myself. Go to someone else. Go to (Prophet) `Isa (Jesus).' So they will go to `¦sa and say to him: `O `Isa! You are Messenger of Allah and His Word (i.e., "Be"-and he was) which he bestowed on Maryam (Mary) and a spirit created by Him; and you talked to the people while you were in the cradle. Please intercede for us with your Rubb. Do you not see our (miserable) condition?' `¦sa will say: `Today my Rubb has become so angry as He has never been before, nor will He ever be like this hereafter.' `Isa will not mention any sin, but will say: `I am worried about myself. Go to someone else. Go to Muhammad (PBUH).'"

Another narration is: The Messenger of Allah said, "They will come to me and say: `O Muhammad! You are the Messenger of Allah and the Last of Prophets, and Allah has forgiven your past and future sins. Please intercede for us with your Rubb. Do you not see our (miserable) condition?'" The Messenger of Allah (PBUH) added, "Then I will proceed under Allah's Throne and fall down in prostration before my Rubb. Then, He will bestow upon me knowledge of such praises and glorification to Him as He has never bestowed upon anybody else before me. Then I will be addressed: `O Muhammad! Raise your head. Ask, and your request will be granted. Intercede, and your intercession will be accepted.' So I will raise my head and say: `My followers, O my Rubb! My followers, O my Rubb! My followers, O my Rubb!' It will be said: `O Muhammad! Admit into Jannah such people as are not subjected to reckoning through the right gate of Jannah.' The rest of them will be admitted along with the rest of mankind through the various gates of Jannah." The Messenger of Allah (PBUH) further said, "By Him in Whose Hand my soul is! The distance between every two sides of the gates of Jannah is like the distance between Makkah and Hajar, or that between Makkah and Busra (Syria)."
[Al-Bukhari and Muslim]

Commentary:

1. Hajar is a town in Bahrain and Busra is a city in Harran which is situated in the south of Damascus. This means that each of the gates of the Jannah will be so broad that the distance between its two sides would be thousands of miles.

2. In this narration, the greatness and superiority of the Prophet (PBUH) has been described. On the Day of Resurrection when the great Prophets would not dare to speak or request leniency for mankind, only Muhammad (PBUH) would intercede for the people and request for mercy by the Permission of Allah. The first request which he will make would be that accountability may be started, so that the people may be freed as soon as possible from the hardships and troubles of the Day of Resurrection. This part of the Hadith has not been mentioned in this narration; but it has been described in other narrations. This would be a general request.

The second intercession will be for his own Ummah. This will take place in several stages. Here, the first stage has been mentioned. In this stage Allah will send those people to Jannah whose accountability would not be necessary. Next stage would be when the sinners among the believers would have completed their period of punishment in Hell and then Allah will send them to Jannah upon the intercession of the Prophet (PBUH).

Other Prophets will seek to be excused from recommending or advocating because of some of their slips. The real reason for this attitude of theirs is that they are on such high pedestal of greatness and piety that even a slight slip of theirs which does come under the boundary of unworthiness would be felt by them to be very significant. This is just like the proverb which says that even the nice action of the pious ones are considered to be the blemishes and defects for the friends of Allah. Similar is the case with the Prophets, they excused themselves from advocating their case before Allah because of their insignificant slips.

3. Special reference may be made of the three statements of Prophet Ibrahim which were apparently not according to the outward facts, so they have been described as `not factual'. In reality they were not mis-statements, but only a way of convincing the people about the basic universal truth, and making them realize their misunderstanding. These three are mentioned in a long Hadith narrated on the authority of Abu Hurairah (May Allah be pleased with him): Ibrahim (PBUH) did not tell a lie except on three occasions. Twice for the sake of Allah when he said, "I am sick" (37:89) and he said, "(I have not done this) but the big idol had done it." (21:63) (The third was) that while Ibrahim and Sarah (his wife) were going (on a journey) they passed by (the territory of) a tyrant from among the tyrants. Someone said to the tyrant, "This man (i.e., Ibrahim) is accompanied by a very charming lady." So, he sent for Ibrahim and asked him about Sarah, saying, "Who is this lady?" Ibrahim said, "She is my sister." Ibrahim went to Sarah and said, "O Sarah! There are no believers on the surface of the earth except you and I. This man asked me about you and I told him that you are my sister. So do not contradict my statement..." (Al-Bukhari, vol. 4, Hadith No. 578)

The idolaters invited Ibrahim to join them in their celebrations outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them. When the idolaters questioned him, he claimed that he had not destroyed their idols but the chief idol had, which Ibrahim left undisturbed and on whose shoulder he had put an axe to lay the accusation on it. To conclude, Ibrahim, like all other Prophets is free from sins, but the three acts which he made in good faith were to guide his people to the truth and to save his wife from the evil of the then tyrant.

1867وعَن ابْنِ عَبَّاسٍ رَضِيَ اللَّه عَنْهُمَا قالَ : جاءَ إبْرَاهِيمُ صلّى اللهُ عَلَيْهِ وسلَّم بأُمِّ إسْمَاعِيل وَبابنِهَا إسْمَاعِيلَ وَهِي تُرْضِعُهُ حتَّى وَضَعَهَا عِنْدَ الْبَيْتِ عِنْدَ دَوْحَةٍ فوْقَ زَمْزَم في أعْلَى المسْجِدِ ، ولَيْس بمكَّة يَوْمئذٍ أَحَدٌ ولَيْس بِهَا مَاءٌ ، فوضَعَهما هُنَاك ، وَوضَعَ عِنْدَهُمَا جِراباً فِيه تَمرٌ ، وسِقاء فيه مَاءٌ . ثُمَّ قفي إبْرَاهِيمُ مُنْطَلِقاً ، فتَبعتْهُ أمُّ إسْماعِيل فقالَتْ : يا إبْراهِيمُ أيْنَ تَذْهَبُ وتَتْرُكُنا بِهَذا الْوادِي ليْس فِيهِ أَنيسٌ ولاَ شَيءٌ ؟ فقالَتْ لَهُ ذَلكَ مِراراً ، وجعل لاَ يلْتَفِتُ إلَيْهَا ، قالَتْ لَه: آللَّهُ أمركَ بِهذا ؟ قال : نَعمْ . قالَت : إذًا لا يُضَيِّعُنا ، ثُمَّ رجعتْ .فانْطَلق إبْراهِيمُ صلّى اللهُ عَلَيْهِ وسلَّم ، حتّى إذا كَانَ عِنْدَ الثَّنِيَّةِ حيْثُ لا يَرونَهُ . اسْتَقْبل بوجْهِهِ الْبيْتَ، ثُمَّ دعا بِهَؤُلاءِ الدَّعواتِ ، فرفعَ يديْه فقالَ : { رَّبَّنَا إنِّي أسْكَنْتُ مِنْ ذُرِّيَّتي بوادٍ غيْر ذِي زَرْعٍ } حتَّى بلَغَ {يشْكُرُونَ} . وجعلَتْ أُمُّ إسْمَاعِيل تُرْضِعُ إسْماعِيل ، وتَشْربُ مِنْ ذَلِكَ المَاءِ ، حتَّى إذَا نَفِدَ ما في السِّقاءِ عطشت وعَطِش ابْنُها ، وجعلَتْ تَنْظُرُ إلَيْهِ يتَلوَّى ـ أوْ قالَ : يتَلَبَّطُ فانْطَلَقتْ كَراهِيةَ أنْ تَنْظُر إلَيْهِ ، فوجدتِ الصَّفَا أقْربَ جبَلٍ في الأرْض يلِيهَا ، فقامتْ علَيْهِ ، ثُمَّ استَقبَلَتِ الْوادِيَ تَنْظُرُ هَلْ ترى أحداً ؟ فلَمْ تَر أحداً . فهَبطَتْ مِنَ الصَّفَا حتَّى إذَا بلَغَتِ الْوادِيَ ، رفعتْ طَرفَ دِرْعِها ، ثُمَّ سَعتْ سعْيَ الإنْسانِ المجْهُودِ حتَّى جاوزَتِ الْوَادِيَ ، ثُمَّ أتَتِ المرْوة ، فقامتْ علَيْهَا ، فنَظَرتْ هَلْ تَرى أحَداً؟ فلَمْ تَر أحَداً ، ففعَلَتْ ذَلِك سَبْع مرَّاتٍ. قال ابْنُ عبَّاسٍ رَضِي اللَّه عنْهُمَا : قال النَّبِيُّ صلّى اللهُ عَلَيْهِ وسلَّم : « فَذلِكَ سعْيُ النَّاسِ بيْنَهُما » . فلَمَّا أشْرفتْ علَى المرْوَةِ سَمِعتْ صوتاً ، فقالَتْ : صهْ ـ تُرِيدُ نَفْسها ـ ثُمَّ تَسمَعَتْ ، فسمعتْ أيْضاً فقالتْ : قدْ أسْمعْتَ إنْ كَانَ عِنْدك غَواثٌ .فأغِث . فإذَا هِي بالملَكِ عِنْد موْضِعِ زمزَم ، فبحثَ بعقِبِهِ ـ أوْ قال بجنَاحِهِ ـ حتَّى ظَهَرَ الماءُ، فجعلَتْ تُحوِّضُهُ وتَقُولُ بيدِهَا هَكَذا ، وجعَلَتْ تَغْرُفُ المَاءَ في سِقائِهَا وهُو يفُورُ بَعْدَ ما

تَغْرِفُ وفي روايةٍ : بقدر ما تَغْرِفُ . قال ابْنُ عبَّاسٍ رضِيَ اللَّه عَنْهُمَا : قالَ النَّبِيُّ صلّى اللهُ عَلَيْهِ وسلَّم : « رحِمِ اللَّه أمَّ إسماعِيل لوْ تَرَكَت زمزم - أوْ قالَ : لوْ لَمْ تَغْرِفْ مِنَ المَاءِ ، لَكَانَتْ زَمْزَمُ عيْناً معِيناً قال فَشَرِبَتْ ، وأَرْضَعَتْ وَلَدهَا .
فقال لَهَا الملَكُ : لاَ تَخَافُوا الضَّيْعَة فإنَّ هَهُنَا بَيْتاً للَّهِ يبنيه هَذَا الْغُلاَمُ وأبُوهُ ، وإنَّ اللَّه لا يُضيِّعُ أَهْلَهُ ، وكَانَ الْبيْتُ مُرْتَفِعاً مِنَ الأَرْضِ كَالرَّابيةِ تأْتِيهِ السُّيُولُ ، فتَأْخُذُ عنْ يمِينِهِ وَعَنْ شِمالِهِ . فكَانَتْ كَذَلِكَ حتَّى مرَّتْ بِهِمْ رُفْقَة مِنْ جُرْهُمْ ، أو أهْلُ بيْتٍ مِنْ جُرْهُمٍ مُقْبِلين مِنْ طريق كَدَاءَ ، فنَزَلُوا في أَسْفَل مَكَة ، فَرَأَوْا طائراً عائِفاً فقالُوا : إنَّ هَذَا الطَّائِر ليَدُورُ عَلَى ماء لَعهْدُنَا بهذا الوادي وَمَا فِيهِ ماءَ فأرسلُوا جرِيّاً أوْ جَرِيَّيْنِ ، فإذا هُمْ بالماءِ ، فَرَجعُوا فَأَخْبَرُوهم فأقبلُوا ، وَأُمُّ إسْماعِيل عند الماءَ ، فقالُوا : أتَأْذَنِين لَنا أنْ ننزلَ عِنْدكَ ؟ قالتْ: نَعَمْ ، ولكِنْ لا حقَّ لَكُم في الماءِ ، قالُوا : نَعَمْ . قال ابْنُ عبَّاسٍ : قالَ النَّبيُّ صلّى اللهُ عَلَيْهِ وسلَّم : « فألفي ذلكَ أمَّ إسماعِيلَ ، وَهِي تُحِبُّ الأُنْسَ . فنزلُوا ، فَأَرْسلُوا إلى أهْلِيهم فنَزَلُوا معهُم ، حتَّى إذا كَانُوا بِهَا أهْلَ أبياتٍ ، وشبَّ الغُلامُ وتَعلَّم العربِيَّة مِنهُمْ وأنْفسهُم وأعجَبهُمْ حِينَ شَبَّ ، فَلَمَّا أدْرك ، زَوَّجُوهُ امرأةً منهُمْ ، ومَاتَتْ أمُّ إسماعِيل .
فجَاءَ إبراهِيمُ بعْد ما تَزَوَّجَ إسماعِيلُ يُطالِعُ تَركَتَهُ فلم يجِدْ إسْماعِيل ، فَسأل امرأَتَهُ عنه فقالتْ : خَرَجَ يبْتَغِي لَنَا - وفي روايةٍ : يصِيدُ لَنَا- ثُمَّ سألَهَا عنْ عيْشِهِمْ وهَيْئَتِهِم فقالَتْ: نَحْنُ بِشَرٍّ ، نَحْنُ في ضِيقٍ وشِدَّةٍ ، وشَكَتْ إلَيْهِ ، قال : فإذا جاءَ زَوْجُكِ ، اقرئى عَلَيْهِ السَّلاَم، وقُولي لَهُ يُغَيِّرْ عَتبة بابِهِ . فَلَمَّا جاءَ إسْماعِيلُ كَأَنَّهُ آنَسَ شَيْئاً فقال : هَلْ جاءَكُمْ منْ أحدٍ ؟ قالتْ : نَعَمْ ، جاءَنَا شَيْخٌ كَذَا وكذَا ، فسأَلَنَا عنْكَ ، فأَخْبَرْتُهُ ، فسألني كَيْف عيْشُنا ، فأخْبرْتُهُ أنَّا في جَهْدٍ وشِدَّةٍ. قالَ : فهَلْ أوْصاكِ بشَيْءٍ ؟ قالَتْ : نعمْ أمرني أقْرَأَ علَيْكَ السَّلامَ ويقُولُ : غَيِّرْ عَتبة بابكَ . قالَ : ذَاكِ أبِي وقدْ أمرني أنْ أفارقكِ ، الْحقِي بِأَهْلِكِ . فطلَّقَهَا ، وتَزَوَّجَ مِنْهُمْ أُخْرَى . فلَبث عَنْهُمْ إبْراهِيم ما شَاءَ اللَّه ثُمَّ أتَاهُم بَعْدُ ، فَلَمْ يجِدْهُ ، فدَخَل على امْرأتِهِ ، فسَأَل عنْهُ . قالَتْ : خَرَجَ يبْتَغِي لَنَا . قال : كَيْفَ أنْتُمْ ، وسألَهَا عنْ عيْشِهِمْ وهَيْئَتِهِمْ فقالَتْ : نَحْنُ بخَيْرٍ وَسعةٍ وأثْنتْ على اللَّهِ تعالَى ، فَقَال : ما طعامُكُمْ ؟ قالتْ : اللَّحْمُ . قال : فما شرابُكُمْ ؟ قالَتِ : الماءُ . قال : اللَّهُمَّ بَارِكْ لهُمْ في اللَّحْمِ والماءِ ، قال النَّبِيُّ صلّى اللهُ عَلَيْهِ وسلَّم : «ولَمْ يكن لهُمْ يوْمَئِذٍ حَبٌّ وَلَوْ كَانَ لهُمْ دَعَا لَهُمْ فِيهِ »
قال : فَهُمَا لاَ يخْلُو عليْهِما أحدٌ بغيْرِ مكَّة إلاَّ لَمْ يُوافِقاهُ .
وفي روايةٍ فجاءَ فقالَ : أيْنَ إسْماعِيلُ ؟ فقالَتِ امْرأتُهُ : ذَهبَ يَصِيدُ ، فقالَتِ امْرأتُهُ: ألا تَنْزِلُ ، فتَطْعَم وتَشْرَبَ ؟ قالَ : وما طعامُكمْ وما شَرابُكُمْ ؟ قالَتْ : طعَامُنا اللَّحْمُ ، وشَرابُنَا الماءُ . قال : اللَّهُمَّ بَارِكْ لَهُمْ في طعامِهِمْ وشَرَابِهِمْ قالَ : فقالَ أبُو القاسِمِ صلّى اللهُ عَلَيْهِ وسلَّم: «بركَةُ دعْوةِ إبراهِيم صلّى اللهُ عَلَيْهِ وسلَّم »
قالَ : فإذا جاءَ زَوْجُكِ ، فاقرئي علَيْهِ السَّلامَ ومُريه يُثَبِّتْ عتبَة بابِهِ . فلَمَّا جاءَ إسْماعِيلُ ، قال : هَلْ أتَاكُمْ منْ أحد ؟ قالتْ : نَعَمْ ، أتَانَا شيْخٌ حَسَن الهَيئَةِ وَأثْنتْ عَلَيْهِ ، فَسَألني عنْكَ ، فأَخْبرتُهُ ، فسألني كيفَ عَيْشُنَا فأخبَرْتُهُ أنَّا بخيرٍ . قالَ : فأَوْصاكِ بشَيْءٍ ؟ قالَتْ : نَعَمْ ، يَقْرأُ عَلَيْكَ السَّلامَ ، ويأْمُرُكَ أنْ تُثْبِّتَ عَتَبَة بابكَ. قالَ : ذَاكِ أبي وأنتِ الْعَتَبَةُ أمرني أنْ أمْسِكَكِ . ثُمَّ لَبِثَ عنْهُمْ ما شَاءَ اللَّه ، ثُمَّ جاءَ بعْد ذلكَ وإسْماعِيلُ يبْرِي نَبْلاً لَهُ تَحْتَ دَوْحةٍ قريباً مِنْ زَمْزَمَ ، فَلمَّا رآهُ ، قامَ إلَيْهِ ، فَصنعَ كَمَا يصْنَعُ الْوَالِد بالْولَدُ والوالد بالْوالِدِ ، قالَ : يا إسْماعِيلُ إنَّ اللَّهَ أمرني بِأمْرٍ ، قال : فاصنَعْ مَا أمركَ ربُّكَ ؟ قال : وتُعِينُني ، قال : وأعِينُكَ ، قالَ : فإنَّ اللَّه أمرنِي أنْ أبْنِي بيْتاً ههُنَا ، وأشَار إلى أكَمَةٍ مُرتَفِعةٍ على ما حوْلَهَا فعِنْد ذلك رَفَعَ الْقوَاعِدَ مِنَ الْبيْتِ ، فَجعَلَ إسْماعِيل يأتي بالحِجارةِ ، وَإبْراهِيمُ يبْني حتَّى إذا ارْتَفَعَ الْبِنَاءُ جَاءَ بهَذَا الحجر فوضعَهُ لَهُ فقامَ عَلَيْهِ ، وَهُو يبْني وإسْمَاعِيلُ يُنَاوِلُهُ الحِجَارةَ وهُما يقُولاَنِ : « ربَّنَا تَقبَّلْ مِنَّا إنَّكَ أنْتَ السَّمِيعُ الْعَلِيمُ » .
وفي روايةٍ : إنَّ إبْراهِيم خَرَج بإسْماعِيل وأمِّ إسْمَاعِيل ، معهُم شَنَّةٌ فيهَا ماءٌ فَجعلَتْ أم إسماعِيلَ تَشْربُ مِنَ الشَّنَّةِ ، فَيدِرُّ لبنُهَا على صبيِّهَا حَتَّى قدِم مكَّة . فوَضَعَها تَحْتَ دَوْحةٍ ، ثُمَّ رجَع إبْراهِيمُ إلى أهْلِهِ ، فاتَّبعَتْهُ أمُّ إسْمَاعِيلَ حَتَّى لمَّا بلغُوا كَداءَ نادَتْه مِنْ ورائــهِ : يَا إبْرَاهِيمُ إلى منْ تَتْرُكُنَا ؟ قالَ : إلى اللَّهِ ، قالَتْ : رضِيتُ باللَّهِ . فَرجعتْ ، وجعلَتْ تَشْربُ مِنَ الشَّنَّةِ ، ويَدِرُّ لَبَنُهَا عَلَى صَبِيِّهَا حتَّى لمَّا فَنِى الماءُ قالَتْ : لَوْ ذهبْتُ ، فَنَظرْتُ لعَلِّي أحِسُّ أحَداً ، قالَ : فذَهَبَتْ فصعِدتِ الصَّفَا ، فنَظرتْ وَنظَرتْ هَلْ تُحِسُّ أحداً ، فَلَمْ تُحِسَّ أحداً ، فلَمَّا بلَغَتِ الْوادِي ، سعتْ ، وأتتِ المرْوةَ، وفعلَتْ ذلكَ أشْواطاً ، ثُمَّ قالَتْ : لو ذهَبْتُ فنظرْتُ ما فعلَ الصَّبيُّ ، فذَهبتْ ونظَرتْ ، فإذَا هُوَ على حَالهِ كأنَّهُ يَنْشَغُ للموْتِ ، فلَمْ تُقِرَّهَا نفْسُها . فقالَت : لَوْ ذَهَبْتُ ، فَنَظرْتُ لعلي أحسُّ أحداً ، فذَهَبَتْ فصَعِدتِ الصَّفَا ، فنَظرتْ ونَظرت ، فلَمْ تُحسَّ أحداً حتَّى أتمَّتْ سبْعاً ، ثُمَّ قالَتْ : لَوْ ذهبْتُ ، فَنَظرْتُ مَا فعل . فإذا هِيَ بصوْتٍ . فقالَتْ : أغِثْ إنْ كان عِنْدكَ خيْرٌ فإذا جِبْريلُ صلّى اللهُ عَلَيْهِ وسلَّم فقال

بعَقِبهِ هَكَذَا ، وغمزَ بعقِبه عَلى الأرْض ، فَانْبثَق الماءُ فَدَهِشَتَ أمُّ إسْماعِيلَ فجعلَتْ تَحْفِنُ ـ وذكَرَ الحَدِيث بطُولِهِ .

رواه البخاري بهذِهِ الروايات كلها .

«الدَّوْحةُ » : الشَّجرةُ الْكَبيرةُ . قولهُ : « قفي » أيْ : ولَّى . « وَالجَرِيُّ » : الرسول. « وَأَلفي » معناه : وجَد . قوْلُهُ : « يَنْشَغُ » أيْ : يَشْهقُ .

1867. Ibn `Abbas (May Allah be pleased with them) reported: Ibrahim (PBUH) brought his wife and her son Isma`il (PBUH), while she was suckling him, to a place near the Ka`bah under a tree on the spot of Zamzam, at the highest place in the mosque. In those days, there was no human being in Makkah, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Isma`il's mother followed him saying: "O Ibrahim! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him: "Has Allah commanded you to do so?" He said: "Yes." She said: "Then He will not neglect us." She returned while Ibrahim proceeded onwards. Having reached the Thaniya, where they could not see him, he faced Ka`bah, raised his both hands and supplicated: "O our Rubb! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka`bah at Makkah) in order, O our Rubb, that they may perform As-Salat (Iqamat-as-Salat). So fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks." (14:37).
Isma`il's mother went on suckling Isma`il and drinking from the water which she had. When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at Isma`il, tossing in agony. She left him, for she could not endure looking at him, and found that the mountain of As-Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from As-Safa, and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble till she crossed the valley and reached Al-Marwah mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between As-Safa and Al-Marwah) seven times." Ibn `Abbas further related: The Prophet (PBUH) said, "This is the source of the tradition of the Sa`y - i.e., the going of people between the two mountains. When she reached Al-Marwah (for the last time), she heard a voice and she exclaimed: `Shshs!' (Silencing herself) and listened attentively. She heard the voice again and said: `O (whoever you may be) You have made me hear your voice; have you any succour for me?' And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or with his wing), till water flowed out from that place. She started to make something like of a basin around it, using her hands in this way and began to fill her water-skin with water with her hands, and the water was flowing out until she had scooped some of it." The Prophet (PBUH) further said, "May Allah bestow mercy on Isma'il's mother! Had she let the Zamzam flow without trying to control it (or had she not scooped in that water) while filling her water-skin, Zamzam would have been a stream flowing on the surface of the earth." The Prophet (PBUH) further added, "Then she drank (water) and suckled her child. The angel said to her: `Do not be afraid of being neglected, for this is the site on which the House of Allah will be built by this boy and his father, and Allah will never let neglected His people.' The House of Allah (the Ka`bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She continued living in that way till some people from the tribe of Jurhum passed by her and her child. As they were coming from through the way of Kada`, in the lower part of Makkah where they saw a bird that had a habit of flying around water and not leaving it. They said: `This bird must be flying over water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came towards the water." The Prophet (PBUH) added, "Isma`il's mother was sitting near the water. They asked her: `Do you allow us to stay with you?' She replied: `Yes, but you will have no right to possess the water.' They agreed to that." The Prophet (PBUH) further said, "Isma`il's mother was pleased with the whole situation as she used to love the company of the people. So, they settled there, and later on they sent for their families who came and settled with them. The child (i.e., Isma`il) grew up and learnt Arabic from them (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty, they gave him one of their daughters in marriage. After Isma`il's mother had died, Ibrahim came after Isma`il's marriage in order to see his family that he had left before, but he did not find Isma`il there. When he asked Isma`il's wife about him, she replied: `He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied complaining to him: `We are living in hardship, misery and destitution.' He said: `When your husband returns, convey my salutations to him and tell him to change the threshold of the door of his house.' When Isma`il came, he seemed to have perceived something unusual. He asked his wife: `Did anyone visit you?' She replied: `Yes, an old man of such and such description came and asked me about you and I informed him, and he asked about our state of living, and, I told him that we were living in hardship and poverty.' Thereupon Isma`il said: `Did he advise you anything?' She replied: `Yes, he told me to convey his salutations to you and to change the threshold of your door.' Isma`il said: `That was my father, and he has ordered me to divorce you. Go back to your family.' So Isma`il divorced her and married another woman from amongst them (Jurhum). Then Ibrahim stayed away from them for a

period as long as Allah wished, and called on them again but did not find Isma`il. So he came to Isma`il's wife and asked her about him. She said: `He has gone in search of our livelihood.' Ibrahim asked her about their sustenance and living: `How are you getting on?' She replied: `We are prosperous and well off.' Then she praised Allah, the Exalted. Ibrahim asked: `What kind of food do you eat?' She said: `Meat.' He said: `What do you drink?' She said: `Water.' He said, `O Allah! Bless their meat and water!'" The Prophet (PBUH) added, "At that time they did not have grain, and if they had grain, he would have also invoked Allah to bless it." The Prophet (PBUH) further said, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected because these things do not suit him unless he lives in Makkah." The Prophet (PBUH) added, "Then Ibrahim said to Isma`il's wife, `When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his door.' When Isma`il came back, he asked his wife: `Did anyone call on you?' She replied: `Yes, a good looking old man came to me.' She praised him and added: `He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in good condition.' Isma`il asked her: `Did he give you a piece of advice?' She said: `Yes, he told me to convey his regards to you and ordered that you should keep firm the threshold of your door.' On that Isma`il said: `He was my father and you are the threshold of the door. He has ordered me to keep you with me.' Then Ibrahim stayed away from them for a period as long as Allah wished and called on them afterwards. He saw Isma`il under a tree near Zamzam, sharpening his arrows. When he saw Ibrahim, he rose up to welcome him, and they greeted each other as a father does with his son or a son does with his father. Ibrahim said: `O Isma`il! Allah has given me an order.' Isma`il said: `Do what your Rubb has commanded you to do.' Ibrahim asked: `Will you help me?' Isma`il said: `I will help you.' Ibrahim said: `Allah has ordered me to build a house here, pointing to a hillock higher than the land surrounding it.'" The Messenger of Allah (PBUH) added, "Then they raised the foundations of the House (i.e., Ka`bah). Isma`il brought the stones and Ibrahim was building (the house). When the walls became high, Isma`il brought stone and placed it for Ibrahim who stood over it and carried on building the House, while Isma`il was handing over the stones to him, both of them prayed: `O our Rubb! Accept this service from us! Verily, You are the All-Hearer and the All-Knower.'"
[Al-Bukhari].
There are some more narrations about this incident, some adding details and some with minor variations in the wordings.

Commentary:
1. In this narration, there is the historical background of walking briskly between the hills of As-Safa and Al-Marwah. This ritual of Hajj and `Umrah has been fixed as a remembrance of the incident about what Hajirah (May Allah be pleased with her) had to face and what she did in the difficult circumstances. In fact, she was so pious and obedient that she agreed to live in such wilderness where there was no sign of any human being far and wide. Secondly, there was no water to drink or food for subsistence.
For this act of piety, she was rewarded with two things; firstly, she was bestowed with an eternally flowing spring which proved for her at that moment a source of life, and people still benefit from it today. Secondly, her brisk movement and running between the two hills was made an important and compulsory ritual to be performed during Hajj and `Umrah. This ritual is to continue for all times till the Day of Resurrection.
2. Ka`bah was built by Prophet Ibrahim and Prophet Isma`il.
3. Thanking Allah under all circumstances is an act of praise and piety while the reverse of this attitude is disliked and considered reprehensible.
4. If a father asks his son to do something, then the child should respond to the father's request as long as he does not order him to disobey Allah.

1868وعنْ سعِيدِ بْنِ زيْدٍ رضِيِ اللَّه عنْهُ قال : سمِعتُ رسول اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم يقُولُ : «الْكَمأةُ مِنَ المنِّ ، وماؤُهَا شِفَاءٌ للْعَين » متفقٌ عليه .

1868. Sa`id bin Zaid (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying, "Truffle (edible fungus) is a species of Al-Manna and their water cures eye diseases."
[Al-Bukhari and Muslim]

Commentary: Al-Manna is the famous kind of food which Allah bestowed upon Banu Israel. As-Salwa was a kind of bird resembling the quail. It was slaughtered and then eaten. Al-Manna was a sweet substance which appeared on the trees or stones. It was sweet like honey and after drying, it took the form of gum. According to others, it was honey or sweet water (Tafsir Ahsan-ul-Bayan). The truffle is similar to Al-Manna. This means that as Banu Israel were given food without toil, so we find truffle in nature without effort. The juice of truffle is useful in curing some diseases of the eye. This prescription was suggested by the Prophet (PBUH). It is surely beneficial.

Book Nineteen: The Book of Forgiveness

Chapter 371

باب الاستغفار

Seeking Forgiveness

Allah, the Exalted, says:
"And ask forgiveness for your sin..." (47:19)
"And seek the forgiveness of Allah. Certainly, Allah is Ever Oft-Forgiving, Most Merciful." (4:106)
"And declare the freedom of your Rubb from imperfection beginning with His praise, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives." (110:3)
"For Al-Muttaqun (the pious) there are Gardens (Jannah) with their Rubb, underneath which rivers flow. Therein (is their) eternal (home) and Azwajun Mutahharatun (purified mates or wives). And Allah will be pleased with them. And Allah is All-Seer of the (His) slaves. Those who say: `Our Rubb! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire. (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allah. Those who spend (give the Zakat and alms in the way of Allah) and those who pray and beg Allah's Pardon in the last hours of the night." (3:15-17)
"And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful." (4:110)
"And Allah would not punish them while you (Muhammad (PBUH)) are amongst them, nor will He punish them while they seek (Allah's) forgiveness." (8:33)
"And those who, when they have committed Fahishah (illegal sexual intercourse) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - and do not persist in what (wrong) they have done, while they know." (3:135)
The Qur'anic Ayat on the subject are many and well-known.

1869 وَعن الأغرِّ المُزَنيِّ رضِي اللَّه عنْهُ أنَّ رسُول اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « إنَّهُ لَيُغَانُ على قلْبي ، وَإني لأستْغْفِرُ اللَّه في الْيوْمِ مِئَة مرَّةٍ » رواهُ مُسلِم .

1869. Al-Agharr Al-Muzani (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Sometimes I perceive a veil over my heart, and I supplicate Allah for forgiveness a hundred times in a day." [Muslim].
Commentary: Ghain and Ghaim are two synonyms. They signify the spreading of the clouds. It refers in this Hadith to the fact that the Prophet (PBUH) was reciting the Names of Allah and remembering Him all the time. But sometimes due to being too busy in the affairs of the public or due to human needs, there was a pause in this eternal remembrance. Although such a pause was only momentary, this momentary pause was very much disliked by him; and considering it a slackness on his part, he prayed for forgiveness from Allah. In this there is an important lesson for us.
In spite of our many sins and negligence on our part, we do not turn to Allah and seek forgiveness; while, although our Prophet (PBUH) had all his past and future sins forgiven by Allah, he sought forgiveness very often.

1870وعنْ أبي هُريْرة رضِي اللَّه عنْهُ قال : سمِعْتُ رسُول اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم يقُولُ : « واللَّهِ إنِّي لأَستَغْفِرُ اللَّه وأَتُوبُ إلَيْهِ في الْيَوْمِ أكْثَرَ مِنْ سبْعِين مَرَّةً » رواه البخاري .

1870. Abu Hurairah (May Allah be pleased with him) said: I heard the Messenger of Allah (PBUH) saying, "I swear by Allah that I seek Allah's Pardon and turn to Him in repentance more than seventy times a day." [Al-Bukhari].

1871وعنْهُ رَضِي اللَّه عنْهُ قال : قال رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « والَّذي نَفْسِي بيدِهِ لَوْ لَمْ تُذْنِبُوا ، لَذَهَب اللَّه تَعَالى بكُمْ ، ولجاءَ بقوْمٍ يُذْنِبُون فَيَسْتَغْفِرُونَ اللَّه تعالى فيغْفِرُ لهمْ » رواه مسلم .

1871. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "By the One in Whose Hand my soul is! If you do not commit sins, Allah would replace you with a people who would commit sins and seek forgiveness from Allah; and Allah will certainly forgive them."
[Muslim].
Commentary: This Hadith does not mean that Allah likes disobedience. But by this way of description, the aim is to emphasize the importance of seeking forgiveness from Allah. We know that every man commits sins. But Allah likes those people who, after committing a sin, do not stick to it, but right away seek forgiveness for their sins from Allah. They weep and express sorrow before Allah. By seeking forgiveness, a relationship with Allah is established between man and his Creator. So seeking forgiveness is a very good act.

1872وعَن ابْنِ عُمر رضِي اللَّه عَنْهُما قال : كُنَّا نَعُدُّ لِرَسُول اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم في المجلِس الْواحِدِ مائَةَ مرَّةٍ : « ربِّ اغْفِرْ لي ، وتُبْ عليَ إنَّكَ أنْتَ التَّوابُ الرَّحِيمُ » رواه أبو داود ، والترمذي ، وقال : حديث صحيح .

1872. Ibn `Umar (May Allah be pleased with them) said: We counted Messenger's saying a hundred times during one single sitting: Rabb-ighfir li, wa tubb `alayya, innaka Antat-Tawwabur-Rahim. (My Rubb! Forgive me and pardon me. Indeed, You are the Oft-Returning with compassion and Ever Merciful."
[Abu Dawud and At-Tirmidhi].
Commentary: This Hadith tells us about the etiquette of praying to Allah. We should use the Names of Allah befitting our prayers, i.e., the Names of Allah signifying those Attributes of Allah which have a special concern with the subject of our particular prayer, i.e., while seeking forgiveness, His Names concerning His Attributes of forgiveness and kindness should be used. On the other hand, while praying for worldly matters, we should mention His Qualities of charity and bestowing gifts etc.

1873وعن ابْنِ عَبَّاسٍ رضِي اللَّه عنْهُما قال : قالَ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسَلَّم : « منْ لَزِم الاسْتِغْفَار ، جعل اللَّه لَهُ مِنْ كُلِّ ضِيقٍ مخْرجاً ، ومنْ كُلِّ همٍّ فرجاً ، ورَزَقَهُ مِنْ حيْثُ لا يَحْتَسِبُ » رواه أبو داود .
(ضعيف) . [فيه : الحكم بن مصعب ، وهو مجهول] .

1873. Ibn `Abbas (May Allah be pleased with them) said: The Messenger of Allah (PBUH) said, "If anyone constantly seeks pardon (from Allah), Allah will appoint for him a way out of every distress and a relief from every anxiety, and will provide sustenance for him from where he expects not."
[Abu Dawud].
Commentary: The chain of this narration is weak. Refer to `The Book of Weak Narrations' by Al-Albani, Vol. I, page 142, No.705.

1874وعن ابْنِ مَسْعُودٍ رضِي اللَّه عنْهُ قال : قال رسُولُ اللَّه صَلّى اللهُ عَلَيْهِ وسَلَّم : « منْ قال : أَسْتَغْفِرُ اللَّه الذي لا إِلَهَ إِلاَّ هُو الحيَّ الْقَيُّومَ وأَتُوبُ إِلَيهِ ، غُفِرَتْ ذُنُوبُهُ وإِنْ كَانَ قَدْ فَرَّ مِنَ الزَّحْفِ » رواه أبو داود والترمذي والحاكِمُ ، وقال : حديثٌ صحيحٌ على شَرْطِ البُخَارِيِّ ومُسلمٍ .

1874. Ibn Mas`ud (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "He who says: `Astaghfir ullah-alladhi la ilaha illa Huwal-Haiyul-Qayyumu, wa atubu ilaihi (I seek the forgiveness of Allah, there is no true god except Allah, the Ever-Living, the Self-Subsisting, and I turn to Him in repentance),' his sins will be forgiven even if he should have run away from the battlefield (while he was engaged in fighting for the Cause of Allah)."
[Abu Dawud, At-Tirmidhi and Al-Hakim (on conditions of Al-Bukhari and Muslim for accepting Hadith)].
Commentary: When we say that this narration fulfills the conditions of Al-Bukhari and Muslim; it means that its narrators are the narrators of Al-Bukhari and Muslim. Secondly, in this selection those conditions have also been kept in view, which are the landmark of Al-Bukhari and Muslim.

1875وعنْ شَدَّادِ بْنِ أَوْسٍ رضي اللَّه عنْهُ عن النَّبيِّ صَلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « سيِّدُ الاسْتِغْفار أَنْ يقُول الْعبْدُ : اللَّهُمَّ أَنْتَ رَبِّي ، لا إِلَه إِلاَّ أَنْتَ خَلَقْتَني وأَنَا عَبْدُكَ ، وأَنَا على عهْدِكَ ووعْدِكَ ما اسْتَطَعْتُ ، أَعُوذُ بِكَ مِنْ شَرِّ ما صنَعْتُ ، أَبوءُ لَكَ بِنِعْمتِكَ علَيَ ، وأَبُوءُ بذَنْبي فاغْفِرْ لي ، فَإِنَّهُ لا يغْفِرُ الذُّنُوبِ إِلاَّ أَنْتَ . منْ قالَهَا مِنَ النَّهَارِ مُوقِناً بِهَا ، فمـاتَ مِنْ يوْمِهِ قَبْلَ أَنْ يُمْسِيَ ، فَهُو مِنْ أَهْلِ الجنَّةِ ، ومَنْ قَالَهَا مِنَ اللَّيْلِ وهُو مُوقِنٌ بِها فَمَاتَ قَبلَ أَنْ يُصْبِحَ ، فهُو مِنْ أَهْلِ الجنَّةِ » رواه البخاري .
»أَبُوءُ « : بباءٍ مضْمُومةٍ ثُمَّ واوٍ وهمزَةٍ مضمومة ، ومَعْنَاهُ : أَقِرُّ وَأَعترِفُ .

1875. Shaddad bin Aus (May Allah be pleased with him) said: The Prophet (PBUH) said, "The best supplication for seeking forgiveness (Syed-ul-Istighfar) is to say: `Allahumma Anta Rabbi, la ilaha illa Anta, khalaqtani wa ana `abduka, wa ana `ala `ahdika wa wa`dika mastata`tu, a`udhu bika min sharri ma sana`tu, abu'u laka bini`matika `alayya, wa abu'u bidhanbi faghfir li, fa innahu la yaghfirudh-dhunuba illa Anta. (O Allah! You are my Rubb. There is no true god except You. You have created me, and I am Your slave, and I hold to Your Covenant as far as I can. I seek refuge in You from the evil of what I have done. I acknowledge the favours that You have bestowed upon me, and I confess my sins. Pardon me, for none but You has the power to pardon).' He who supplicates in these terms during the day with firm belief in it and dies on the same day (before the evening), he will be one of the dwellers of Jannah; and if anyone supplicates in these terms during the night with firm belief in it and dies before the morning, he will be one of the dwellers of Jannah."
[Al-Bukhari].

1876وعنْ ثوْبانَ رضِي اللَّه عنْهُ قال : كَانَ رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم إذا انْصرفَ مِنْ صلاتِهِ، استَغْفَر اللَّه ثلاثاً وقالَ : « اللَّهُمَّ أنْتَ السَّلامُ ، ومِنْكَ السَّلامُ ، تَبارَكْتَ ياذَا الجلالِ والإكْرامِ » قيلَ لِلأوزاعِيِّ - وهُوَ أحدُ رُوَاتِهِ - : كَيْفَ الاسْتِغْفَارُ ؟ قال : يقُولُ : أَسْتَغْفِرُ اللَّه ، أسْتَغْفِرُ اللَّه . رواه مسلم .

1876. Thauban (May Allah be pleased with him) reported: Whenever the Messenger of Allah (PBUH) finished his Salat (prayer), he would beg forgiveness three times [by saying, `Astaghfirullah' (3 times)] and then he would say: "Allahumma Antas-Salamu, wa minkas-Salamu, tabarakta ya Dhal-Jalali wal-Ikram. (O Allah! You are the Bestower of security and security comes from You; Blessed are You. O Possessor of glory and honour)." Imam Al-Auza`i (one of the subnarrators) of this Hadith was asked: "How forgiveness should be sought?" He replied: "I say: Astaghfirullah, Astaghfirullah (I seek forgiveness from Allah. I seek forgiveness from Allah)."
[Muslim].
Commentary: This Du`a' was a Sunnah of the Prophet (PBUH), and it is highly recommended to recite it after Salat.

1877وعَنْ عَائِشَةَ رَضي اللَّه عنْهَا قالَتْ : كَانَ رَسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم يُكْثِرُ أنْ يَقُولَ قَبْلَ موْتِهِ : « سُبْحَانَ اللَّهِ وبِحمْدِهِ ، أَسْتَغْفِرُ اللَّه وأتُوبُ إلَيْهِ » متفقٌ عليه .

1877. `Aishah (May Allah be pleased with her) reported: Prior to his demise, the Messenger of Allah (PBUH) used to supplicate frequently: Subhan Allahi wa bihamdihi; Astaghfirullaha wa atubu ilaihi (Allah is free from imperfection, and I begin with praising Him. I beg forgiveness from Allah and I turn to Him in repentance."
[Al-Bukhari and Muslim].
Commentary: In general, asking of forgiveness all the time is necessary and commendable. But during the old age and the last days of one's life it is particularly very essential. In this way, the Sunnah of the Prophet (PBUH) would also be followed.

1878وَعَنْ أنسٍ رضِي اللَّه عنْهُ قالَ : سمِعْتُ رسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم يَقُولُ : « قالَ اللَّه تَعَالى : يا ابْنَ آدَمَ إنَّكَ ما دَعوْتَني ورجوْتَني غفرتُ لَكَ على ما كَانَ منْكَ ولا أُبَالِي ، يا ابْنَ آدم لَوْ بلَغَتْ ذُنُوبُك عَنَانَ السَّماءِ ثُم اسْتَغْفَرْتَني غَفرْتُ لكَ ولا أُبالي ، يا ابْنَ آدم إنَّكَ لَوْ أتيْتَني بقُرابِ الأَرْضِ خطايَا ، ثُمَّ لَقِيتَني لا تُشْرِكُ بي شَيْئاً ، لأَتَيْتُكَ بقُرابها مَغْفِرَةً » رواه الترمذي وقالَ : حَدِيثٌ حَسَنٌ .
»عنان السَّماءِ » بفَتْحِ العيْنِ : قِيل : هُو السَّحَابُ ، وقِيل : هُوَ مَا عنَّ لَكَ مِنْها ، أيْ: ظَهَرَ ، و « قُرَابُ الأَرْضِ » بضَمِّ القافِ ، ورُويَ بكَسْرِهَا ، والضَّمُّ أشْهَرُ ، وهُو ما يُقَاربُ مِلْئَهَا .

1878. Anas (May Allah be pleased with him) said: I heard the Messenger of Allah (PBUH) saying, "Allah, the Exalted, has said: `O son of Adam! I shall go on forgiving you so long as you pray to Me and aspire for My forgiveness whatever may be your sins. O son of Adam! I do not care even if your sins should pile up to the sky and should you beg pardon of Me, I would forgive you. O son of Adam! If you come to Me with an earthful of sins and meet Me, not associating anything with Me in worship, I will certainly grant you as much pardon as will fill the earth.'"
[At-Tirmidhi].
Commentary: In this narration, there is good news for the sinners who do not stick to sins but rather repent and ask forgiveness from Allah. However numerous their sins may be, Allah will forgive all their sins. But there is a condition which they should fulfill, namely that they do not persist in what wrong they have done (3:135), as with persistence and repeatedly committing the sin, the act of seeking forgiveness becomes a futile act.

1879وَعن ابنِ عُمَرَ رضِيِ اللَّه عنْهما أنَّ النَّبِيَّ صَلّى اللهُ عَلَيْهِ وسَلَّم قال : « يا معْشَرَ النِّساءِ تَصَدَّقْنَ، وأكْثِرْنَ مِنَ الاسْتِغْفار ، فإنِّي رَأيْتُكُنَّ أكْثَرَ أهْلِ النَّار » قالَتِ امْرَأةٌ مِنْهُنَّ : مالَنَا أكْثَرَ أهْلِ النَّارِ ؟ قالَ : « تُكْثِرْنَ اللَّعْنَ ، وتَكْفُرْنَ العشِيرَ مَا رأيْتُ مِنْ نَاقِصَاتِ عقْلٍ ودِينٍ أغْلبَ لِذِي لُبٍّ مِنْكُنَّ » قالَتْ : ما نُقْصانُ الْعقْلِ والدِّين ؟ قال : « شَهَادَةُ امرأتَيْنِ بِشهَادةِ رجُلٍ ، وتَمْكُثُ الأيَّامَ لا تُصلِّي » رواه مسلم .

1879. Ibn `Umar (May Allah be pleased with them) said: The Prophet (PBUH) said, "O women folk! You should give charity and be diligent in seeking Allah's forgiveness because I have seen (i.e., on the Night of the Ascension to the highest heavens) that dwellers of the Hell are women." A woman amongst them said: "Why is it that the majority of the dwellers of Hell are women?" The Prophet (PBUH) replied, "You curse frequently and are ungrateful to your husbands. In spite of your lacking in wisdom and failing in religion, you are depriving the wisest of men of their intelligence." Upon this the woman asked: "What is the deficiency in our wisdom and in our religion?" He (PBUH) replied, "Your lack of wisdom can be well judged from the fact that the evidence of two women is equal to that one man. You do not offer Salat (prayer) for some days and you do not fast (the whole of) Ramadan sometimes, it is a deficiency in religion."

[Muslim].

Commentary:

1. In this narration, certain weaknesses of the female sex have been pointed out, which are natural and pertain to the woman's biology, psychology and embryology.

According to biologists, during and before menstruation, a female's thought process is affected. Similarly, her pulse and blood pressure are also altered. Females are also more prone to hysteria. For these reasons, the Qur'an has declared that when you have to appoint or choose witnesses among women, you should choose two in place of one man. Modern researches have proved this rule to be correct on the basis of biology, psychology and embryology.

Again we know that physically speaking, the female has been named as the weaker sex. For these reasons, females have been excused from earning their livelihood. For earning livelihood, one may have to go out and work hard. Women have been exempted from this duty because of their biological differences and other considerations of Shari`ah. Present-day women who are ignorant of Islam and modern researches are not prepared to accept these scientifically and religiously proved facts. The West claims equality between the sexes. But this equality has not been established so far. Today all the important posts are occupied by males and all the international policies are framed by them alone. Even matters pertaining to women are decided by them. They have mostly relegated them to the posts of workers, secretaries and stenographers for their sexual satisfaction and enjoyment. After a struggle for hundred years, their condition today proves that they are the weaker sex.

So, it is both beneficial and more respectful for her to limit herself to the sphere of action suggested for her by Islam. If she oversteps her sphere, she will certainly lose her female dignity and prestige, as has happened in the West. Her state and condition there is an eyeopener for all.

2. Women should request forgiveness from Allah very often and be generous in charity. They should not show ungratefulness to their husbands and should avoid backbiting and cursing others so that they may save themselves from Hell.

Chapter 372

باب ما أعدّ الله تعالى للمؤمنين في الجنة

Some of the Bounties which Allah has prepared for the Believers in Paradise

Allah, the Exalted, says:

"Truly, the Muttaqun (the pious and righteous persons) will be amidst Gardens and water-springs (Jannah). (It will be said to them): `Enter therein (Jannah), in peace and security.' And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones. No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it." (15:45-48)

"(It will be said to the believers of Islamic Monotheism): `My slaves! No fear shall be on you this Day, nor shall you grieve. (You) who believed in Our Ayat (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e., who submit totally to Allah's Will, and believe in the Oneness of Allah). Enter Jannah, you and your wives, in happiness.' Trays of gold and cups will be passed round them; (there will be) therein all that inner-selves could desire, and all that eyes could delight in and you will abide therein forever. This is the Jannah which you have been made to inherit because of your deeds which you used to do (in the life of the world). Therein for you will be fruits in plenty, of which you will eat (as you desire)." (43:68-73)

"Verily, the Muttaqun (the pious), will be in place of security (Jannah). Among Gardens and springs. Dressed in fine silk and (also) in thick silk, facing each other. So (it will be). And We shall marry them to Hur (fair females) with wide, lovely eyes. They will call therein for every kind of fruit in peace and security. They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire. As a bounty from your Rubb! That will be the supreme success!" (44:51-57)

"Verily, Al-Abrar (the pious and righteous) will be in Delight (Jannah). On thrones, looking (at all things). You will recognise in their faces the brightness of delight. They will be given to drink of pure sealed wine. The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive (i.e., hasten earnestly to the obedience of Allah). It (that wine) will be mixed with Tasnim. A spring whereof drink those nearest to Allah." (83:22-28)

The Qur'anic Ayat on the subject are many and well-known.

1880 وعنْ جَابِرٍ رضِيِ اللَّه عنْهُ قالَ : قالَ رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم : « يَأْكُلُ أَهْلُ الجنَّةِ فِيهَا ويشْرَبُونُ ، ولا يَتَغَوَّطُونَ ، ولا يمْتَخِطُونَ ، ولا يبُولُونَ ، ولكِنْ طعامُهُمْ ذلكَ جُشَاءِ كَرشْحِ المِسْكِ يُلْهَمُونَ التَّسبيح وَالتكْبِير ، كَما يُلْهَمُونَ النَّفَسَ » رواه مسلم .

1880. Jabir (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "The inhabitants of Jannah will eat and drink therein, but they will not have to pass excrement, to blow their noses or to urinate. Their food will be digested producing belch which will give out a smell like that of musk. They will be inspired to declare the freedom of Allah from imperfection and proclaim His Greatness as easily as you breathe."

[Muslim].

Commentary: Belching the vapours of musk means that after meals one would not feel heaviness and acidity. On the other hand, the belch will give out scented air, and the food will be digested by it. There will be no excrement or urine there.

Secondly, recitation of Allah's Name will ever remain on their tongues without the least effort like the way we breathe, without any effort whatsoever. In other words the food in Jannah would be so light and fine that there would be no disagreeable urine excrement. On the other hand, there will only be fine smell like that of musk.

1881وعنْ أبي هُريْرة رضيَ اللَّه عنْهُ قال : قال رسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وسلَّم : « قال اللَّه تَعالَى: أَعْددْتُ لِعِبادِيَ الصَّالحِينَ مَا لاَ عيْنٌ رأَتْ ، ولاَ أُذُنٌ سَمِعتْ ولاَ خَطَرَ على قَلْبِ بَشَرٍ ، واقْرؤُوا إنْ شِئْتُمْ : { فَلا تَعْلَمُ نَفْسٌ ما أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جزَاءً بِما كَانُوا يعْمَلُونَ } [السجدة : 17] متفقٌ عليه .

1881. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Allah, the Exalted, has said: `I have prepared for my righteous slaves what no eye has seen, no ear has heard, and the mind of no man has conceived.' If you wish, recite:

`No person knows what is kept hidden for them of joy as a reward for what they used to do.'" (32:17)

[Al-Bukhari and Muslim].

Commentary: About the gifts and pleasures of Jannah, here a Hadith has been stated in the Words of Allah. The subject matter is confirmed from the Verse of the Qur'an given in the text of the Hadith.

1882وعَنْهُ قالَ : قال رسولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « أَوّلُ زُمْرَةٍ يدْخُلُونَ الْجنَّةَ على صُورَةِ الْقمر لَيْلَةَ الْبدْرِ . ثُمَّ الَّذِينَ يلُونهُمْ على أَشَدِّ كوْكَبٍ دُرِّيٍّ في السَّماءِ إِضاءَةً : لا يبُولُونَ ولا يتَغوَّطُونَ ، ولاَ يتْفُلُونَ ، ولاَ يمْتَخِطُون . أَمْشاطُهُمُ الذَّهَبُ ، ورشْحهُمُ المِسْكُ ، ومجامِرُهُمُ الأَلُوَّةُ ـ عُودُ الطِّيبِ ـ أَزْواجُهُمُ الْحُورُ الْعِينُ ، على خَلْق رجُلٍ واحِدٍ ، علَى صُورةِ أَبِيهِمْ آدم سِتُّونَ ذِراعاً في السَّماءِ » متفقٌ عليه .
وفي روايةٍ للْبُخَاريِّ ومُسْلِمٍ : آنيتُهُمْ فِيهَا الذَّهبُ ، ورشْحُهُمُ المِسْكُ ، ولِكُلِّ واحِدٍ مِنْهُمْ زَوْجَتَانِ يُرَى مُخُّ سُوقِهِما مِنْ وراءِ اللَّحْمِ مِنَ الْحُسْنِ ، لاَ اخْتِلاَفَ بيْنَهُمْ ، ولا تَباغُض : قُلُوبهُمْ قَلْبُ رَجُلٍ واحِدٍ ، يُسَبِّحُونَ اللَّه بُكْرةً وَعَشِيّاً » .
قوْلُهُ : « علَى خَلْق رجُلٍ واحِدٍ » رواهُ بَعْضُهُمْ بِفَتْحِ الخَاءِ وإِسْكَانِ اللاَّمِ ، وبعْضُهُمْ بضَمِّهِما ، وكِلاَهُما صَحِيحٌ .

1882. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "The first group (of people) to enter Jannah will be shining like the moon on a full-moon night. Then will come those who follow them who will be like the most shining planet in the sky. They will not stand in need of urinating or relieving of nature or of spitting or blowing their noses. Their combs will be of gold and their sweat will smell like musk; in their censers the aloes-wood will be used. Their wives will be large eyed maidens. All men will be alike in the form of their father `Adam, sixty cubits tall."
Another narration is: The Messenger of Allah (PBUH) said, "Their utensils will be of gold, their perspiration will smell like musk; everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (i.e., the people of Jannah) will neither have difference, nor enmity (hatred) amongst themselves; their hearts will be as if one heart, and they will be glorifying Allah in the morning and in the afternoon."
[Al-Bukhari and Muslim].
Commentary:
1. The people in the Jannah would be similar in shape and height, etc. There would be no differences between them. It won't be that one person is beautiful and the other ugly or one is fair in colour and the other is black. This is one view. The other view is that they would be similar in being good mannered and the desirable and loving disposition. They will be on the highest pedestal of ethics, etiquette, politeness and morality. None of them would be immoral, discourteous or ill-tempered.
2. Everyone there would have two wives. They would either be from the houris or from the humans. The narration, which claims that every one would have seventy-two wives has a weak chain of narrators. However, in one narration of At-Tirmidhi which has been claimed to be Sahih, it is stated that a martyr would get seventy-two wives. (At-Tirmidhi, Chapter about the Superiority of Jihad). Then the saying, "One would get in the Jannah what he wants" may also be considered and so the possibility of more than two wives cannot be denied.
3. Hur is the plural of Howra It means white and pink. So it is said that one would be bewildered to see their beauty. `Ein is the plural of `Aina' It means one having large eyes like a deer. In another narration it is said that if any one of them just peeps towards our earth, the whole space would be filled with scent and all the space would be lighted. Her sheet of cloth used to cover the head and the bosom would be so precious that its cost would exceed this whole material earth. (Sahih Al-Bukhari, Book of Jihad, Chapter about Houri).

1883وعَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّه عَنْهُ عنْ رسُولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « سأَل مُوسَى صلّى اللهُ عَلَيْهِ وسلَّم ربَّهُ ، ما أَدْنَى أَهْلِ الْجنَّةِ منْزِلَةً ؟ قالَ : هُو رَجُلٌ يجِيءُ بعْدَ ما أُدخِلَ أَهْلُ الْجنَّةِ الْجَنَّةَ، فَيُقَالُ لَهُ : ادْخُلِ الْجنَّةَ . فيقُولُ : أَيْ ربِّ كَيْفَ وقَدْ نَزَلَ النَّاسُ منَازِلَهُمْ ، وأَخَذُوا أَخَذاتِهِم ؟ فَيُقَالُ لَهُ : أَتَرْضي أَنْ يكُونَ لَكَ مِثْلُ مُلْكِ مَلِكٍ مِنْ مُلُوكِ الدُّنْيا ؟ فيقُولُ : رضِيتُ ربِّ ، فيقُولُ : لَكَ ذلِك ومِثْلُهُ ومِثْلُهُ ومِثْلُهُ ومِثْلُهُ ، فيقُولُ في الْخَامِسَةِ: رضِيتُ ربِّ ، فَيقُولُ : هَذَا لَكَ وعشَرَةُ أَمْثَالِهِ ، ولَكَ ما اشْتَهَتْ نَفْسُكَ ، ولَذَّتْ عَيْنُكَ. فيقُولُ : رضِيتُ ربِّ ، قَالَ : ربِّ فأَعْلاَهُمْ منْزِلَةً ؟ قال : أُولَئِكَ الَّذِينَ أَردْتُ ، غرسْتُ كَرامتَهُمْ بِيدِي وخَتَمْتُ علَيْهَا ، فَلَمْ تَر عيْنٌ ، ولَمْ تَسْمعْ أُذُنٌ ، ولَمْ يخْطُرْ عَلَى قَلْبِ بشَرٍ » رواهُ مُسْلِم .

1883. Al-Mughirah bin Shu`bah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Musa (Moses) (PBUH) asked his Rubb: `Who amongst the inhabitants of Jannah will be the lowest in rank?' He said: `It will be a person who will be admitted into Jannah last of all when all the dwellers of Jannah have entered Jannah. It will be said to him: Enter Jannah. But he will say: O my Rubb! How should I enter while the people have settled in their apartments and taken their shares? It will be said to him: Will you be satisfied and pleased if you have a kingdom like that of a monarch of the world? He will say: I will be content, my Rubb. Allah will say: For you is that, and like that and like that and like that and like that. He will say at the fifth time: I am well-pleased, my

Rubb. Allah will say: It is for you and ten times more like it. You will have whatever your soul desires and whatever your eyes could delight in. He will say: I am well-pleased, my Rubb.' Musa (PBUH) said: `Who will be of the highest rank in Jannah.' Allah said: `They are those whom I chose and I established their honour with My Own Hand. I attest with My Seal that they will be blessed with such bounties as no eye has seen, no ear has heard and no human mind has perceived.'"
[Muslim].
Commentary: This Hadith highlights Allah's unbounded Mercy and Bounty upon His slaves in Jannah although they do not deserve all that.

- 1884وعن ابْنِ مسْعُودٍ رضِي اللَّه عنْهُ قال : قال رسُولُ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم : « إنِّي لأعْلَمُ آخِرَ أهْلِ النَّارِ خُرُوجاً مِنهَا ، وَآخِرَ أهْلِ الْجنَّةِ دُخُولاً الْجنَّة . رجُلٌ يخْرُجُ مِنَ النَّارِ حبْواً ، فيقُولُ اللَّه عزَّ وجلَّ لَهُ : اذْهَبْ فَادخُلِ الْجنَّة ، فيأتِيهَا ، فيُخيَّلُ إليْهِ أنَّهَا مَلأى ، فيَرْجِعُ ، فيقُولُ : ياربِّ وجدْتُهَا مَلأى ، يَقُولُ اللَّه عزَّ وجلَّ لهُ : اذْهَبْ فادْخُل الجنَّة ، فيأتِيها ، فيُخيَّل إليْهِ أنَّها ملأى ، فيرْجعُ . فيقُولُ : ياربِّ وجدْتُها مَلأى ، فيقُولُ اللَّه عزَّ وجلَّ لهُ : اذْهَبْ فادْخُلِ الْجنَّة . فإنَّ لَكَ مِثْلَ الدُّنْيا وعشَرة أمْثالِها ، أوْ إنَّ لَكَ مِثل عَشرَةِ أمْثالِ الدُّنْيا ، فيقُولُ : أتَسْخَرُ بي ، أوَ أتَضحكُ بي وأنْتَ الملِكُ » قال : فلَقدْ رأيْتُ رَسُول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم ضَحِكَ حتَّى بدت نَوَاجِذُهُ فكَانَ يقُولُ : « ذَلِكَ أدْنَى أهْلِ الْجنَّةِ منْزِلَة » متفقٌ عليه .

1884. `Abdullah bin Mas`ud (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "I know of the last of the inhabitants of the Hell to be taken out from there and the last one to enter Jannah. He is a man who will come out of the Fire, crawling on all fours. Allah, the Rubb of glory and honour will say to him: `Go and enter Jannah.' He will go to it and think that it is full up. He will then come back and say: `O my Rubb, it is full up.' Allah will say to him: `Go and enter Jannah.' He will again go to it and think that it is full up. So he will turn back. Allah will again say: `Go and enter Jannah. For you have what is equal to ten times the world.' He will say: `Are You making fun of me while You are the King?" At this I (i.e., the narrator) saw the Messenger of Allah (PBUH) laugh till his premolars were visible and he said, "Such man will be the last dweller of Jannah in its lowest rank."
[Al-Bukhari and Muslim].
Commentary: The general habit of the Prophet (PBUH) was just to smile. But while telling about the gifts and honours about an ordinary person in Jannah, he could not help laughing in a manner that his molars became visible. The person on the lowest pedestal in Jannah will be given ten times better things and gifts that could he had on this earth. May Allah admit us into Jannah in His Mercy. Amin.

1885وعَنْ أبي مُوسَى رَضِي اللَّه عنْهُ أنَّ النَّبيَّ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « إنَّ لِلْمُؤْمِنِ في الْجَنَّةِ لَخَيْمة مِنْ لُؤْلُؤةٍ وَاحِدةٍ مُجوَّفَةٍ طُولُهَا في السَّماءِ سِتُّونَ ميلاً . لِلْمُؤْمِنِ فِيهَا أهْلُونَ ، يَطُوفُ عَلَيْهِمُ المُؤْمِنُ فَلا يَرى بعْضُهُمْ بَعْضاً» .
متَّفقٌ علَيْهِ : « المِيلُ » سِتَّة آلافِ ذِرَاعِ .

1885. Abu Musa (May Allah be pleased with him) said: The Prophet (PBUH) said, "In Jannah the believer will have a tent made of a single hollowed pearl of which the length will be sixty miles in the sky. The believer will have his wives with him and he will visit them and they will not be able to see one another."
[Al-Bukhari and Muslim].

1886وعَنْ أبي سَعِيدٍ الْخُدْرِيِّ رضِيَ اللَّه عَنْهُ عَنِ النَّبِيِّ صلّى اللهُ عَلَيْهِ وسلَّم قال : « إنَّ في الْجنَّةِ لَشَجرَةً يسِيرُ الرَّاكِبُ الْجوادَ المُضمَّرَ السَّرِيعَ مِائَة سنَةٍ مَا يَقْطعُهَا » متفقٌ عليه .
ورَوَياهُ في « الصَّحِيحَيْنِ » أيْضاً مِنْ روايَةِ أبي هُريْرَةَ رَضِي اللَّه عنه قالَ : « يَسِيرُ الرَّاكِبُ في ظِلِّهَا مائَة سَنَةٍ ما يقْطَعُهَا » .

1886. Abu Sa`id Al-Khudri (May Allah be pleased with him) said: The Prophet (PBUH) said, "There is a tree in Jannah that is so huge that if a rider of a swift horse has to cover its distance from one end to another in one hundred years, he will not be able to do so."
Another narration from Abu Hurairah (May Allah be pleased with him) is: The Messenger of Allah (PBUH) said, "A rider will not be able to cross its (the tree's) shade even after travelling for one hundred years."
[Al-Bukhari and Muslim]
Commentary: The horse referred to in the Hadith in described in the Arabic text as `Mudhammar' i.e., a specially trained and well-looked after horse. Such a horse is first fattened by supplying it with large quantities of food. Then slowly the quantity of food given to it is decreased and it is made to sweat in a hot room until it loses weight and thus, becomes fit for running.

The Arabic word "dhil" translated here as `shade,' in fact, refers to the expansiveness and vastness of the tree. It does not necessarily mean shade in the ordinary sense, as there will be no sun or heat there. Here the expansiveness and vastness of the trees of Jannah has been mentioned. Allah can do what He likes and create whatever He likes.

1887وعَنْهُ عَنِ النَّبِيِّ صَلّى اللهُ عَلَيْهِ وسلَّم قالَ : « إنَّ أَهْلَ الْجنَّةِ لَيَتَرَاءوْنَ أَهْلَ الْغُرَفِ مِنْ فَوْقِهِمْ كَمَا تَتَرَاءوْنَ الكَوْكَبَ الدُّرِّيَّ الْغَابِرَ في الأُفُقِ مِنَ المشْرِقِ أو المَغْربِ لتَفَاضُلِ ما بيْنَهُمْ » قالُوا : يَا رَسُولَ اللَّه ، تلْكَ مَنَازِلُ الأنْبِيَاءِ لا يبْلُغُها غيْرُهُمْ ؟ قالَ : « بلى وَالَّذِي نَفْسِي بِيَدِهِ رِجَالٌ آمنُوا باللَّهِ وصَدَّقُوا المُرْسلِينَ » متفقٌ عليه .

1887. Abu Sa`id Al-Khudri (May Allah be pleased with him) said: The Prophet (PBUH) said, "The dwellers of Jannah will look at those in the upper abodes above them as you look at a shining star which remains in the eastern or western horizon; such will be the difference in superiority which some of them have over others." The Messenger of Allah (PBUH) was asked: "Will those be the dwellings of the Prophets which no one else will be able to reach?" He (PBUH) replied, "Yes, but by Him in Whose Hand my soul is! men who believed in Allah and acknowledged the truthfulness of the Messengers will reach them."
[Al-Bukhari and Muslim].
Commentary: In Jannah, people will have different grades according to the strength of their Belief and love of Allah. Some people will be on a position near that of the Prophets. May Allah grant us such lofty places. Amin.

1888وعنْ أبي هُرِيْرة رضِي اللَّه عنْهُ أنَّ رسُول اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قال : « لَقابُ قَوْسٍ في الْجنَّةِ خَيْرٌ مِمَّا تَطْلُعُ عَلَيْهِ الشمْسُ أَوْ تَغْربُ » متفقٌ عليهِ .

1888. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "A space in Jannah equal to the distance between the middle and the end of a bow will be better than all that upon which the sun rises and sets."
[Al-Bukhari and Muslim].
Commentary: Just a very small -- a wee bit of a place in the Jannah is better than the whole world, as this world would soon come to an end while Jannah will be eternal.

1889وعنْ أنَسٍ رضِي اللَّه عنْهُ أنَّ رَسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « إنَّ في الْجنَّةِ سُوقاً يأْتُونَها كُلَّ جُمُعةٍ . فتَهُبُّ ريحُ الشَّمال ، فتحثُو في وُجُوههِمْ وثِيَابِهِمْ ، فيزْدادُونَ حُسْناً وجَمالاً . فيَرْجِعُونَ إلَى أهْلِيهِمْ ، وقدْ ازْدَادُوا حُسْناً وجمالاً ، فيقُولُ لَهُمْ أهْلُوهُمْ : وَاللَّهِ لَقدِ ازْدَدْتُمْ حُسْناً وجمالاً ، فيقُولُونَ : وأنْتُمْ وَاللَّهِ لَقدِ ازْددْتُمْ بعْدَنَا حُسناً وَجمالاً ،» رواهُ مُسلِمٌ .

1889. Anas (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "In Jannah there is a market to which the people will come every Friday. The northern wind will blow and shower fragrance on their faces and clothes and, consequently, it will enhance their beauty and loveliness. They will then return to their wives who will also have increased in their beauty and loveliness, and their families will say to them: `We swear by Allah that you have been increased in beauty and loveliness since leaving us.' Thereupon they will reply: `We swear by Allah that you have also been increased in beauty and loveliness since we left you.'"
[Muslim].
Commentary: Bazaar refers to a place of gathering, where everything will be available, free of cost. Similarly, Jumu`ah means that people will gather there for a time period equal to that of Jumu`ah, as there will be no sun, nor night and day. Another speciality of Jannah is that the beauty and charm of men and women will go on increasing and so the love and affection between husbands and wives will also keep on progressing and increasing. It will be just the opposite of what happens here in this world.

1890وعنْ سَهْلِ بْنِ سعْدٍ رضِي اللَّه عنْهُ أنَّ رسُولَ اللَّه صلّى اللهُ عَلَيْهِ وسلَّم قالَ : « إنَّ أَهْلَ الْجنَّةِ لَيَتَراءوْنَ الْغُرفَ في الْجنَّةِ كَمَا تَتَرَاءوْنَ الْكَوْكَبَ في السَّماءِ » متفقٌ عليه .

1890. Sahl bin Sa`d (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "The dwellers of Jannah will see the upper abodes of Jannah as you see the stars in the sky."
[Al-Bukhari and Muslim].
Commentary: See the Commentary on Hadith No. 1887

1891وَعنْهُ رضِي اللَّه عنْهُ قال : شَهِدْتُ مِنَ النَّبيِّ صلّى اللهُ عَلَيْهِ وسَلَّم مجْلِساً وَصفَ فِيهِ الْجَنَّةَ حتَّى انْتَهَى ، ثُمَّ قال في آخِرِ حديِثِهِ : « فِيهَا ما لاَ عيْنٌ رأتْ ، ولا أُذُنٌ سمِعَتْ ، ولاَ خَطَر عَلى قَلْبِ بشَرٍ ، ثُمَّ قرأ { تتجافى جُنُوبُهُمْ عَنِ المضَاجِع } إلى قوْلِهِ تَعالَى : {فَلاَ تعْلَمُ نَفْسٌ ما أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أعْيُنٍ} . رواهُ البخاري .

1891. Sahl bin Sa`d (May Allah be pleased with him) said: I was in the company of the Prophet (PBUH). He gave a description of Jannah and concluded with these words, "There will be bounties which no eye has seen, no ear has heard and no human heart has ever perceived." He (PBUH) then recited this Verse:
"Their sides forsake their beds, to invoke their Rubb in fear and hope, and they spend (in charity in Allah's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy..." (32:16,17)
[Al-Bukhari].
Commentary: The bliss of Jannah which has been mentioned in the narrations of the Prophet (PBUH) have also been alluded to in the above mentioned Ayat of the Noble Qur'an. That is why the Hadith is considered to be the authorized commentary of the Qur'an. It is commentary without which it is not possible to grasp the real meaning of the Qur'an.

1892وعنْ أبي سعِيدٍ وأبي هُريْرة رضِي اللَّه عنْهُما أنَّ رسُول اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم قال : « إذَا دخَلَ أهْلُ الْجنَّةِ الجنَّةَ يُنَادِي مُنَادٍ : إنَّ لَكُمْ أنْ تَحْيَوْا ، فلا تَمُوتُوا أبداً وإنَّ لكُمْ أنْ تَصِحُّوا ، فلاَ تَسْقَمُوا أبداً ، وإنَّ لَكُمْ أنْ تشِبُّوا فلا تهْرَمُوا أبداً وإنَّ لَكُمْ أن تَنْعمُوا ، فلا تبوسوا أبَداً » رواهُ مسلم .

1892. Abu Sa`id and Abu Hurairah (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said, "When the dwellers of Jannah enter Jannah, an announcer will call: (You have a promise from Allah that) you will live therein and you will never die; you will stay healthy therein and you will never fall ill; you will stay young and you will never become old; you will be under a constant bliss and you will never feel miserable."
[Muslim].
Commentary: We live in this world according to our life span but we never know when this life may come to an end. Youth is a fleeting experience and with the passage of time it turns into old age. One cannot even be sure about the ease in this life. Any time one may land into hardships. In short, nothing is constant in this world.
In Jannah, however, everything will be permanent. Life will be without any danger of death, there will be health without any risk of disease. There will be happiness and bliss without any fear of aging. Everywhere there will be happiness, ease, comfort, enjoyment without any pain, worry, hardship or distress.

1893وعَنْ أبي هُرِيْرَة رضِي اللَّه عَنْهُ أنَّ رَسُول اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم قالَ : « إنَّ أدْنَى مقْعَدِ أحدِكُمْ مِنَ الجنَّةِ أنْ يقولَ لَهُ : تَمنَّ فَيتَمنَّي ويتَمنَّى . فيقُولُ لَهُ : هلْ تَمنَّيْتَ ؟ فيَقُولُ : نَعمْ فيقُولُ لَهُ : فإنَّ لَكَ ما تَمنَّيْتَ ومِثْلَهُ معهُ » رواهُ مُسْلِمٌ .

1893. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "The lowest place of any of you in Jannah will be that Allah will tell him to express his wish. He will wish and wish again. Allah will then ask him: `Have you expressed your wish?' He will answer: `Yes, I have.' Allah will say: `You will have what you have wished for and the like thereof along with it.'"
[Muslim].

1894وعنْ أبي سعِيدٍ الْخُدْرِيِّ رضِي اللَّه عنْهُ أنَّ رسُول اللَّه صلّى اللهُ عَلَيْهِ وسَلَّم قال : « إنَّ اللَّه عزَّ وجلَّ يقُولُ لأهْلِ الْجنَّةِ : يا أَهْلَ الْجنَّة ، فيقُولُونَ : لَبَّيْكَ ربَّنَا وسعْديْكَ ، والْخيرُ في يديْك فيقُولُ : هَلْ رَضِيتُمْ ؟ فيقُولُونَ : وما لَنَا لاَ نَرْضَي يا ربَّنَا وقدْ أعْطَيْتَنَا ما لمْ تُعْطِ أحداً مِنْ خَلْقِكَ ، فيقُولُ : ألاَ أُعْطِيكُمْ أفْضَلَ مِنْ ذَلكَ ؟ فيقُولُونَ : وأيُّ شَيْءٍ أفْضلُ مِنْ ذلِكَ ؟ فيقُولُ : أُحِلُّ عليْكُمْ رِضْوانِي ، فلا أسْخَطُ عليْكُمْ بَعْدَهُ أبَداً » متفق عليه .

1894. Abu Sa`id Al-Khudri (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Allah, the Rubb of honour and glory, will say to the inhabitants of Jannah: `O inhabitants of Jannah!' They will respond: `Here we are! At Your service, O our Rubb. All good is in Your Hand!' He will ask them: `Are you pleased?' They will reply: `Why should we not be pleased, O Rubb, when You have given us what You have not given to any of Your creatures?' Allah will say: `Shall I not give you something better than that?' They will ask: `O Rubb! What can be better than that?' Allah will say: `I shall bestow My Pleasure upon you and I shall never be displeased with you.'"
[Al-Bukhari and Muslim].

Commentary: The declaration about Allah being pleased with the dwellers of Jannah will certainly be the greatest of the boons and rewards of Jannah.

1895وعنْ جرير بْن عبْدِ اللَّهِ رضي اللَّه عنْهُ قال : كُنَّا عِنْدَ رَسُولِ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم فنظرَ إِلَى الْقمرِ لَيْلَةَ الْبدْرِ ، وقال : « إِنَّكُمْ ستَرَوْنَ رَبَّكُمْ عِياناً كما تَرَوْنَ هَذَا الْقمرَ ، لاَ تُضامُونَ في رُؤْيتِهِ مُتَّفقٌ عليْهِ .

1895. Jarir bin `Abdullah (May Allah be pleased with him) reported: We were sitting with the Messenger of Allah (PBUH) when he looked at the full moon and observed, "You shall see your Rubb in the Hereafter as you are seeing this moon; and you will not feel the slightest inconvenience in seeing Him."
[Al-Bukhari and Muslim].
Commentary: Just as when we witness the moon there is no problem, no rush or troublesome gathering of people and no pushing of one another, the pious will see Allah without any trouble or difficulty. How shall we see Him, we cannot describe this even by any instance or parable. In Surat Ash-Shu`ra', Verse 11, it is said that there is nothing like Him. However, we cannot see Him in this world with these worldly eyes. The reason is that, as Imam Malik says, these eyes are just temporary and they cannot bear the Sight of Allah. This is why the research scholars claim that the Prophet (PBUH) did not actually see Allah during his journey to the heavens; he only talked to Allah by way of Revelation. The saying of `Aishah (May Allah be pleased with her) also proves this contention. However, it would be possible to see Allah in Jannah as everything there will be eternal and indestructible. Similar will be the case with the sight and eyes which will be provided to us there. Such eyes would have the power to see Allah.

1896وعنْ صُهَيْب رَضِي اللَّه عنْهُ أنَّ رسُولَ اللَّهِ صلّى اللهُ عَلَيْهِ وسَلَّم قال : « إِذَا دَخَل أهْلُ الْجنَّةِ الجنَّة يقُولُ اللَّه تَبارك وتَعالَى : تُريدُونَ شَيْئاً أَزِيدُكُمْ ؟ فيقُولُونَ : أَلَمْ تُبيِّضْ وُجُوهَنَا ؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وتُنَجِّنَا مِنَ النَّار ؟ فيكْشِفُ الْحِجابَ ، فما أُعْطُوا شَيْئاً أَحبَّ إِليهِمْ مِنَ النَّظَر إِلَى رَبِّهِمْ » رواهُ مُسْلِمٌ .
قالَ تَعالَى : { إِنَّ الَّذِينَ آمنُوا وعمِلُوا الصَّالِحاتِ يهْدِيهِمْ ربُّهُمْ بإِيمانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الأَنْهَارُ في جنَّاتِ النَّعِيم ، دعْوَاهُمْ فِيهَا : سُبْحَانَكَ اللَّهُمَّ ، وتَحِيَّتُهُمْ فِيهَا سلامٌ وآخِرُ دعْواهُمْ أَنِ الحمْدُ للَّهِ ربِّ العالمِينَ } [يونس : 9].
الْحَمْدُ للَّهِ الَّذِي هَدانا لِهَذَا وما كُنَّا لنَهْتَدِيَ لَوْلاَ أَنْ هَدَانَا اللَّه : اللَّهُمَّ صلِّ عَلَى سيدِنَا مُحَمَّدٍ وعلَى آلِ مُحمَّدٍ، كَما صلَّيْتَ عَلَى إِبْراهِيم وعلى آلِ إِبْراهِيم . وبارِكْ على مُحَمَّدٍ وعلى آلِ مُحمَّدٍ ، كَمَا باركْتَ على إِبْرَاهِيمَ وعلَى آلِ إِبْراهِيم ، إِنَّكَ حمِيدٌ مجِيدٌ.
قال مُؤَلِّفُهُ يحيى النوَاوِيُّ غَفَرَ اللَّه لَهُ : « فرغْتُ مِنْهُ يوْمَ الاثْنَيْنِ رابِعَ عَشَرَ شهر رمضَانَ سَنَةَ سبْعِينَ وَستِّمائةٍ بدمشق » .

1896. Suhaib (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When the inhabitants of Jannah enter Jannah, Allah, the Glorious and Exalted, will say to them: `Do you wish me to give you anything more?' They will reply: `Have You not made our faces bright? Have You not brought us into Jannah and delivered us from the Hell?' And Allah will remove the Veil. The (dwellers of Jannah) will feel that they have not been awarded anything dearer to them than looking at their Rubb."
[Muslim].
Allah, the Exalted, says:
"Verily, those who believe and do deeds of righteousness, their Rubb will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Jannah). Their way of request therein will be Subhanaka Allahumma (Glory to You, O Allah!) and Salam (peace, safety from evil) will be their greetings therein (Jannah)! and the close of their request will be: Al-hamdu lillahi Rabbil-`Alamin [All the praises and thanks are to Allah, the Rubb of `Alamin (mankind, jinn and all that exists)]." (10:9,10)